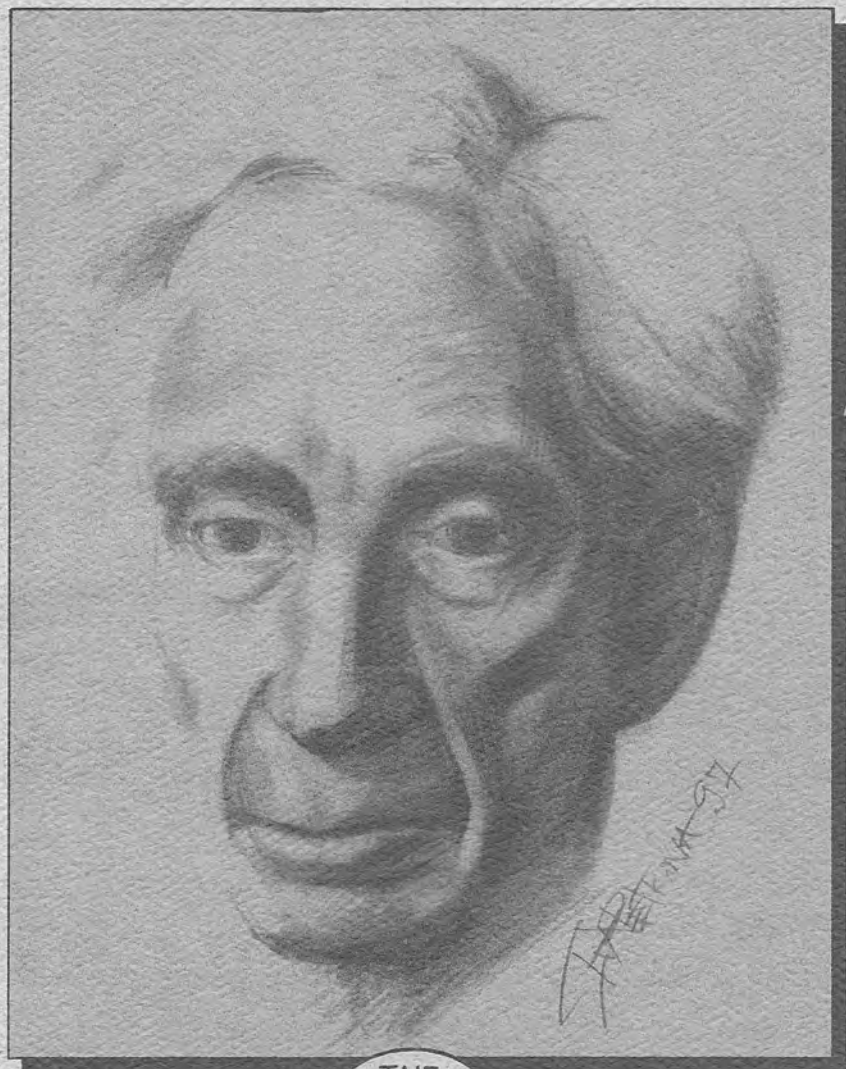


THE BERTRAND RUSSELL SOCIETY QUARTERLY

February, 1998

No. 97



THE BERTRAND RUSSELL SOCIETY

3802 North Kenneth Avenue,
Chicago, Il. 60641-2814, U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

The Bertrand Russell Society Quarterly is published in February, May, August, and November. Letters and manuscripts should be addressed to:

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THE BERTRAND RUSSELL SOCIETY *QUARTERLY*

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February, 1998

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FROM THE EDITOR
JOHN SHOSKY
CHARLES UNIVERSITY, PRAGUE

In a first for the *Quarterly*, this issue and the next will be edited in Prague, where this semester I am a visiting professor in the philosophy and logic departments at Charles University and a visiting fellow at the Academy of Sciences of the Czech Republic. I send greetings to all Society members from the beer halls and restaurants of the city often called "The Second Paris." Here philosophy is alive and thriving; even the president, Vaclav Havel, and the former premier, Vaclav Klaus, have published academic works in philosophy. The atmosphere is electric as the Czech Republic confronts the advantages and disadvantages of capitalism in an attempt to join the European Community and NATO. The philosophy department at Charles has even invited me to give a separate graduate seminar on the philosophy of Russell and Wittgenstein, even though Russell's work will be discussed in another graduate class on Modern Deductive Logic.

