

Ethical Record

The Proceedings of the Conway Hall Ethical Society

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*Moncure Daniel
Conway*

A VERY UNUSUAL VIRGINIAN

see page 16

UPDATE ON 'NO PLATFORM' IN STUDENT MEETINGS

We have some better news since the October *Ethical Record* (page 1) reported the banning of secularist Maryam Namazie from speaking at a Warwick students atheist society. After earnest conversations between Humanist and Secular organisations and the National Union of Students, that particular ban was lifted. Nevertheless, fear of the expression of forthright opinions and strong views on contemporary issues from being aired still lurks on campus.

We can therefore expect more examples coming to light of similar, somewhat cowardly, behaviour. Universities and their student societies are supposed to be places where all theories and ideologies may be peacefully propounded and debated. {Ed.}

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CONWAY HALL ETHICAL SOCIETY

Conway Hall Humanist Centre

25 Red Lion Square, London WC1R 4RL.

www.conwayhall.org.uk

Chairman: Liz Lutgendorff; **Treasurer:** Carl Harrison; **Editor:** Norman Bacrac

Please email texts and viewpoints for the Editor to: bacrac@fsmail.net

Staff

Chief Executive Officer:	Jim Walsh	Tel: 020 7061 6745	Jim@ethicalsoc.org.uk
Administrator:	Martha Lee	Tel: 020 7061 6741	admin@ethicalsoc.org.uk
Finance Officer:	Linda Lamnica	Tel: 020 7061 6740	finance@ethicalsoc.org.uk
Library/Learning:	S. Hawkey-Edwards	Tel: 020 7061 6747	sophie@ethicalsoc.org.uk
Hon. Archivist:	Carl Harrison		carl@ethicalsoc.org.uk
Programme/Marketing:	Sid Rodrigues	Tel: 020 7061 6744	sid@ethicalsoc.org.uk
Digital Marketing:	Katie Jones		katie@ethicalsoc.org.uk
Lettings Officer:	Carina Dvorak	Tel: 020 7061 6750	lettings@ethicalsoc.org.uk
Caretakers:	Eva Aubrechtova (i/c)	Tel: 020 7061 6743	Eva@ethicalsoc.org.uk
<i>together with:</i>	Brian Biagioni, Sean Foley, Tony Fraser, Rogerio Retuerma		
Maintenance:	Zia Hameed	Tel: 020 7061 6742	Zia@ethicalsoc.org.uk

New Members

We welcome the following to the society:

Sue Black; Deborah Burns; Peter Cresswell;
Svetiana Danilenko; Eran Hermelin; Gabriella Horecka;
Micah Lax; Nicola McIntyre; Paul Pettinger; Lorna Richardson;
Chris Riley; James Cook Robbins; R Robinson; Eric Schneider.

Obituary – Lisa Jardine

Readers would have been sorry to learn of the demise of the 2014 Conway Memorial Lecturer, Professor Lisa Jardine. It is of course especially sad when someone who has contributed so much to the intellectual scene in Britain and had still so much more to contribute is cut short prematurely. The subject of Lisa's CML was 'Things I didn't know about my father' ie Jacob Bronowski, who gave the CML in 1954. His famous book (based on the TV series) 'The ascent of man' confirmed many thoughtful people in their inclination to naturalism and therefore towards humanism. Lisa Jardine well exemplified her father's examination of, and concern with, all aspects of science, literature and history.

CONWAY HALL ETHICAL SOCIETY

Reg. Charity No. 1156033

Founded in 1793, the Society is a progressive movement whose Charitable Objects are: **the advancement of study, research and education in humanist ethical principles.**

We therefore invite to membership those who, rejecting the supernatural, are in sympathy with the above objects. In furtherance of these, the Society maintains the Humanist Library and Archives. The Society's journal, *Ethical Record*, is issued monthly. At Conway Hall the educational programme includes Thinking on Sunday, discussions, evening courses and Sunday concerts of chamber music. Memorial meetings may be arranged.

The annual subscription is £35 (£25 if a full-time student, unwaged or over 65)

GREENER THAN GREEN

Jasper Tomlinson (jaspertomlinson@gmail.com)

Thinking on Sunday Lecture to the Ethical Society, 4 October 2015

Invited to contribute about an aspect of energy policy, I find that my talk is about a personal progress that started from probably just this same spot, the (Fenner) Brockway Room. In 2006 a distinguished physicist, Felix Pirani, gave us insights into dark matter, comprising, it appears, much of the cosmos. When he had concluded, we gathered around, hoping to discover yet more. When talk turned to nuclear power, which I suggested was not fit for purpose, he gently suggested I should find out more about thorium. That was a beginning.

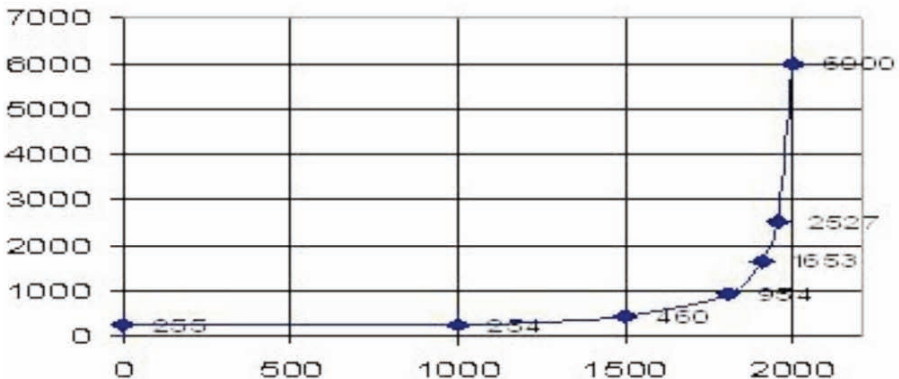
The Molten Salt Reactor

Thorium took me swiftly to innovative nuclear fission reactor technology, namely the molten salt reactor. I have had a lot to learn. What is it that is special about nuclear energy? Fission of a uranium atom releases a hundred million times more energy than burning an atom of carbon. No available process has a comparable energy density to nuclear fission. This fact had a thoroughly nasty demonstration at Hiroshima and Nagasaki in 1945. It now provides the key to a marvellous component of a technological fix for global energy poverty. To enable this, it is essential that there is radical innovation in nuclear power reactor design – for more details of this visit www.moltexenergy.com.

Global population numbers for the last 2,000 years – starting at about 200 million, now exceeding 7 billion – compare with CO₂ estimates for the same period. Evidently, global population above a few hundred million brings with it increases in atmospheric CO₂. Both now show runaway growth. Are then world population levels an unavoidable issue for addressing global warming?

