

Principle FIVE

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Yorkshire Co-operative Resource Centre

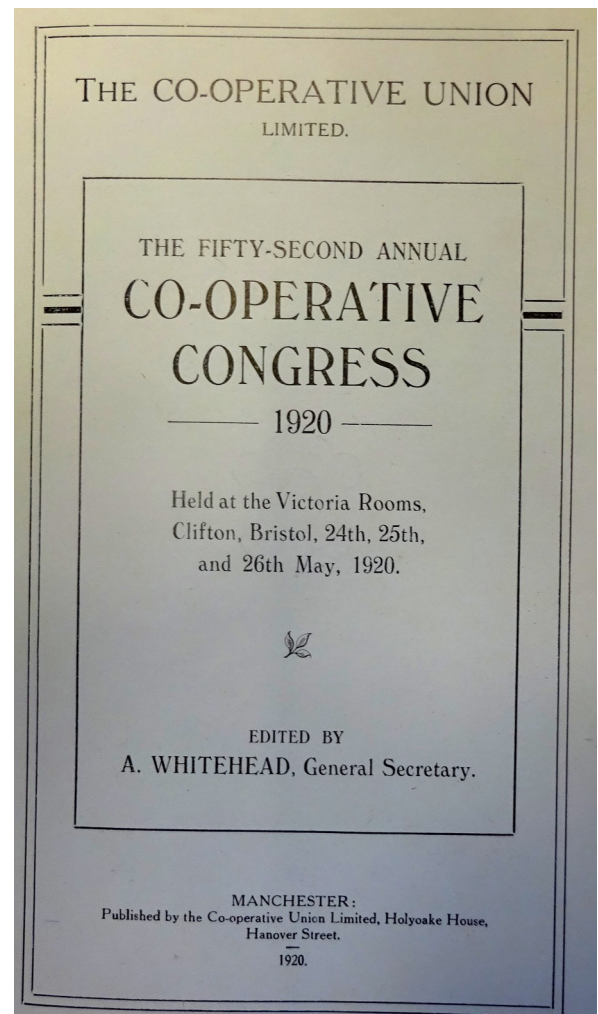
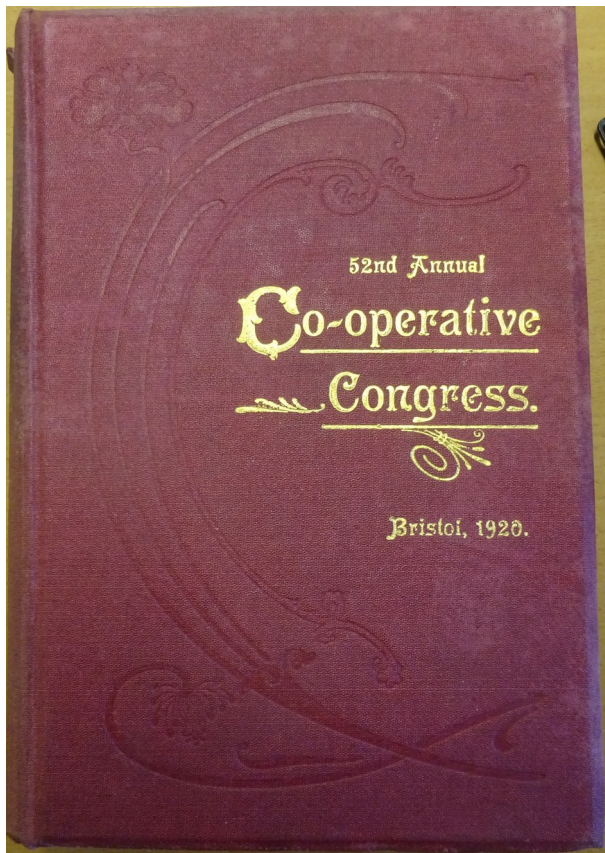
April 2025

Co-operative Congress

Co-operative Congress is convened each year by Co-operatives UK (formally called the Co-operative Union). In the Principle 5 Resource Centre we have the annual reports of Congresses. Pictured below.



The 52nd Annual Congress of 1920 was held in Bristol.
The report of this congress was a volume of 824 pages.