The center of gravity is shifting in Europe, away from the West, moving eastward to Berlin, Vienna, Prague, and Warsaw. Historically, these are cities are famously associated with Russell. As a young man, Russell committed himself to producing a series of books that were a converging synthesis of philosophy, history, and social commentary while walking in the Tiergarten of Berlin in the Spring of 1895. He also lived in Berlin for parts of two years and wrote a book, *German Social Democracy*. In the 1930s, the Vienna Circle met to discuss the work of Russell and Wittgenstein, drawing together gigantic figures in philosophy -- Schlick, Hanh, Carnap, Frank, Neurath, Waismann, Quine, Ayer, and others -- in one of western culture's most influential philosophical discussion groups. Gödel, Popper, Hayek, and Wittgenstein were outsiders to the Circle, but part of the intellectual climate of Vienna and of Prague, a second seat of the Circle because Carnap lived there. In Warsaw, the so-called "Polish Logicians" were extending the discoveries of *Principia Mathematica* into new realms of thought. Led by Tarski, Lesniewski, Jaskowski, and Lukasiewicz, the Polish School of Logic was extremely influential until most of them were killed by the Nazis. Fortunately, Tarski was saved by a courageous and visionary group of American academics (including BRS Honorary Member Willard Quine) who invited him to the United States just as hostilities broke out. Lukasiewicz was reportedly smuggled out of Poland by his colleagues. Almost all of the rest perished.

You may recall that Quine earlier made a trek to Vienna, Prague, and Warsaw as a recent graduate from Harvard in the 1930s. At that time, these cities contained some of the most exciting figures and developments in philosophy. Now, sixty years on, these cities are again epicenters for significant philosophical and political thought.

As we have witnessed a "Russell Renaissance" in Western Europe and even in the Arab World, I believe that we will soon see more work on Russell in the rest of Europe, especially Bulgaria, where Russell is extremely popular and studied by a dedicated band of academics at the University of Plovdiv and elsewhere. So it is appropriate that the next issue of the *Quarterly* will primarily feature short pieces about Russell and his influence by my Czech and Eastern European colleagues. Russell has been a very important intellectual influence in Central, Eastern, and Southern Europe. He was a powerful writer of hope and encouragement when communism ravaged the minds and spirits of millions of people. He remains a great voice of freedom, rationality, humanism, and compassion for people who bitterly remember the previous days of oppression and fear, and who look forward to better days ahead.

This issue's cover features a new portrait of Russell by Iva Petkova of Bulgaria, one of the most talented upcoming artists in Europe today. All of 22 years old, Iva was the artist who designed last year's cover. I received so many favorable comments by letter and e-mail that I asked her to do one more for us. This drawing will appear on the four issues of the *Quarterly* for 1998.

BRS Society President John Lenz has important information about the annual meeting, June 19-21 at the Ethics Center, University of South Florida, St. Petersburg, Florida. This is our 25th annual meeting and it will feature films, tapes, papers, and panels on various aspects of Russell's work. If you want to learn more about Russell, whether a Russellian novice or a mighty Russell scholar, the annual meeting is designed for you. Please read John's information carefully and then make plans to come to Florida in June. This 25th anniversary could be a "gathering of the clans." Everyone is most welcome. As a member of the Society, I must thank John Lenz, Mitchell Haney, and Jan Eisler for working so hard on our behalf to make this the best meeting ever. Good job!!!

There follows a discussion about the philosophical methodology and humanist views of Antony Flew, an honorary member of our Society. Flew is emeritus professor of philosophy at the University of Reading in the United Kingdom. His most recent book, *Philosophical Essays*, will be available in late April or early May. He has just completed another book on critical thinking, *Thinking Straighter*, for Prometheus Press of Buffalo, New York.

I welcome an analysis of Russell's often overlooked, but extremely cogent, work on *Power* by Evan Selinger of the University of Memphis. This book has inspired several presentations at our last three annual meetings, notably by Peter Stone. I highly recommend this review.

Assistant Editor Robert Barnard has reviewed *Interfaces: Essays on Philosophy*

and Bordering Areas. This is a book that uniquely bridges the philosophical divide between Anglo-American and Continental thought.

There is also a review of Volume 10 of *The Collected Papers of Bertrand Russell*. This volume was edited by John Slater and Peter Köllner.

From the world of cinema and television, we have a video review from Cliff Henke, the fourth in a series about films dealing with Russell and his circle of friends. This time Cliff looks at a recent BBC production about D.H. Lawrence. Entitled "Coming Through," this production examines Lawrence's infamous courtship of Frieda von Richthofen Weekley. It stars Kenneth Branagh and Helen Mirren. In the next issue, Cliff will turn to the video documentary, "The First World War and the Shaping of the Twentieth Century." Cliff's work has been an important edition to the *Quarterly*. I invite additional reviews of videos or books by Society Members, particularly of Russell's own work.