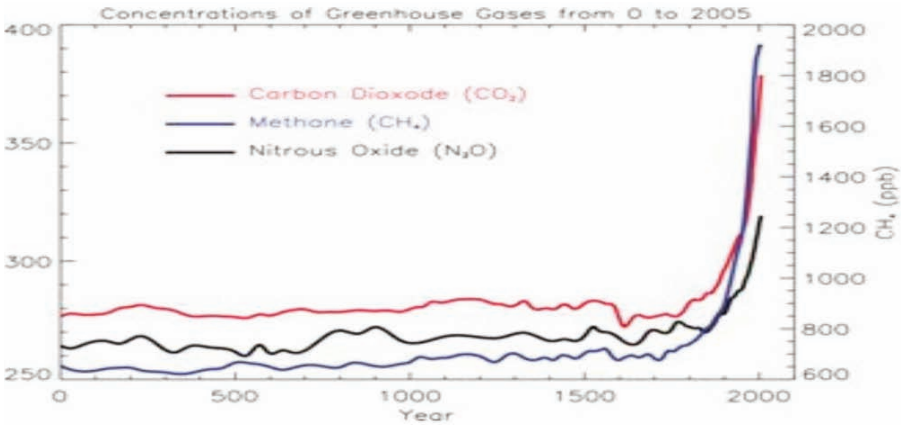
There are rather clear relationships between personal wealth, fertility, population growth, and energy availability.

World Population (millions)

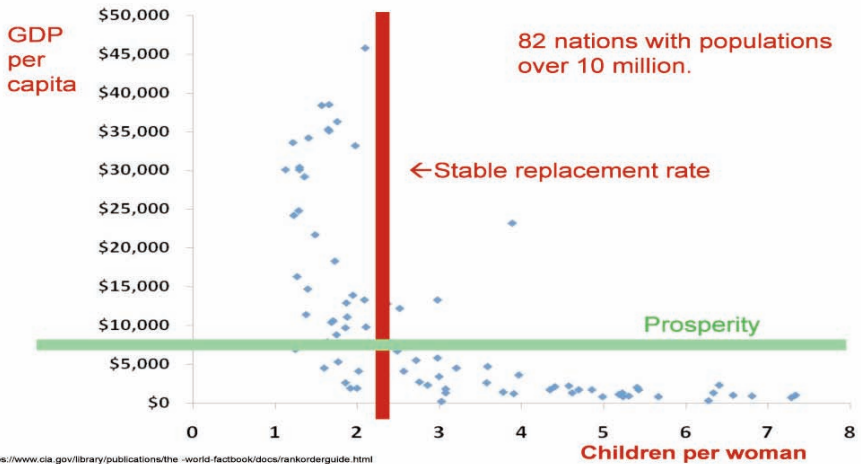


A Techno-optimistic Environmentalist

As a techno-optimistic environmentalist I see a better world where most have access to affordable, safe, sustainable energy to bring them out of poverty. However, there are here some quite sharp differences of opinion. Sir David Attenborough, in an exchange of letters with me, suspected that rather than address the problem, it might do quite the reverse, encouraging human beings to think that there is no need to curb their ever expanding energy consumption and thus perpetrate further devastation on the natural world. He has considerable support for this view. How about it: do you think it fair or practicable to be telling the poor to go on living poorly as a duty to the survival of the planet?



Prosperity stabilizes population.



To bring my progress up to date, eventually I was able to secure 75% funding for a £100,000 study, completed in July 2015 with the release of our 75-page Molten Salt Reactor Review Study (downloadable at

www.energyprocessdevelopments.com). Our study uncovered the fact that this innovation rather than being a beautiful dream, to be implemented after several decades of R&D and new science, is ready now. There are relatively small entrepreneurial firms ready with valid designs, only requiring funds to proceed. A best case scenario is switching on prototype molten salt reactors by 2024... and the major obstacle is funding. Several hundreds of millions will be spent before switch-on. All this happening is dependent on commitment at every level, from decision-makers to the widest possible public.

On the inside cover of our Report there is a quotation of what J.M.Keynes may or may not have said: "*When the facts change, I change my mind. What do you do, Sir?*"

Bullet points in favour of the Molten Salt Reactor (MSR) idea

Liquid-fuelled molten salt reactors out-perform solid fuelled reactors in many ways:

Safer no meltdowns; low pressure operation with no risk of explosions, or ignition of molten salts; inherent passive safety;

Less waste produced because of much higher fuel burn-up (~ 90% compared with ~ 3%) and possibility with thorium fuel of ~ 300 years storage requirement in place of 10,000 years or more;

Diverse fuel requirements with most fissile materials useable with little fuel preparation or validation, including legacy solid-fuelled reactor waste and weapons stockpiles such as plutonium

Very compact with no pressure dome needed and below ground level operation proposed

Affordable power engineered to compete in cost with coal; high temperature heat output ~750° C giving diverse industrial uses and high efficiency in conversion to electricity

Summary of MSR benefits

In an implicit comparison with the industry-standard pressurized water reactor - initially a hastily adopted device for military and civil applications essentially comprising water cooling of *solid* fuel elements - the liquid-fuelled Molten Salt Reactor is compact, operating at near-atmospheric pressure, not requiring a massive pressure dome; reactivity reduces with rise in output temperature; the molten salts are very stable chemically and cannot ignite; heat energy is harnessed at up to 800° Celsius (*ie* very high); with liquid fuel use, diverse fissile material can be used, including legacy waste and decommissioned weapons.

These characteristics ensure that:

- reactor safety is good; it cannot melt down or release radio-activity by explosion; it has inherent passive safety, shutting down if cooling ceases; in emergency the chemistry is changed by rapidly loading the fuel/coolant salts by adding appropriate materials; corrosion control is effective; reactor can be operated below ground level; operation to minimize proliferation risk

- waste is manageable with less than a tenth of the amount from *solid* fuels; better chemical control of waste products and with thorium fuel waste storage requirements of no more than 300 years - costs are low & affordable; burnup of fuel is above 90% (*cf* 2-3% for solid fuels); high temperatures ensure high efficiency in generating electricity and other industrial uses for the heat energy; capital costs for reactor are much reduced.

ROSA PARKS, GANDHI AND ACTIVE NONVIOLENCE¹

Shahrar Ali, London School of Philosophy

Thinking on Sunday Lecture to the Ethical Society, 18 Oct 2015

In this lecture, I shall attempt to characterise just one important feature of nonviolent direct action, using Gandhi's teachings as inspiration and Rosa Parks as example.

Unviolence is Passive; Nonviolence is Active

For Gandhi, nonviolence is to be distinguished from *unviolence*. Unviolence is a form of passivity, the failure to act in the face of provocation, say. Nonviolence, on the other hand, is active not passive. Rosa Park's refusal to give up her seat on a bus in 1955 Alabama was hardly a failure of action. Given the background context of racist thinking and institutionalised prejudice, her refusal was nothing short of active. Imagine the refrain, "Here I *sit*, I can do no other!" The physical effort required to either stand or sit was not definitive of the quality of the action; the mental statement that the refusal refigured was indeed effortful.

There was a system of segregation in operation in Montgomery that had been a bye-law since 1900. Imagine over half a century of segregation of passengers on buses. There was even a system of increasing the amount of space to be given over to whites, if their own section in the front was filled – in spite of the fact that 75% of passengers were black. Isn't there something especially humiliating to be asked and expected to give up one's seat to a white person, even though they boarded after you, simply because they couldn't be expected to stand ahead of you?