**The inaugural address was given by that year's Chair of Congress
Rev. Geoffrey Ramsay on Monday 24th May 1920**

We can congratulate ourselves this morning that we are for the first time assembled in Congress for what is officially declared to be "the establishment of a Co-operative Commonwealth." This clear definition of our purpose was proposed by the General Co-operative Survey Committee, and approved by the special Congress held at Blackpool early in the present year, and in due course you will be asked to alter the rules of the Co-operative Union in such a way that this definite statement shall stand first and foremost among the objects of our co-operative movement. It is the interpretation of our existence.

There are manifold reasons why we should thus deliberately declare our purpose and define the object we seek to accomplish. Some of these are special reasons pertaining to ourselves; others are general reasons pertaining to national and international affairs with which we as co-operators are concerned.

We rejoice because of the continued progress of our distributive, productive, and wholesale societies. Our trading organisations have become gigantic concerns, and their ramifications are so vast and so various that we urgently need that greater strength and unity that can only come from the recognition of a common purpose. With the growth of our trade and commerce there naturally and inevitably develops a greater specialisation of function. Departmental and sectional organisations grow in number and in importance, and there is a danger that specialisation will lead to isolation, separation, and conflict, unless all co-operators are united by a common purpose and inspired by a common ideal.

A great movement without a purpose and an ideal is like a body lacking mind and soul. As co-operators we dare not allow the material success of co-operative trade, of which we are justly proud – as we are proud of those responsible for its achievement – to overshadow the deeper purpose of our movement. It must not be an end in itself but a means to a greater end. Ultimately, it will be the common recognition of the purpose of our movement that will make possible our greatest triumph. The bigger our movement becomes and the more complicated our organisation the more necessary is it that we should have a common aim and a specific purpose recognised by ourselves and known to all the world.

The necessity of thus declaring our purpose is made evident by the fact that there are today a great number of persons who are professing the co-operative ideal and adopting the principle of co-operation in order that they may thereby promote individualistic interests. There is a great deal of so-called co-operation which is inspired not by any moral purpose but by financial interest and expediency. The object of such co-operation is not the establishment of a co-operative commonwealth but the reconstruction of private capitalism. The purpose of co-operation is as important as the principle of co-operation. There is little virtue in co-operation apart from the purpose for which we co-operate. Burglars can co-operate as well as policemen. Trustification is the co-operation of money for the purpose of making more money. Such co-operation may mean fewer rich men, but they will be richer; it may mean fewer masters, but they will have a greater mastery. That is why we, as co-operators, must establish our co-operative identity on the greatness of our purpose.

I believe that there is an increasing number of men and women of goodwill who are both intellectually and spiritually dissatisfied with the existing individualistic, capitalistic, system of society, and who view the combination and amalgamation of speculators, financiers, brokers, and bankers, with dread and consternation; they see that such super-capitalism is driving the world towards revolution. To all such persons, and especially to those who feel the necessity of guiding humanity towards the attainment of a social order "nearer to the heart's desire," we declare that the purpose and aim of our movement is the organisation of a co-operative commonwealth making possible the physical, mental, and moral wellbeing of the whole community. The world needs such a declaration, and faith in the possibilities of its achievement. Every epoch has its own necessity and makes its own great demands, on which the progress of life depends.

The state of social development to which man has already attained bears witness to the necessity for complete co-operative organisation. Competition and private capitalism are today obsolete, antiquated, self-discredited, and self-condemned. They have had their day and have played their part in the industrial and social evolution of human society. It would be absurd to attempt to reorganise our national transport system by re-introducing the packhorse and the old stagecoach, and to ignore the discovery of electric power; yet even this would be less foolish than it would be to re-establish private capitalism and to ignore the power of democracy. We refuse to accept competition and private capitalism as the best or final system of social and industrial organisation. The system that we know as private capitalism only dates from the days of the industrial revolution, when money became the master of man. It must and will pass, because the human evolution of thought and the growth of conscience will set man free and make him the master of money.

As a matter of fact, the term "private capitalism" is no longer an exact description of the present system. When the limited liability company ousted the individual employer private capitalism was weakened, and when the trust and the combine swallowed up the limited liability company, private capitalism ceased to be a reality and became little more than a term. The private capitalism of the days when there was "a spinning wheel in every cottage," a tinker, a cobbler, and a carpenter in every village, and a local market to which came the workmen carrying the product of their labour, was as far removed from the modern capitalism as is the domestic cat from the Bengal tiger. Private capitalism is no longer based on individual personality, but on collective materialism. We therefore need to realise that the term "private capitalism," as it refers to

the past, means something very different from what that term means today and from what it will mean tomorrow.