In the BRS, you are asked to do more than read; you are also invited to interact. If you haven't done so, please examine, fill out, and return three essential items for the Society. The first is our membership profile. You have surely noticed the inclusion of these profiles in the last two issues of the *Quarterly*. They are an important way that we learn about each other, sharing our interest in Russell. Have you sent one? Please take a moment and fill out the profile. Then mail it to me. The second item is the membership renewal form. We need you to renew immediately, sending in your personal information and membership fees. Your support allows the Society to continue to promote the work and views of Russell worldwide, pays for the *Quarterly*, partially funds *Russell: the Journal of the Bertrand Russell Archives* (edited by Ken Blackwell), finances the Russell Book Award and the Russell Paper Prize, and supports the annual meeting. Thank you for your support. And if you can, please give a bit extra to help secure the financial basis of the Society. The third item is your voting ballot for the Board of Directors. In the last issue of the *Quarterly* there was a call for nominations. Unfortunately, because I produced the *Quarterly* behind schedule, the nominations should have been suggested in the previous issue to that, and the ballot in the last issue. I am completely to blame for the tardiness of these materials. But we can catch up quickly if you will take a moment, fill out the ballot, and mail it to the chairman of the board of directors, Michael Rockler. His address is on the form.

I hope you enjoy this issue of the *Quarterly*. Thanks again to my assistant editors, Bob Barnard and Katie Kendig.



**FROM THE PRESIDENT
THE 1998 ANNUAL MEETING:
"NEW DIRECTIONS IN RUSSELL STUDIES"
JOHN LENZ
DREW UNIVERSITY**

Believe it or not, the 1998 meeting will be the 25th annual meeting of the BRS. As announced in the last Quarterly, we have been busy making plans for a great meeting. We think we have put together a solid, informative, and enjoyable program. We even have a full multi-media program. We believe it will be as good as, or better than, the meeting two years ago, which the editor of *Russell: the Journal of the Bertrand Russell Archives* called "the most intellectually stimulating BRS conference this member can recall attending." In addition to our scheduled speakers and workshops, we also have important business to conduct, such as the election of new officers and much discussion about the future direction of the Society. One challenge is how the BRS can work together with the large worldwide group of people who engage in learned and stimulating discussion of Russell via the Internet mailing list, *Russell-L*. The annual meeting is the one time that all those who love Russell, for our various and different reasons, come together to share ideas. We are also looking forward to meeting new members, members from the South who may not regularly attend the annual meeting, and philosophers and humanists from Florida. The St. Petersburg area is the home of, among others, longtime Russell activists Jan and Lee Eisler, respectively our current BRS Vice President and Vice President Emeritus.

The theme of the program calls attention to the revival of Russell studies in recent years. New criticisms of Russell have appeared in recent works, such as Ray Monk's biography and Philip Ironside's intellectual biography. New perspectives on Russell continue to enrich our understanding of his work and his place in the history of thought. At the annual meeting we will acknowledge this trend with provocative papers in several key areas of Russell studies, including biography, philosophy, humanism, religion, and education.

The Annual Meeting of the BRS will be held on the weekend of June 19-21, 1998, at the Ethics Center of the University of South Florida in St. Petersburg. The address is 100 5th Avenue South, St. Petersburg. Please note: there is also an Ethics Center at the University of South Florida's Tampa Campus. We are at the St. Petersburg campus. Please don't get confused -- come to St. Petersburg. The program will begin on Friday evening, June 19th and end early in the afternoon on Sunday, June 21st. Much of the planning work has been done by Jan Eisler and by Mitchell Haney, a postdoctoral fellow who teaches at USF.

The St. Petersburg area is served by Tampa/St. Pete Airport. The airport at

Clearwater is also an option. There is a limo service at Tampa/St. Pete that is available for \$12.00, dropping people off at downtown hotels or other destinations. It is quite frequent and highly recommended. The Hilton and some other hotels have a shuttle service.