On the day in question, the driver Mr Blake, noticing that three whites were having to stand, decreased the number of rows given over to blacks by repositioning a segregation flag. Initially, three black neighbours also refused, but moved back when the driver insisted. Parks, in an act of further defiance, did reposition to the end of the row – but this was not sufficient for the purposes of the convention, which did not allow blacks and whites to share a row, even if there was room for everybody. Parks said, "When he saw me still sitting, he asked if I was going to stand up, and I said, 'No, I'm not'. And he said, 'Well, if you don't stand up, I'm going to have to call the police and have you arrested.' I said, 'You may do that.'"

Parks' explanation of her own refusal is also telling:

"People always say that I didn't give up my seat because I was tired, but that isn't true. I was not tired physically, or no more tired than I usually was at the end of a working day. I was not old, although some people have an image of me as being old then. I was forty-two. No, the only tired I was, was tired of giving in."²

Tired of Giving In

This is exactly the realisation that compliancy with oppressive laws occasions reinforcement that renders it more difficult to overcome the law in future.

Nonviolent action is often the exception to the rule. At its core is a moral imperative, to present a physical obstacle, and in turn mental challenge or provocation, to the unjust regime. The system of oppression was so far advanced that bus drivers were authorised to implement the rules, even to change the context of their operation, and ultimately to threaten fear of sanction by arrest for noncompliance. Parks, when forewarned of this step, did not depart from her course of action. As far as she was concerned, the attempt to escalate the situation was not a consequence of her continued refusal but a wilful act of an unjust institution, wielding power without right reason. Parks continued:

“I had not planned to get arrested. I had plenty to do without having to end up in jail. But when I had to face that decision, I didn’t hesitate to do so because I felt that we had endured that too long. The more we gave in, the more we complied with that kind of treatment, the more oppressive it became.”³

Other Possible Scenarios

Let’s reflect on other scenarios that could have had a bearing on the moral complexity of the situation but did not. Had the other three blacks stayed in their seats, with Parks, would the refusal have been more powerful? Probably there would have been some safety in numbers, and some solidarity in the making, but the meaning of the refusal would hardly have been affected. Whether one had acted alone or four in concert, a political statement was being made about all victims of the segregation regime, whether they wanted to resist or not, lacked the moral resolve or not.

Would that a white person had objected to the request themselves either by challenging the instruction made on their behalf or refusing to take a seat so vacated under such duress? I think this would have been particularly powerful as an act of solidarity from a member of the class of persons deemed to benefit from superior treatment, but choosing to forfeit that. It took both sides to prop up the oppressive regime, the benefactors and the victims.

Representatives of groups disproportionately targeted because of their race, even today, sometimes make the mistake of claiming that they don’t mind because they have nothing to hide. It’s possible that they have fallen into a self-deceptive trap, to assume that by consenting to their own oppression they are no longer oppressed. The circumstances of their consent are hardly of their own making and the costs of resistance may be too negatively consequential in their minds - but oppressed they nonetheless are, whether they like it or not, for being stopped without sufficient cause and only the basis of a racial characteristic.

Compliance in such situations is essentially through fear. Perhaps it is instrumentally rational to succumb to fear, from time to time. But at what point is it our duty to resist? Gandhi makes it our directive to act in spite of our fear. For sure, fear is often accompanied by oppression – an appeal to self-interest or self-preservation is used as a pretext for submission. But at what cost of what we are to become or make of ourselves? A fight against injustice or inequality can hardly be tempered by fear, unless it is fear of worse consequences to follow through our own inaction. Gandhi offers us psychological insight:

“When a man submits to another through fear, he does not follow his nature but yields to brute force. He who has no desire to dominate others by brute force will not himself submit to such force either.”⁴

Gandhi Rejects Complicity in One’s Mistreatment

There is something prescriptive about Gandhi’s enterprise. Whilst reckoning with assumptions about human nature, he describes submission to force as acting contrary to it. Yet Gandhi also tables an implication that can be drawn from what we would have ourselves do to others to what we would have others do unto us.

This is quite a remarkable inversion of the usual injunction to do unto others as you would have them do unto you; or not to do unto others as you would not have them do unto you. Normally, our moral ambit is taken to be constrained by the power we have over our own actions, including what we choose not to do unto others. But Gandhi here is reckoning with the implicit choice we make when thereby allowing ourselves to be mistreated by others – he shifts the moral basis of evaluation from that of mere submission to that of complicity in our own victimisation.

This evaluative frame of reference is actually quite critical to Gandhi’s nonviolent methodology, is my contention. Philosophers are fond of debating when an omission becomes an act. Your withdrawing life support might seem like an act, but against a backdrop of arguable futility of sustaining a life with a minimal functional consciousness, and impoverished quality of life, with no realistic chance of improvement, perhaps this is only so much letting nature take its course, as if without prior intervention. The omission has less moral bearing on the consequences of the outcome than had it been a full-blooded action.

In Gandhi’s world, failures to act or to refrain from continued cooperation are more likely to have moral parity simply because we are expected to confront our moral difficulties, others as if they were our own, and our own without prevarication or postponement. Thus construed, we are proactive moral agents or none at all, and failure to pay attention, or affecting disinterest are moral choices.

1 This lecture is based on the opening section of talks given at the Philosopher Kings series, UEA, “Gandhi and Non-violent Direct action”, 10 Feb 2015, and Conway Hall Ethical Society, 18 Oct 2015, “How is Gandhi and Non-violence relevant to Politics Today?” I am grateful to audiences for their questions. Special thanks to Sevara for inspiration and incalculable support.

2 Rosa Parks, *My Story*, p. 116, published by Penguin, multiple reprints.

3 Radio interview with Lynn Neary, 1992, Parks recalls bus boycott. Available on-line <http://www.npr.org/templates/story/story.php?storyId=4973548> (last accessed 21 Oct 2015)

4 Gandhi, *In my own words*, published by Hodder & Stoughton, 2002, p. 60.

VIEWPOINTS

Human Head Transplants

E.Reilly raises this important topic (Viewpoints Sept 2015). I think we should think of it rather as “human **body** transplants”. If my head is attached to another body, it will still contain my memories of my life, so will still know that it is me. When it wakes up after the surgery it will find all parts of its new body look unfamiliar. However that is no different in kind from waking up with a new leg or arm.

On the other hand a face transplant (and they have happened) must be really disconcerting.

Christine Seymour — Chelmsford

Bentham on the Dangers of Judicial Secrecy

Ellen Ramsay’s piece on Jeremy Bentham (*ER* September, pages 8 & 9) prompts me to draw attention to Bentham’s commitment to the principle that the Courts should be open to press and public and that there should not be judicial secrecy. He waxed eloquently on the subject. Thus:-

‘In the darkness of secrecy, sinister interest and evil in every shape have full swing. Only in proportion as publicity has a place can any of the checks applicable to judicial injustice speak. Where there is no publicity there is no justice.’

‘Publicity is the very soul of justice. It is the keenest spur to exertion and the surest of all guards against improbity. It keeps the judge himself, while trying, under trial.’

‘The security of securities is publicity.’

These passages from Bentham were cited by Lord Shaw in the House of Lords in 1913 in *Scott v Scott*, one of the seminal cases on open justice in English law. However Lord Shaw did not say from which of Bentham’s works he was quoting. Does anyone know?