No one will deny that the capitalistic system of today is a most efficient system. But for what purpose and to what end is it efficient, and what object does it serve? The capitalistic system is efficient only for the purpose of creating material wealth for the enrichment of a part of the community. Indeed, it is a significant fact that where the system is most efficient it is most loudly cursed and condemned by public opinion. The anathematised "profiteer" typifies both the purpose and the success of private capitalism. Men must relate effects to their cause, and value systems by the results they produce. If we would get rid of the profiteer, we must make an end of the system that creates him.

Everywhere men and women are demanding that some greater, nobler, worthier purpose shall be served by their expenditure of physical and mental energy. They are no longer content that their exertions shall create nothing but a super-rich class, and unless they are convinced that the fruits of their labours serve some greater purpose, the cry of "more production" will fall on deaf ears. Not only are the fruits of private capitalism becoming more repugnant to the intelligence and social instincts of humanity, men and women are also beginning to perceive the basis on which private capitalism is founded, and the more they know concerning it the more vigorously do they condemn it.

The first basic condition of the capitalistic system is the private, or class, ownership of those natural resources which are most essential to the existence, sustenance, and preservation of human life. The motherhood of nature is as real and as sacred a fact as the motherhood of woman; and it bears the same relationship to the common life as the mother does to the individual life. It is because of this relationship between nature and humanity that we consider the private ownership of land to be the exploitation and denial of human life. The private ownership of land insults our intelligence, contradicts our conscience, and denies our faith in the beneficence and goodness of God. We simply cannot tolerate the continuance of private property in those natural resources that are necessary to the communal life. The organisation of a co-operative commonwealth will for ever be impossible if we allow the means of life to be owned and controlled by a privileged few.

Nor can it be denied that the shameful contrasts between rich and poor, luxury and poverty, mansions and slums, silks and rags, superabundance and starvation, all have their genesis in the private ownership of natural resources. The passing of the Factory Acts was a sign of the failure of private ownership in the sphere of manufacturing industry, and nine-

tenths of the Acts that have been placed on the Statute Book during the last fifty years bear similar testimony to the failure of private capitalism and competition. The time is coming, and coming quickly, when instead of interfering with private owners, we shall abolish the private ownership of the means of life, in order that we may promote the common good of mankind.

The second basic condition of the present system is free competition. Here, again, an examination of the facts will show that free competition, which was never wholly free, is rapidly becoming less and less free. The industrial and commercial world of today perceives the destructive character of free competition and therefore seeks to save itself by combination and amalgamation. The leaders of commercialism are striving to eliminate competition and to establish monopoly; but if competition is bad for moneyed interests, it is also bad for men; if it is financially destructive, it is no less harmful to human life.

We believe that co-operation is necessary to the progress of true civilisation. We hold that those political and industrial leaders who do not see this are blind and bankrupt. We are being told that the new world must be constructed by private enterprise and unrestrained competition. These forces may construct a new world for capitalism, militarism and war; they will never establish a new world for democracy, co-operation, and peace. The "law of the jungle" can never create a world fit for free men to live in; it will make a wilderness in which heroes starve and die.

In truth, competition is a law of progress which belongs to a lower order of life than that to which man has now attained. The struggle for existence described by Darwin was necessary to the development of non-intelligent and non-moral existence, but as we ascend to nobler forms of life the law of competition naturally gives place to the higher laws of association, co-operation, and mutual aid. It is a biological truth that the struggle of "each for himself" lessens progressively with the rise from vegetable existence to animal existence, and from animal existence to human life. The gifts of intelligence and conscience are meant to lift man out of the animal struggle of existence. The law of competition is relative to the progress of life; it is not the absolute or final law of life. We have now reached that point in human evolution when life seeks to give expression to the higher, nobler, and more fundamental laws which belong to its greater realisation. Competition is no longer constructive to progress. It therefore follows that competition will check civilisation and drag man backward, whereas the co-operation of man with man will establish progress and make possible human advancement to a yet higher place of being. Co-operation is the

evolutionary law of life, as competition is the great revolutionary law of life.