Those attending the meeting have the choice of staying in several excellent hotels in the area, such as the Hilton (813-894-5000) across the street from the Ethics Center (at \$75 a night) or the Heritage Holiday Inn (at \$58 a night). The latter is highly recommended, only about a fifteen minute walk from the Center, or a five minute cab ride. The Heritage Holiday Inn is at **800-283-7829**. However, it does not have a shuttle service from the airport. We have reserved a block of rooms at the Heritage Holiday Inn. The special rate may be obtained there by asking for the "USF/Ethics Center/ Russell Conference rate" from June 19-21. Other hotels in the area include the McCarthy Hotel (813-822-4141), the Four Seasons (813-894-7411), the Bayboro Inn (813-823-0498), the Imperial Inn (813-821-2281), the Beach Park Motor Inn (813-898-6325), the Madison House Bed and Breakfast (813-821-9391), and the Hotel Pennsylvania (813-822-4045). Except for the Imperial Inn, these hotels are less than a half mile from the Ethics Center. The Imperial is one mile away.

Again, the Heritage Holiday Inn does not have a hotel shuttle. You should take the limo service at the airport, a cab, or arrange for an airport pickup through either myself or John Shosky (703-660-9279). We will have a couple of cars down there, so an advance arrangement for airport pickup by one of the BRS members is quite possible and recommended for anyone who wants to forego a cab. But make your pick-up arrangements well in advance, so everyone can be accommodated.

Routledge has again offered to furnish a book display with discounted prices for those attending the BRS annual meeting.

There is a lot to do in St. Petersburg. I recommend the Salvador Dali Museum (very close by), the Sea Bird Sanctuary, or Busch Gardens. The beach is also very close to the Ethics Center.

Please register ASAP, using the enclosed form.

For more information, please contact me at jlenz@drew.edu or by calling 973-765-0776. I look forward to seeing you there.



"NEW DIRECTIONS IN RUSSELL STUDIES"
PRELIMINARY PROGRAM
JUNE 19-21, 1998
ETHICS CENTER, UNIVERSITY OF SOUTH FLORIDA
ST. PETERSBURG, FLORIDA

FRIDAY, JUNE 19, 1998

- 4:00 - 5:30 Registration
5:30 - 7:00 Dinner (on your own)
7:00 - 7:30 Welcoming Remarks, Award of the 1998
Bertrand Russell Society Book Award, and the
1998 Bertrand Russell Society Award
7:30 - 8:00 Jan Loeb Eisler (BRS VP): "Humanism in
Florida and Around the World"
8:00 - 8:30 Alan Schwerin (Monmouth College): "Russell
and Critical Thinking"

SATURDAY, JUNE 20, 1998

- 8:00 - 9:00 Registration
9:00 - 9:30 Tim Madigan (*Free Inquiry*): "W.K. Clifford
and the Ethics of Belief"
9:30 - 9:45 Coffee
9:45 - 11:15 Audio Tape (with transcript) of Russell's
Debate with Father Frederick Copleston on
"The Existence of God"
11:15 - 11:30 Break
11:30 - 12:00 Stefan Anderson (Lund, Sweden): "Bertrand
Russell's Personal Religion"
12:00 - 1:30 Lunch (on your own)
1:30 - 2:00 H. James Birx (Canisius College): "Russell
and Cosmology"
2:00 - 2:30 Robert Barnard (University of Memphis):
"Russell's Flirtation with Phenomenology"
2:30 - 2:45 Break
2:45 - 3:15 John Shosky (Charles University): "How
Russell Taught Symbolic Logic"
3:15 - 4:00 Michael Rockler (National-Louis University
and BRS Chairman) and James Alouf (Sweet
Briar College): Workshop on Russell's Essay
"Freedom v. Authority in Education"
4:00 - 6:00 Free Time
6:00 - 7:00 Red Hackle Hour in Ethics Center
7:00 - 9:30 Banquet and viewing of new BBC

documentary about Russell's life (not as yet
seen in the United States)

SUNDAY, JUNE 21, 1998

- 8:00 - 9:00 Registration
- 9:00 - 9:30 John Lenz (Drew University): "Bertrand
Russell as a Utopian Thinker"
- 9:30 - 9:45 Break
- 9:45 - 10:15 Trevor Banks (Ottawa, Canada): "The
Dogmatism of a Rationalist: Some Thoughts
on Bertrand Russell's Tendency to
Overgeneralize"
- 10:15 - 11:15 Panel Discussion on Ray Monk's *Bertrand
Russell: The Spirit of Solitude*. Invited
panelists include Ken Blackwell (McMaster
University), Nick Griffin (McMaster
University), Mitchell Haney (University of
South Florida), and John Shosky (Charles
University)
- 11:15 - 12:30 Business Meeting of the Bertrand Russell
Society and Meeting of the Board of Directors
- 12:30 Closing

REGISTER NOW!