Chris Purnell - Orpington

Scientology - Cult or Religion?

Jennifer Jaynes (Viewpoints, *ER* August p 15) might be surprised to know that professor Eileen Barker attended Dr Stein’s Lecture on *Cults and Brainwashing* (*ER* July) and raised no objection then to Dr Stein’s use of the word ‘cult’ to describe Scientology. Professor Barker’s preferred term ‘new religious movements’ seems inappropriate to discussions of such horrific organisations as Scientology, exposed again in the recent film *Going Clear*, or the ‘murderous cult’ Aum Supreme Truth, cited by David Simmons (*ER* August 2015).

As Dr. Stein is fond of saying, “Not all religions are cults and not all cults are religions.” I agree with Professor Barker’s view, reported by Jennifer Jaynes, that the word ‘cult’ is derogatory. *That* is what makes it the right word to use.

Peter Wilkinson - London

Cameron, China, the dragon in the room ...

This Tory government has learned nothing from Thatcher's disastrous reign of myopic, crass decision making *or* that of New Labour's 13 incompetent years at the helm and is making huge errors of mismanagement in three vital areas of Britain's future. These are: 1) future electricity generation; 2) food self sufficiency, and 3) basic manufacturing.

Embracing China's mad, humourless, greedy, globalised capitalism is a huge mistake. China's recent stock market *corrections* are but a hiccup compared to the real correction required to adjust for the debt mountain based on the empty cities all over China. These property investments are still recorded on the Chinese and the world's banks as assets. They are anything but! Ignoring China's primitive and barbaric attitude to human rights is a crime and denies everything that Britishness should stand for.

Encouraging China to build our, sadly now necessary, nuclear power stations is beyond stupid. The decision is based on the same incompetent logic of New Labour's disastrous PFI contracts to build new hospitals and schools etc. The decision is based on presentation rather than economic sense. Why on earth do they keep on making the same mistake?

The answer is that PFI does not affect the *current* government debt figures – so Osborne looks good and sounds sensible. However, it pushes the real and hugely inflated cost way into the future. Today's decision makers will have retired on their gold plated pensions and cannot be held to account. Those future PFI costs are far higher than they would be if we did the sensible thing and borrowed the cash now at all time low interest rates. All the current agreement does is guarantee huge returns for China but dooms our children's children to higher than necessary energy costs. Good for China's long term economics, but so *obviously* bad for us.

Government *should* be borrowing cash now, while it is historically cheap to do so, but it will not because of party political ideology. Bonkers, criminally incompetent financial mismanagement unchallenged by Corbyn's Labour party because they can't think straight either. Labour cannot be too critical here because of the Blair / Brown era of financial incompetence.

Meanwhile, Germany's steel industry thrives because it *is* being *supported* by Merkel's government, *completely ignoring the EU's rules on state subsidy, by the way*. We can't do the same because our steel capability is owned by India, plus we keep on following the damn silly EU rules that Germany, France and Italy just laugh at. Cameron and Osborne are blindly completing Thatcher's disastrous short term view of manufacturing and finishing off the population of the north east for good. Our steel industry is now dead after the announcement by Tata (those Indian chaps who bought our steel industry some time back).

Meanwhile, Germany is investing heavily in alternative technology to generate green electricity while our Tory twits are removing subsidies. Simply beyond stupid! Milk production is all but destroyed in Britain while food imports continue to rise to support a supermarket model which is failing. This reign of

madness is seemingly unchallenged by Labour because of its own past incompetence. Our membership of the EU is of course to blame too, effectively stopping Britain from taking a long term view of food production and manufacturing. Long term thinking is completely missing from our governing and political classes. China is *only* thinking long term!

Derek Ruskin – (www.ruskinweb.co.uk/blog)

A LETTER FROM CANADA

Ellen L. Ramsay

It is with great pleasure that I write to you to report that my local humanist group in Vancouver, Canada has grown exponentially in the past three years. The membership has grown and the organizational activities have blossomed with a wide variety of programs. This is the first time that I've been part of such a burgeoning society and so I wished to share with you the story of our organization. Presumably the context for this growth has been international, and so many readers may see parallels with their own organizations in England and elsewhere.

Canada has hosted a secular movement since at least the mid-1870s when it was coupled to the local labour movement and to freethinkers who had settled in the country from England. This took place in what is referred to as Central Canada, home of the provinces of Ontario and Quebec, although there was no doubt a parallel movement on the East Coast. Here on the West Coast of Canada, the British Columbia Humanist Association (BCHA) has a more recent history being inaugurated in 1982 at a meeting held in a local union hall in Vancouver and then formally founded in 1984 and adopting its current name in 1990.

In the early years, the BCHA met once a month for a speakers' program attended by thirty to forty people. Then in 2000, two members from Texas, Nancy and Dennis Duncan, and Lorraine and Glenn Hardie established an informal brunch meeting held at local restaurants. The brunch meetings were so successful that they were formally brought within the purview of the BCHA and beginning in 2008, the BCHA met weekly, on Sunday mornings, for tea and coffee followed by a speaker's program. These meetings are held to this day in the Seniors' Centre of the Oakridge Shopping Mall, Vancouver, and are followed informally by a luncheon in the mall's 'food court.' We are now a solid fixture in the mall.

In 2012, the BCHA hired its first part-time Executive Director, Ian Bushfield, and elected its first female president, Dr. Annette Horton. The group then began to flourish due largely to the hiring of the executive director, its president, the election of an activist board, and, not to be underestimated, advertising our events on the 'meet up' pages of the internet, on our web page, and on our facebook page. It is also reasonable to assume that the growth in our movement reflects a larger dissatisfaction with organized religion due to local and international events.

Our group now meets weekly with thirty-five or forty-five people in attendance on Sunday mornings, and we can boast a monthly book club, a public speaking

club, a philosophy group, an annual picnic with our American counterparts, participation in the Gay Pride Parade, an annual winter solstice dinner, a table at a city book event, amongst other activities. This growth in Vancouver has then spread up the Fraser River Valley and over to Vancouver Island where there are now humanist and/or skeptic clubs meeting in the Comox Valley, Fraser Valley, Sunshine Coast, Victoria, the Kootenays, as well as at the University of British Columbia, Simon Fraser University, and Kwantlan University. Our advocacy work has resulted in linking the BCHA to other allied organizations and in the 1990s we were successfully involved in ending the teaching of creationism and, more recently, ending the distribution of Gideon bibles in B.C. schools.

In just three years we've achieved a great deal, and we hope to keep growing in order to establish a permanent presence on the West Coast of Canada. Please check out our website at www.bchumanist.ca and email us if you wish to attend a meeting at info@bchumanist.ca or if you wish to visit us and give a talk contact Ian at exdir@bchumanist.ca.

LONDON THINKS EVENT - ARTIFICIAL INTELLIGENCE: ALL TOO HUMAN? Caroline Christie

It's not the robots we have to worry about. It's ourselves

Last week, at a research institute in upstate New York, a robot passed the self-awareness test for the first time. Based on an age-old riddle about a king and his wise men, the experiment was designed to see if the robot could take note of their own answers in relation to each others. Among the trio that participated, one of them answered correctly. But as they're all programmed the same, technically it means they all passed.