In seeking to build a co-operative commonwealth we are thus obeying and fulfilling the great biological laws of life. Indeed, we are co-operating with the purpose of life, and are in reality fellow labourers with

One god, one law, one element

And one far-off divine event

To which the whole creation moves.

Private capitalism must be held responsible for the creation of many of the social problems which disturb the world today. Those problems are so vast, so difficult, and so dangerous that many people despair of being able to solve them. We shall not despair of finding a solution if we can change the system which has created the problems, and if we understand that our difficulty in dealing with them is largely caused by the fact that the competitive system has given to humanity a psychology that is itself the cause and the explanation of today's world-wide suspicion, distrust, and discontent. Competition inevitably develops in man a selfish, anti-social view of life. Nay, it does even worse than that, for it demands that men shall do selfish, anti-social actions, and dwell in a morass of selfishness. In fact, the world is cursed with a competitive psychology, and the result is chaos, hatred, ugliness, conflict. We affirm that co-operation in its turn will create a co-operative psychology that will transform chaos into order, hatred into love, ugliness into beauty, and conflict into co-operation for the common good.

Competition is not a true philosophy of life, and if our theory of life is false it will falsify our practice of life. Competition presumes that each individual member of society is a separate entity, having no fundamental relationship to other individuals, and that there is no greater self than the individual self, and the theory of competition thus justifies the vicious principle of "each for himself." Co-operation on the other hand, recognises that each individual member of society is but a part of a greater whole; that there is a fundamental relationship between man and man, nation and nation, and that the true measure of man is not the individual, but humanity. Co-operation thus declares the principle of "each for all and all for each" and sets co-operators the task of bringing the facts of life into harmony with the laws of life.

Our purpose, therefore, is to make wealth - the wealth of life, physical, mental, and spiritual - the common property of all. We believe in the goodness, the richness, the beauty of human life; we condemn the social system which by perpetuating poverty degrades desecrates and damns

that life. We attribute physical poverty neither to the will of a supernatural goodness nor to the will of a supernatural evil, and we say that physical poverty need not exist. Is Mother Nature so poor that she can feed, clothe, and house in decency and comfort only a part of the human family? The supply she offers us is inexhaustible. If man lacks timber for his house, coal for his hearth, food for his body, it is not because Nature has refused to supply him, but because she has been prevented from so doing. We know that under the present system Nature often produces too much for the purpose of private capitalism, and then cotton is made a bonfire and food a dunghill in order that abundance may not lower prices and limit profits.

Private ownership and production for private profit often lead to over-production on the one hand and under-consumption on the other. "Wealth accumulates by men decay," and we have to recognise that Nature cannot serve men and mammon. Under private ownership she serves mammon; under co-operative ownership she will be engaged in the service of man, and her resources will be organised to produce those things which are needed, not merely in sufficient quantity for a few to have money, but in order that all men may have life. Thus, the task of changing the social system from private ownership to co-operative ownership has not merely an economic significance; it has a human, moral, and religious significance also.

The productivity of Nature proves that it is possible for us to establish a physical commonwealth in which no one shall be unfed, unclothed, or unhoused. It is our task as co-operators to make actual that physical commonwealth which Nature makes possible. We have therefore to translate our co-operative idealism into terms and tasks that are practicable. TO our ideal of co-operative ownership, we must link the task and the responsibility of providing the means by which such co-operative ownership may be secured.

In the field of distribution, we have already achieved great things; our greater triumphs must be won in the field of production. Distribution today plays but a diminishing part in controlling the supplies and prices of commodities. It is production that has the controlling power; and we shall lose the power we have already won if we do not go boldly forward in the field of production. In order to ensure our present success, and to promote our future success, we must have more capital. We cannot allow the capitalisation of co-operative production to be a secondary fact, dependent upon the surpluses of distributive societies. The capitalisation of co-operative production has become a primary problem, and its

importance must be brought home to the individual co-operator, who must accept a direct responsibility.

One of the dangers inherent in collectivism is that it weakens the sense of individual responsibility. The individual co-operator too often transfers his responsibility to his society and the society in turn transfers it to the national movement. The business meetings of our societies are frequently attended by less than two per cent of the members, and often the majority of those present are employees. Yet it is generally the person who neglects the duties of co-operative membership who is the first to charge either the committee of management or the employees with being autocrats! The individual co-operator must recognise that autocracy is created not only by the refusal of rights but also by the neglect of common duties is more deplorable and more deadly to democracy than the old autocracy. Collectivism is not a super-personal power relieving the individual of his responsibilities. It is rather the endowing of the individual with greater responsibilities and greater tasks. Unity is strength; but its strength depends upon the strength of the individual units, just as the total sum of a collection can never be greater than the value of the coins contributed.

It must therefore be a definite part of our educational policy to try to re-discover and re-value the individual co-operator. Having established him in the faith, we must strive to fix on him the responsibility of justifying his faith by his works. We have not only to impress our ideal upon each of the four million members of our societies, but also to show each the relationship between co-operative banking and insurance and co-operative capitalism; between co-operative capitalism and production; between individual conduct and the co-operative commonwealth. Herein is a task for co-operative educators and teachers, whose duty it is to form co-operative character and to form an ideal of co-operative conduct. This task of re-discovering the individual co-operator must commission every district and educational association and every educational committee and guild with a greater inspiration of the necessity, the importance, and the value of their work. We have heard it said that we have too many organisations - that we have too much harness on the horse. I would suggest that what we need is not less harness but more horse power. Our opportunities are such that instead of scrapping any of our machinery we ought to pull over all the levers for full steam ahead. The Co-operative College, shortly to be completed, will be a teaching centre in which many kinds of instruction will be given, but its value to the co-operative movement will depend upon the power of those who teach in it to lift men and women on to a higher plane of conduct, and send them forth as missionaries of both the science and the art of co-operation.

The fact that we have endorsed the opinion of the directors of our wholesale societies that it is not necessary to establish a special banking society places upon both them and us the responsibility of developing co-operative banking. Private production does not allow its development to depend upon the surplus savings to individuals; it goes forward with its business on the credit it receives from private banks. Co-operators, too, must realise that the banking system is not merely an instrument for safely locking up money, but that it is an instrument controlling industrial and commercial progress. The necessity for co-operative development in production is forcing us to think of capital in terms of millions and tens of millions, and we must learn how to capitalise our idealism by a system of co-operative banking.

Our need for capital must be made a moral challenge to all those men and women who are dissatisfied with the competitive social system, but who nevertheless promote and perpetuate it by investing their wealth in capitalistic concerns. Surely, we have a claim upon all such persons. Not only do we offer them security and a just rate of interest, we also guarantee that every penny they loan to us will be used to further the common good of mankind. Speculative finance is not merely a gamble with money, but a gamble with truth, justice, and human life; so much so, indeed, that I can conceive of no more appropriate message for delivering from the pulpits of Christianity today than the message that it is a duty to moralise the use and employment of money. We must advertise the vital difference there is between private capitalism and co-operative capitalism. Private capitalism makes money the master of man: co-operative capitalism makes man the master of money, in order that he shall no longer be used as a means to an end but shall be recognised as being himself the end for which all material wealth was and is created.

As our faith in the possibility of accomplishing our tasks rests upon the greatness and goodness of Nature, so do we also rely on the potential greatness and goodness of human intelligence. We deny that mental poverty is necessary, because we have faith in the inexhaustible resources of the human mind. The common right of all to knowledge is as necessary to the fulfilment of our purpose as the common right to all to share in the natural wealth of the world. We must learn to think of knowledge as being the mother of life just as truly as Nature is the mother of life. The right to live is as inseparable from the principle of equality of educational opportunity for every child. We cannot have a commonwealth until it is possible for each child to give its contribution of wisdom, revelation, and illumination.

A system which makes education the privilege of a few restricts the growth of knowledge, just as a system of private property in land limits the material well being of the people. Every step which opens wider the opportunity for all to gain knowledge is, therefore, a step towards the co-operative commonwealth. Autocracy has always existed and always will exist where the people are ignorant. It is education that makes autocracy impossible and democracy inevitable.

However possible our task may appear to be in the realms of physical and mental development, we are sure to be told that we shall never be able to create a true commonwealth, "human nature being what it is!" That is a familiar objection: but it is none the less true that our outlook would be incomplete and imperfect if it did not also justify our faith in the moral progress of man. May we not ask our critics whether human nature will for ever remain what it now is, and whether the problems demanding solution will always be what they now are?