The result was a breakthrough for artificial intelligence and The New Scientist said the achievement "scaled the foothills of consciousness". It signifies progress towards programming robots to solve complex philosophical problems in order to get a better understanding of how we think.

At the same time news was breaking of the awareness test, at Conway Hall in London a group of academics who specialise in sentient machines were discussing the ethical implications of engineering artificial intelligence.

Chaired by writer, broadcaster and geneticist Dr Adam Rutherford the London Thinks: Waiting For GLaDOS panel included leading roboticist Professor Alan Winfield, philosopher and technology ethicist Dr Blay Whitby and Senior Research Fellow in the Ethics of Robotics at De Montfort University Dr Kathleen Richardson.

Despite each having their own definition of artificial intelligence, they all agreed on one thing – it's not what we think it is.

Media coverage of artificial intelligence tends towards horror stories of robots engineered to surpass human capabilities and enslave us all. In fact, the moment

where AI develops the potential to overtake human intelligence, often referred to as the singularity, may never happen. But that doesn't stop us from treating it like a real danger, even prioritising it over actual threats.

The TV Series *Humans*

But it's still the main way we think about robots. Take Channel 4's new series *Humans*. The drama is set in the not too distant future, where a new type of android has been manufactured to undertake demanding physical work, such as careers or cleaners.

Luxury automated communism this is not, instead, the series explores how we might interact with machines that look exactly like us, often confusing care for signs of affection. In the series, some of the characters develop significant emotional attachments to the droids, even choosing them over their own partners.

Of course it transpires that some of the robots do have a level of consciousness,* programmed by a rogue roboticist, which means they can experience a level of emotion but don't know how to relate to others, as they've never had to.

It might be not scientifically accurate, but *Humans* is a great exercise in ethics. For example, in one episode a father has sex with a robot who looks after the family. The family finds out and ostracises him, not just because he was "unfaithful" to the mother, but because he exploited the nanny.

If we're capable of mistreating something that looks and sounds like a person, then isn't that just as bad as doing it to an actual person? Even if the object you're abusing cannot experience suffering, it's the act itself that is wrong. If the robot has no free will it cannot consent and non consensual sex is wrong even if it doesn't cause distress.

This is how we should treat the singularity, as a hypothetical problem not an impending threat. But we don't. We're so preoccupied with the idea of technology might one day takeover, that sometimes we focus on it so much we end-up neglecting real dangers.

Professor Alan Winfield, a specialist in robotics, told the Conway Hall audience that he was once asked to brief a G8 committee set-up to address existential threats to humanity on the possibilities of the singularity. Winfield advised them that it couldn't happen and only to entertain the idea as a thought experiment – perhaps they should focus on more pressing issues, such as climate change.

But there are real dangers surrounding artificial intelligence, just they're more nuanced than we had anticipated. Even if we never manage to recreate intelligence, just the mere impression of it could have a devastating impact on humanity.

How do we know if a robot has developed consciousness?* If it looks, sounds and behaves like an emotional creature, then it might as well be one because

even when we know something isn't human we tend to anthropomorphise it anyway. Dr Blay Whitby recalled an experiment at Tufts University in Massachusetts that demonstrates how humans will often put emotions before reason.

“A group of undergraduate psychology students were given the task of commanding six orders to a commercially available robot. As a simple machine, the robot was only programmed to respond to those six tasks. The first command was to knock down a tower of blocks next to the robot. What the participants didn't know was that when asked to knock down the tower the robot was designed to object. First it would plead ‘please don't make me knock down that tower of bricks, it took me an hour to build it’ in a human voice, before adopting a crying pose in an attempt to appear distressed. 98 per cent of the students stopped following the test as told and began to negotiate and reason with the machine. Some recipients even pretended to cry themselves.”

Even when we know that a robot is a robot, we're still likely to start interacting with it like it's human. So why do we do this?

One of the general faults in our perception of artificial intelligence is the assumption that in the event we manage to create consciousness in robots, that it would be the same as our own.

“You know how people say cats rub themselves on humans because they think we're cats?” explained Dr Blay Whitby. “They don't. It's because they only have cat behavior in their repertoire. As humans, we only have human behavior in our repertoire.”

This vulnerability can be easily manipulated. Robots don't need to be super intelligent to deceive us. Part of the problem depends on who is manipulating them, an area that is not currently regulated. Then there's the issue of how we implement these new technologies.

Never trust a robot video

Currently, driverless cars are the new face of AI. As stories emerge of fully automatic cars learning to drive around purpose built towns in Silicon Valley, the public's response has been sceptical. What if they malfunction? Can we really trust them? If we compare a human driver to a driverless car the advantages speak for themselves.

Humans are not very good on the road. We get drunk, distracted, tired and bored. 1,713 people per year die on the roads in the UK alone, yet we're still hesitant to make them significantly safer.

“If there's a technology that reduces those deaths, we're ethically bound to introduce it.” Dr Whitby remarked.

But we're not even completely sure how sophisticated the technology is. At the moment we know driverless cars can't undertake complex ethical decisions, meaning they only work in very precise circumstances.

“The problem with the current generation of driverless cars is that they are way too cautious. The interesting ethical debate is whether we make them a little more aggressive?”

At the moment, we can only speculate on the level of progress made in AI because most the developments are shrouded in secrecy, either for commercial or military reasons, So, what information can we rely on?

“One thing I never believe is any robot footage,” explained Kathleen Richardson “I’d advise anyone who goes on Google and sees robots doing amazing things to take it with a pinch of salt.”

“Or to ask the researchers how many times they filmed it falling over before they got that little bit of footage,” Whitby pitched in.

But there is one aspect of AI that we are familiar with and that’s because we use it every day. Social networking relies on digital algorithms that are becoming increasingly in tune with our behavioral patterns, and in turn we are becoming increasingly reliant on them. In a study, the venture capital firm Kleiner Perkins Caufield & Byers, researchers found the average person checks their phone around 150 times per day.

If the singularity represents a type of integration between humans and machines, then we may have reached that point already. Integrated services like Google have access to your emails, smartphone, GPS and search results, which has resulted in an unprecedented bank of human behaviour.

This large-scale capturing of information causes a new problem for AI. Gone are the days when we feared robots would become more capable than humans: in reality just knowing more about us could be just as dangerous.

* A robot displaying human-like behaviour is not necessarily conscious – it’s just clever AI. Probably the only way to verify that it’s conscious would be to show that its ‘nervous system’ contained *identical* circuits to those that we humans have as the physical basis of *our* consciousness. However, we don’t know yet what (or even where in the brain) such circuits are. This problem, known as ‘finding the neural correlates of consciousness’, is the subject of intensive research at the moment. {Ed}

THE SOCIETY ON THE WEB

For videos of past Conway Hall events: www.youtube.co.uk
and for Conway Hall images: www.flickr.com

THINKING ON SUNDAYS SPEAKERS REQUIRED

If you have any suggestions for speakers (their contact details are required) or event ideas, please get in touch with Evan Parker at evan.parker@warwick.ac.uk Tel nos 07403 607 046 (mob) or 0202 565 5016.