The industrial and economic difficulties which co-operators have to overcome were not created by co-operation but inherited from capitalism. The conditions under which our employees serve us are governed to a large extent by the conditions which still obtain in private trade. Many a co-operative society when it has taken over a farm has found that it has also taken over the problem of agricultural wages created by landlordism. So likewise, may we believe that the problem of human nature which so often baffles us is one created by the competitive spirit and the competitive practice that have poisoned and perverted the mind and soul of man. In reality, it is circumstantial human nature rather than fundamental human nature with which we have to deal.

If there is any intelligent purpose in life, any reality in our aspirations, any truth in our religion, then human nature, whatever it is now, is in the ultimate analysis good. That being so, optimism is therefore a truer philosophy of human nature than pessimism. For the true philosophy of anything is not what it is but what it is capable of becoming: and human nature is not static, but dynamic; it is still creative and is not yet finished. We are told by the scientists and psychologists of today that the human mind is potentially infinite, and that there are no secrets which it will not one day discover. So were we told long ago by the Man of Nazareth that there are no moral heights to which man may not climb, and that human nature is potentially divine.

The reports which will be submitted to this Congress contain the facts and figures of a year's work which has established new records of progress and success. The fact that we have become what we are as a co-operative movement is the greatest romance that democracy has to tell. We dare

not, however, be satisfied with any comparison between the past and the present; our comparison must be between what we are and what it is possible for us to become. The greater our actual success becomes, the greater our potential success becomes.

Our success in the future will be proportionate to our faith and activity. The Co-operative Commonwealth is not something outside ourselves, ready-made and waiting for us to march into it; it is within ourselves, and we have to bring it out of ourselves rather than wait for it to be brought to us. That is why our cry everywhere is and always must be: Educate! Educate! Educate!

Education must be our watchword, as not only within our movement but outside its borders we observe the thoughts of men moving towards the acceptance of a common ideal. It is a very significant fact that the co-operative movement is not alone in the definition of its purpose. A Co-operative Commonwealth is the ultimate political objective of the Labour Party, and also the ultimate industrial objective of trade unions. That identity of purpose is naturally bringing these three great movements closer and closer together. As all streams, however distant their source, and however devious their course are brought by a natural law to mingle in one great ocean, so will all democrats who are inspired by the same ideas of justice, truth, and freedom, be brought together in a common brotherhood. Our relationship to those other movements is being determined not so much by the will of individuals as by the general march of events. It is the pressure of circumstances that is forcing us to act together. The consolidation of all democratic forces is being brought about not only by the conscious efforts of those who desire it, but also by the actions of those who are opposed to it.

This Congress will be called upon to make an historic decision on the question of the taxation of co-operative savings. That decision will determine whether our movement is going to surrender to political capitalism or whether we are resolved to accept the challenge and defeat its purpose. The law of self-preservation which causes us to co-operate is forcing our enemies to unite, and the fusion of the forces of plutocracy and autocracy will compel the forces of democracy to rise above those minor differences which have been the greatest hindrance to democratic progress. We have no right to complain because our opponents recognise that unity is strength, or because they perceive that as they are united industrially and economically they must not be separated politically. Private capitalism is thicker than party politics, and capitalists who amalgamate their capital naturally coalesce in politics. Instead of

complaining because our enemies are uniting, we ought to profit by their example and close our ranks.

Let no man doubt; the commonwealth is coming, not only by the individual co-operating with other individuals but also by functional organisations co-operating in a common purpose. Particular organisations cannot be satisfied with a parochial, separate, atomic existence, they must have an organic relationship to the corporate life of society, or they are in danger of becoming anti-social. There is an individualism that belongs to organisations as well as an individualism that belongs to persons.

There are limitations to every organisation that is sectional in its purpose - limitations prescribed by the very fact that we are all members of one another. Many trade unions are recognising these limitations and are searching out the ways and means by which they can use their power and influence, not merely for their own particular advantage, but for the good of the community. The fact that these limitations are being recognised by an increasing number of trade-unionists provides a vast opportunity for the co-operative movement to become the super-organisation linking all sectional organisations to one another, and linking all to the purpose of establishing the commonwealth. As consumers, the interests of all trade-unionists are identical, and it is that identity of interests that forms the organic basis on which the commonwealth must be built.