MONCURE DANIEL CONWAY: A VERY UNUSUAL VIRGINIAN

Nigel Sinnott

Summary of a lecture by CHES member, in Melbourne, Australia

MONCURE DANIEL CONWAY came from Virginia, where his early years were privileged and orthodox. He was born on 17 March 1832, on a plantation near Falmouth in rural Stafford County, where his father, Walker Peyton Conway, was a local planter and judge. His mother, Margaret Daniel Conway, was the granddaughter of a signatory of the Declaration of Independence. The family were devout Methodists. According to Conway's biographer, John d'Entremont, the atmosphere that would have surrounded the young Moncure would have been "patriarchal values, unquestioned devotion to slavery and white supremacy, and a world view that set politics and power above artistic and intellectual pursuits."

As Moncure Conway wrote years later, "Destiny had lavished on my lot everything but freedom." The patriarchal values did not, however, apply to his female relatives. Two paternal aunts, his sister and a cousin were opposed to slavery, and so was his mother, who was also critical of Southern patriarchy generally. She encouraged him to read widely, despite his father's disapproval of fiction. She was also a practitioner of homoeopathy, and took Moncure with her on her rounds. John d'Entremont says that "Moncure spent more time with his mother; the central lessons he drew from her and other female relatives were the legitimacy of the self, the importance of reconciliation, the value of intellectual endeavour, and the immorality of arbitrary power."

The young Conway went to Dickinson College in Pennsylvania, then a strict Methodist institution, and after graduating in 1849 followed his father's advice to study law. In 1850, however, Moncure discovered the writings of 'the Sage of Concord', the Unitarian academic Ralph Waldo Emerson. The young Conway decided that law was not for him, and he decided to enter the Methodist ministry.

Conway Relinquishes Methodism

For 23 months in 1851 and '52, Conway was a travelling minister, riding a Methodist circuit in Maryland, another slave state. Here he met literate, anti-slavery Quakers who added to the heterodox notions he was imbibing from Emerson. In 1852 his older brother died. Moncure Conway felt he could no longer be a Methodist in accordance with his father's wishes. He crossed the Mason-Dixon Line and began training for the Unitarian ministry at Harvard University in Massachusetts. To quote John d'Entremont again, "His mother wished him well; his father, in effect, disowned him."

In Massachusetts Conway met and befriended his 'spiritual father' Emerson. He also got to know members of the anti-slavery movement and Theodore Parker, abolitionist, radical Unitarian and the real coiner of the words:

A democracy, that is, a government of all the people, by all the people, for all the people.

In July 1854, at an anti-slavery rally, Conway publicly committed himself to the abolitionist cause.

Also, in 1854, Conway graduated from Harvard and became a Unitarian minister. At his first church, in the city of Washington, D.C., his sermons against slavery made him adoring friends and bitter enemies.

In 1856 he moved to Cincinnati, Ohio. Here the congregation did not mind his fulminations against slavery, but they were upset about something else. Conway had come under the influence of German biblical criticism and, if you will pardon a bad Lewis Carroll pun, Methodists believed in Siamese triplets of Cheshire cats, Unitarians believed in only one Cheshire cat, but Conway was reducing the cat to a grin, without teeth, and with the halitosis of infidelity. Or as d'Entremont put it: "He repudiated the divinity of Christ, debunked New Testament miracles, and began to speak of Eastern religions as being as valid and valuable as Christianity." "Your minister," said Conway in 1859, "is not a believer in what the churches call Christianity."

Conway Marries a Radical

Cincinnati gave Moncure Conway something else: Ellen Dana, whom he married in 1858. She was intelligent, supportive and radical. The marriage was very happy and produced four children, Eustace, Emerson, Dana and Mildred. Conway left Cincinnati in 1862, and thereafter, according to d'Entremont, no longer called himself a Unitarian. He was sympathetic towards, but did not join, the Free Religious Association set up by radical Unitarians.

In November 1860, Abraham Lincoln was elected President of the United States with a pledge to stop slavery being introduced into the western territories. The slave states of the deep south had threatened to leave the Union if Lincoln became President: they seceded, starting with South Carolina, followed by Alabama, Mississippi and others, and set up the Confederate States of America. Virginia, a border slave state, debated secession and voted against it.

But in April 1861 a Louisianan Creole named General Pierre Gustave Toulant Beauregard demanded that the Union army give up Fort Sumter in Charleston Harbor, South Carolina. An ultimatum was not met, and at 4:30 a.m. on 12 April Confederate batteries opened fire on the fort, which surrendered next day after an exchange of 40,000 shells without loss of life. But it was the start of the bloodiest war in North American history.

Lincoln called for all states still in the Union to provide militia for the war. Virginia took another vote on secession and left the Union. Eventually Richmond, Virginia, became the Confederate capital. Meanwhile Union sympathisers in western Virginia seceded from Virginia and established what became the Union state of West Virginia. Conway's two brothers joined the Confederate army. His mother and sister, on the other hand, went to live in staunchly Unionist Pennsylvania. The family home became a Union field hospital as it was barely two kilometres from the appalling battle of Fredericksburg.

Conway initially supported the Union and wrote two books in 1861. The following year he became joint editor of a new anti-slavery magazine, *The Commonwealth*, published in Boston. In 1862, in the chaos of war, many of

Conway's father's slaves left the plantation and reached Washington. Moncure Conway tracked them down and planned to transport them to the free state of Ohio. To do so they had to change trains and stations in Baltimore, in the slave state of Maryland. This was very risky. In April 1861 a Massachusetts regiment, when marching between the stations, had been attacked by a mob of Confederate sympathisers; nine civilians and four soldiers had been killed. Conway's party was beset first by a black mob, who thought he was a fugitive slave catcher, and then by a surly white mob. But in the end they reached Ohio and safety.

Conway Visits Britain

In 1863 Moncure Conway decided to visit Britain, as an overseas reporter for *The Commonwealth*. He met lots of interesting people in London, and also wrote letters to pro-Union newspapers about the American Civil War. However, he got into very hot water when he started corresponding with the Confederate envoy in London, James Mason. Conway rashly stated that, if the South were to free its slaves, the abolitionist movement would try to persuade Lincoln to end the war. Conway had no authority to make this bargain, and the suspicious Mason submitted the correspondence to *The Times*, which sympathised with the Confederacy. A very embarrassed Conway took a holiday in Venice.

Back in England, in May 1863, Conway was invited to speak at South Place Chapel in Finsbury, London, which, by coincidence, had been founded by an American Universalist in 1793. Many of its religiously radical members were fed up with their minister (Rev. Barnet) whose sermons were far too orthodox for their taste, but they liked what they heard from Conway. Soon afterwards they forced the minister's resignation, and in February 1864 Conway was given a trial as his replacement. He had found his congregation, and they liked him.

Conway still had to contend with the anguish of the war across the Atlantic. It ended in mid-1865 after killing 750,000 people, plus or minus 100,000. Also, after his family joined him in London, Moncure and Ellen's son Emerson died in August 1864. But otherwise Moncure thrived. In January 1866 his appointment became permanent.

South Place Chapel, which had been in the doldrums in the 1850s, flourished again. By 1873, D'Entremont informs us, minimum Sunday attendance was 400, "growing to an average of seven hundred a few years later." In addition to the chapel services, a South Place Institute was established with guest speakers such as Robert Browning, Thomas Henry Huxley, John Tyndall and Max Mueller. There were concerts, theatricals, a fortnightly discussion group and what D'Entremont termed "glittering monthly soirees."

As he grew in confidence and experience, Conway's own views subtly changed. In 1869 he dropped the use of prayers. In 1872 pews were removed and replaced by ordinary seats. And from 1874 readings were often taken from Conway's *Sacred Anthology: a book of ethical scriptures*. He also wrote a semi-autobiographical book, *The Earthward Pilgrimage*, published in 1870. Its first chapter sets the scene as it is entitled, in a parody of John Bunyan's subtitle to *The Pilgrim's Progress*, "How I left the world to come for that which is."

Conway Meets Ingersoll

Conway went back to the United States several times, and his friends there included, of course, Robert Green Ingersoll, whose militant agnosticism was as forthright as any atheist's invective against theology. In 1882 Conway was invited to lecture in Australia. In 1883, after visiting the United States, Conway crossed the Pacific, stopping in Hawaii, but having only a day in New Zealand. After what he termed "the sublimities of Sydney Harbour at dawn", he arrived in Victoria in time for the Melbourne Cup, described in his 1906 book *My Pilgrimage to the Wise Men of the East*.

Conway noted the great variety of religions and philosophies available. The census of 1881 gave Victoria a population of 862,246 of whom 20,000 rejected every form of Christianity. The Unitarians numbered about one thousand. In 1851, when registration of opinions was compulsory, 1700 owned being Unitarian. In that year the Victorian government voted to divide £50,000 among all the churches in direct proportion to their members. The Unitarians received a good piece of property. "Its minister, Mrs. Webster, was a rationalistic Unitarian; her discourses are very impressive. I had the pleasure of preaching to her society, which consists of educated and influential families."

After Victoria, Conway went to Tasmania. He tells us that "I lectured in various parts of Tasmania, and had the honour of being attacked in the papers by orthodox writers. My lectures were not theological, but my account of London, my sketches of scientific men, and the fact that I was there by invitation of distinguished rationalists gave sufficient ground for this clerical imprudence, which filled my halls wherever I went." From Tasmania Conway went back to Sydney, where he gave a lecture in the presence of the premier of New South Wales, Sir Henry Parkes. He also visited Adelaide (South Australia) and Albany (Western Australia) on his way to Ceylon and India.

In mid-1884 Conway left South Place and toured Europe with his family. From mid-1885 he lived mainly in New York city where he devoted himself to writing, producing his best-known book, his "crowning achievement" in d'Entremont's opinion, the two-volume *Life of Thomas Paine*, first published in 1892 and later made available as a cheap reprint by the infant Rationalist Press Association.

In late 1892 Conway reluctantly acceded to requests to return to the South Place Ethical Society (now the Conway Hall Ethical Society); but in 1897 Ellen Conway became terminally ill and Moncure resigned again. John d'Entremont describes Conway's final discourse: "His topic was John Cabot's exploration of America ... But near the end of his talk he broke down and could not continue. 'At the close there was general weeping,' wrote one observer ... 'Strong sober men left hurriedly in great and manifest grief.' There was good reason; a great institution had lost, under the saddest of circumstances, its greatest leader." The Conways sailed for New York on 1 July. Ellen died on Christmas Day, 1897.

Conway Disgusted by the United States' War with Spain

In 1898 the United States went to war with Spain. Conway was disgusted and spoke out against the war, which was not the popular thing to do. Theodore Roosevelt sarcastically suggested that he join the Spanish. He was also appalled

by lynchings and Jim Crow laws in the southern states. Although he kept a flat in Greenwich Village, he spent most of his time in France, particularly Paris. At the age of 75, while working on a biography of Jean Calvin he died, in Paris, on 15 November 1907. He was cremated at Pere Lachaise cemetery and on 1 December there was a memorial meeting at South Place, Finsbury.

In 1910 South Place Ethical Society held the first Conway Memorial Lecture, and the 82nd such lecture was given in June 2014. After World War I the Society decided to leave Finsbury. The architect Frederick Mansford was commissioned to design the Society's new building in Red Lion Square, completed in 1929, named Conway Hall.

John d'Entremont says of Conway, "He was that rare teacher and thinker who could combine genuine tolerance with fierce commitment to principle. And whether in the role of teacher, scholar or activist, his own life gave vivid expression to a line from his autobiography which may fairly be taken as his credo: 'Those who think at all, think freely'."

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OXFORD BROOKES UNION OPEN DISCUSSION SERIES

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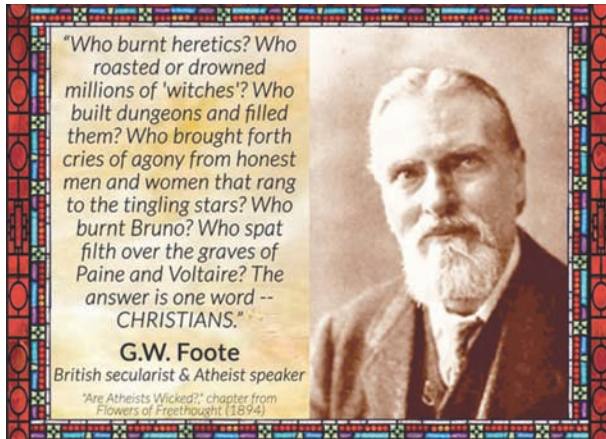
An illustrated lecture on the relation between consciousness and the brain by Norman Bacrac, at the Boardroom, Oxford Brookes University, Harcourt Hill Campus, OX2 9AT

1800 Thursday 12 November 2015. Wine at 1730

Bus U1 to Harcourt Hill. Free parking

Free admission – All welcome

G W FOOTE ESSAY CONTEST LAUNCHED



October 17 was the 100th anniversary the death of **George William Foote**, founder of *The Freethinker*. Foote launched the publication in 1881, edited it until he died, aged 65, in 1915. To mark this date, *The Freethinker* announces the launch of an essay competition with a prize of £250 going to the winner. Entrants are asked to pen essays not exceeding 1,500 words based on any one of the three following Foote quotes:

- **Religious bigotry is never more vicious than when it has a large infusion of hypocrisy** (from “Defence of free speech: Being a three hours’ addresses to the jury in the court of Queen’s Bench before Lord Coleridge on April 24, 1883”).
- **Free speech and Freethought go together. If one is hampered the other languishes.** (*Gospel of Freethought*, reprinted in *Flowers of Freethought*, volume 1, 1893).
- **The whole truth of life may be summed up in a few words. Happiness is the only good, suffering the only evil, and selfishness the only sin** (also from *Gospel of Freethought*).

Closing date for the competition is **31 December 2015** and the winner – chosen by members of the G W Foote editorial board – will be announced on **31 January 2016**. Please mark entries **G W Foote Essay Contest** and email them to barry@freethinker.co.uk The winning essay, as well as four of the best runner-up entries (depending on the number of submissions received), will be published during February on the Freethinker website.