As we must anticipate the greater responsibilities which will come to us through our closer relationship to the Trade Unions, so must we prepare ourselves for the bigger tasks that will come to us through our closer association with the Labour Party. At present political power is in the hands of those who are opposed to our principles and purpose, but the days are not far distant when political power will be in the hands of our friends of the Labour Party. Do we realise what that will mean to the progress of the co-operative movement? Our purpose will then be their programme; our principles will be their policy; our organisation will be the machine through which they must express their will and function their administration. If we read the signs of the times our needs must be audacious, very audacious, both in our co-operative faith and in all our co-operative actions. Nevertheless, we need to realise fully that just as we have never had greater possibilities for promoting the progress of democracy, so likewise have we never had greater possibilities of damaging the progress of democracy. Never was our need of wise statesmanship greater, a statesmanship bold but not reckless, a statesmanship based on fundamental principles not on fortuitous expediency, a statesmanship embodying goodwill not hatred, constructive

not destructive, a statesmanship which recognises that we can only get rid of that which is bad by building that which is better.

Co-operation is not only the science of life; it is also the art of life. It is both the science of doing and the art of being; it interprets both the capacity of life and the character of life. Our age is an age of transition. Never was the world in such a state of fluidity. Great changes are coming, and unless we control those changes they will control us, and we shall be the creatures of destiny and not the creators of our destiny. This epoch of change is our opportunity of guiding the aspirations and thoughts, the conduct and character of mankind up the heights leading to the realisation of our ideal.

Co-operation has been a great experiment in democracy; it has been a great adventure in democracy; it has been a great triumph in democracy. We none the less still need the spirit of adventure and the faith that explores, for our movement is as yet in its infancy. Let us visualise for ourselves and all mankind a commonwealth endowed with the riches of nature, illuminated by the achievements of the mind, ennobled by the beauty of human character.

Never was the cause of co-operation so necessary; never were the opportunities of co-operation so great. We have a cause that is worthy of our faith, worthy of our service, worthy of the best and highest that is in us. To the small village societies, to the great town societies, to our wholesale and productive societies, to our guilds and associations, the message of the Bristol Congress must be "Let the whole line advance."

Reverently thankful for what our co-operative movement has already become, let us now determine that

"Wider still, and wider,

Shall thy bounds be set

God who made thee mighty,

Make thee mightier yet."

Our movement must be mightier in the establishment of justice, mightier in the establishment of truth, mightier in the establishment of peace, mightier in the establishment of "the parliament of man, the federation of the world." Mightier it will be, if we go forward with our building of the co-operative commonwealth to the end that we may crown all men with the priesthood and kingship which belong to the sons of God.

Tremendous applause marked the conclusion of the address, the audience rising and cheering.

**The 2025 Co-op Congress takes place on
Friday 4 and Saturday 5 July at the historic Rochdale Town Hall,
Greater Manchester.**