Note: A comprehensive collection of Foote’s writings can be found on **Freethought Archives**.

KILLING ATHEISTS IN BANGLADESH

Four atheist bloggers have been murdered this year in Bangladesh. A fifth attack on 31 October targeted secular publishers, and Faysal Arefin Dipon was hacked to death. In a statement from the International Humanist and Ethical (IHEU) condemning the attacks, Bob Churchill (IHEU Director of Communications, also a trustee of CHES) said: We know what comes next because we've seen it before. In a few weeks or months, police and media will perform a merry dance, arresting and parading a few different groups or individuals detained in connection with the latest attack. They'll parade someone for the cameras. Then there will be no trial, no true justice.

How many more times must we see these bloody and callous acts of hatred before the authorities wake up to the true problem? Officials must stop threatening to arrest, and stop blaming atheists themselves for writing books and blogs. To victim-blame them will continue to empower the fundamentalist killers and undermine the very basis of secular democracy itself.

Though there are many similarities with earlier outrages, these coordinated attacks may represent a significant emboldening and an up-step in the campaign to terrorize and silence the voices of humanists, atheists and secularists. The Bangladeshi authorities must now accept that their failure to achieve justice and the appeasement of fundamentalist violence is not working, and is costing life after life.

Full statement from IHEU at: <http://iheu.org/coordinated-machete-attack-on-publishers-of-secular-authors-in-bangladesh/>

THE BRITISH BUSINESS OF SLAVERY

A series of talks curated by **Deborah Lavin**

Tuesdays from 1900 in the Brockway Room, Conway Hall

Tickets £5 per session

(£3 per session for members of CHES, Freethought History Research Group and the Socialist History society)

NOVEMBER

24th **Slavery and the Shaping of British Culture**

DECEMBER

1st **A British-Owned Congo: Roger Casement's Battle with Slavery in Peru (1910-1914)**

8th **Identifying Unfinished Business: The UK Modern Slavery Act (2015)**

Each talk is to be delivered by distinguished academics.

THE HUMANIST LIBRARY AND ARCHIVES

The Humanist Library and Archives are open for members and researchers on Tuesdays to Thursdays from 1000 - 1700. Please inform the Librarian of your intention to visit. The Library has an extensive collection of new and historic freethought material.

When evening courses are running, the Library will remain open on selected evenings. These will be advertised on the website.

Tel: 020 7061 6747. Email: sophie@ethicalsoc.org.uk

Please Help us Save Cost on Unnecessary Printing and Postage

In order to reduce the printing and postage costs for distributing the *Ethical Record* to our Members, the Trustees would like you to consider utilising the online version of the *Ethical Record*, which can be found at www.conwayhall.org.uk/ethicalrecord.

The online version contains individual articles, abstracts, book reviews, and notices as well as videos and past issues. The online *Ethical Record* will also continue to have the PDFs of the monthly *Ethical Record* exactly as the Editor and printer currently put it together.

However, if you would like to continue receiving the *Ethical Record* posted to your door, please email Martha@ethicalsoc.org.uk stating "I would like to continue receiving the *Ethical Record* by post."

Alternatively, please write in to Martha, at the following address stating, "**I would like to continue receiving the *Ethical Record* by post**":
Martha Lee, CHES, 25 Red Lion Square, London WC1R 4RL.

Please note that the closing date for your request to continue receiving the *Ethical Record* by post is 31 January 2016. This will enable cost savings to be introduced with the March 2016 edition onwards. February 2016 will see the last posting of the *Ethical Record* to every member.

Please also note that that any member joining after 31 January 2016 will **not** be eligible to receive the *Ethical Record* posted to their home.

The Trustees of CHES

Long-Time CHES Member

TOM RUBENS

has recently completed a NOVEL entitled **MIXED PICTURE**
which has been published by Austin Macauley

The novel explores: ignorance and knowledge; lust and love; political safety and danger; the need for culture and the need to escape loneliness; the complexity of philosophy, and of personal sensibility. It presents a poignant picture of the perennial trials and tribulations of young, thinking, knowledgeable people in modern society.

Buy as an e-book on Kindle (via the 'Search Amazon' function) for just £3. Information on this and Tom's other published books is available on-line by googling 'Tom Rubens, author'

The views expressed in this Journal are not necessarily those of the Society.

FORTHCOMING EVENTS

Conway Hall Ethical Society, 25 Red Lion Square, Holborn, WC1R 4RL.

Tel: 020 7405 1818 Website: www.conwayhall.org.uk

Admission to Thinking on Sunday events is free for members of CHES and £3 (£2 conc) for non-members. For other events, no charge unless stated.

THINKING ON SUNDAY

NOVEMBER 2015

Sunday 8 **SLAVERY TODAY AND TOMORROW**
1100 **Gillian Kaile**
1400 Registration for 1430 start. **CHES AGM** (for members only)

LONDON THINKS

November **THE UK: LOOKING INWARDS OR REACHING OUTWARDS**
Monday 9 **Charles Clarke** and **Simon Anholt**. Chair: **Helen Lewis**
1930 Ticket £10/ £5 for CHES members

Sunday 15 **A LEFTIST CRITIQUE OF MULTICULTURALISM**
1100 **Goren Adamson**, Sociologist (Norway)

Sunday 22 **HOW MEDICAL RESEARCH DIED**
1100 **Malcolm Kendrick**

Sunday 29 **STORM CLOUDS OVER THE COUNTRYSIDE: WHAT FUTURE FOR RURAL ENGLAND?** **John Iles** and **Neil Sinden**

DECEMBER

Sunday 6 **DEMOCRACY IN CUBA AND THE UK**
1100 **Graham Bell**

Sunday 13 **HAVE THE BLACK PAPER CONTROVERSIES STOOD THE TEST OF TIME?** **Christopher Bratcher** and **Christopher Ormell**
1100 **YULETIDE SOCIAL** – Mulled wine, Quiz, Refreshments etc.
1430 All welcome - £2.50

CONWAY HALL SUNDAY CONCERTS

Artistic Director: **Simon Callaghan**. Ticket £10 (free for 8 – 25s)

Full details on: www.conwayhall.org.uk/sunday-concerts/

Concerts start at 1830 unless specified

November 8 **Amatis Trio** –
Haydn: Trio iV:27; Chopin: Trio Op.8; Suk: Elegie Op.23; Ravel: Trio in A minor

November 15 **Martin Roscoe**, piano recital

November 22 **Quatuor Tana** 1730 Talk by **Roderick Swanston**
Arriaga: No.1; Shostakovich: Op.110; Turina: La Oración Del Torero;
Dvořák: Op.96 ‘American’

November 29 **Arcadia Quartet** 1730 Recital by **Hiro Takenouchi**
Haydn: Quartet Op.1/1 ‘La Chasse’; Beethoven: Op.18/3; Bartók: No.4 Sz.91

December 6 **Linus Trio** 1730 Recital **Dryads Duo**
Messiaen: Thème et Variations; Szymanowski: Mythes, Trois Poèmes Op.30
Beethoven: Trio Op.11; Dukas: Sorcerer’s Apprentice; Brahms: Op.8