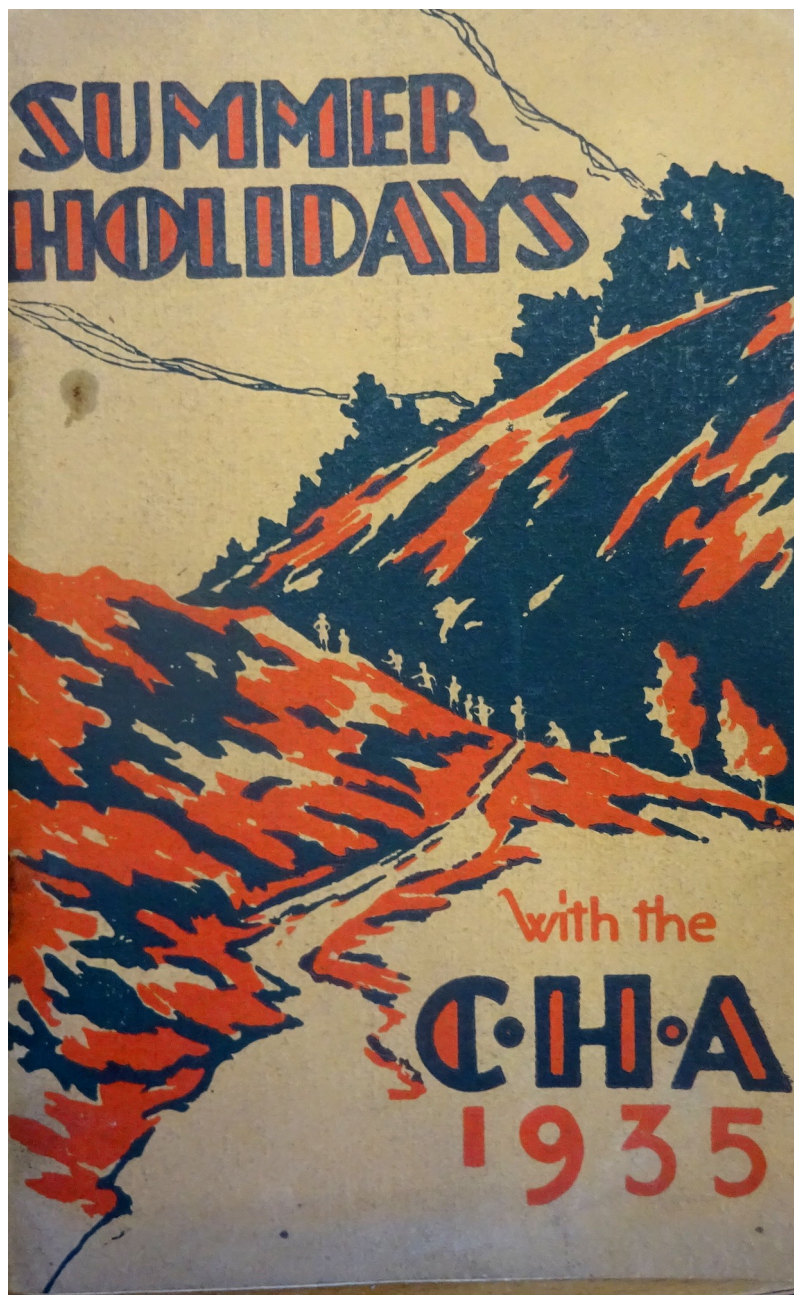
For information and to book your place click [HERE](#)

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The Co-operative Holidays Association

The strength of the Co-operative Movement was community, and this was a network of local and national guilds and associations which made up the Movement. The philosophy of co-operation ran through them all and there was mutual support between the producers/retailers and the plethora of co-operative communities. In this newsletter we will remember some of these communities. The pamphlet photographed below is in the Resource Centre.

See also, below the Foreword to Co-operative Holidays 1935



foreword



The Co-operative Holidays Association was established to provide facilities for what might be called *constructive* holidays—holidays which serve to revive not only our physical powers but also our interest in our fellows and in the material world about us. We are essentially a pedestrian organisation. The daily walk, which may vary from an eighteen mile tramp over Cumberland Fells to a seven mile amble along the South Downs, is an indispensable part of our ritual, and is conscientiously performed without undue deference to weather conditions. If a Roman Camp, a rare geological feature or an historic building, is within the compass of our excursion, we make a point of visiting it and getting to know something about it. Our sixty or seventy fellow-guests are an inexhaustible source of mutual interest, and the informal social character of the holiday affords unusual opportunities for discovering how very likeable people are. Community walking and singing, pic-nic lunching at mid-day and the dinner-conversazione at night, games, dancing, lectures, discussions and common worship, all contribute to that spirit of cordial friendliness pervading our holidays which it is the responsibility of every member to maintain.

The C.H.A. is not a profit-making body, any surplus income being devoted to furthering the work of the Association and assisting other Societies, such as the National Trust and Footpaths Preservation Societies, which exist to protect the freedom and beauty of the countryside. It is in sympathy with all attempts to promote international goodwill and is a corporate member of the League of Nations Union.

The Association has over seventy affiliated Clubs in different parts of the country. Originally founded as Rambling Clubs, many of these have now developed into Social Clubs, and, whilst retaining rambling as a foremost activity, also make provision for the musical, literary and general social interests of members.

Principle 5 Members are always welcome
to visit the resource centre.

For appointment contact steve@sheffield.coop

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