"NEW DIRECTIONS IN RUSSELL STUDIES"

**THE ANNUAL MEETING OF THE
BERTRAND RUSSELL SOCIETY**

FRIDAY, JUNE 19-SUNDAY, JUNE 21, 1998

**THE ETHICS CENTER,
UNIVERSITY OF SOUTH FLORIDA**

**100 5TH AVENUE SOUTH
ST. PETERSBURG, FLORIDA 33701**

To Register: Simply fill in the registration form below and mail it back to John Lenz. Please also include \$75 per person for coffee and snacks, the Red Hackle Hour, the Saturday night banquet, and conference fees and materials.

Name: _____

Address: _____

Phone or e-mail: _____

Please make check payable to John Lenz. Please send registration form to **John Lenz, BRS President, 38B Loantaka Way, Madison, New Jersey 07940, U.S.A.**
Thank you.

RUSSELL NEWS

The following are essential talking points for Russell scholars:

- ◆ Peter Stone reports that the Greater Rochester Russell Set is meeting on the second Tuesday of each month at 7:00 p.m. The location is Moonbeams Gallery and Coffee Saloon, 696 University Avenue, Rochester, New York. The phone number is 716-244-5370. The April meeting will discuss Russell's "Nightmares of Eminent Persons." Peter can be contacted at prse@troi.cc.rochester.edu.
- ◆ Phoenix Books, a division of Orion Publishing Company, 5 Upper St. Martin's Lane, London, WC2H 9EA, has recently released a very short work on Russell by Ray Monk. Entitled *Russell: Mathematics Dreams and Nightmares* (ISBN 0 753 80190 6), this work is part of a new series called "The Great Philosophers", edited by Monk and Frederic Raphael. Other works in the series include *A.J. Ayer: Analyzing What We Mean* by Oswald Hanfling (ISBN 0 753 80182 5) and *Wittgenstein on Human Nature* by P.M.S. Hacker (ISBN 0 753 80193). These books are roughly 50-60 pages in length, providing a short introduction to the life of each philosopher and an analysis of an important philosophical issue from that philosopher's point of view. Unfortunately, the printing fonts, the paper, the editing, and the overall presentation recall the pulp novels of past times. The writing itself varies, from an excellent presentation by Hacker to a simple rehash by Hanfling. Monk's work needed a good edit to correct misspellings and line duplications (a problem we often have with the *Quarterly*, too). Monk's choice of material made for an interesting read, highlighting the joy of Russell's discovery of the logic of relations and writing of the *Principles of Mathematics*, in contrast to his dejection over the discovery of the paradox that bears his name. The books are selling for £2.00 in the United Kingdom.
- ◆ Honorary BRS Member Antony Flew debated Dr. David Craig of the Campus Crusade for Christ on "The Existence of God" in Madison, Wisconsin on February 18th. No word on who won.
- ◆ John Shosky spoke on March 9th about "Russell's Hidden 1913 Manuscript" to the Institute for Critical Studies at Paissy

Hilendarski University of Plovdiv in Bulgaria. The lecture, held at the American Culture Center in Sofia, coincided with publication of Russell's *Theory of Knowledge* in Bulgarian, translated by Todor Petkov of the University of Plovdiv. Petkov and Deyan Deyanov are in the early stages of planning a conference in Bulgaria on this manuscript. In addition, there will be another conference in Bulgaria on Russell in October concerning his work in logic and epistemology. Details are forthcoming.

- ◆ Ivor Grattan-Guinness lectured on the topic "Karl Popper: For and Against Russell" on March 14th at the "Annual Conference on the Philosophy of Sir Karl Popper", held at the Old Theatre, London School of Economics. Professor Grattan-Guinness reminded the audience that Russell himself spoke in that same theatre to a packed audience. The lecture concerned the philosophical and personal relationship between Russell and Popper. In attendance were several prominent philosophers, including Brian Magee, David Miller, and John Watkins. There was much discussion on Russell's view of induction, science, ethics, and politics. Grattan-Guinness spoke of Popper's great admiration for Russell's writing style and clarity of thought. Ivor even showed the picture he took of Popper holding Russell's portrait, with Popper's comment that "This is the Russell I loved."
- ◆ Steve Maragides wrote to alert readers of the *Quarterly* to a reference to Russell in the February 22nd issue of *Parade Magazine*. Found in the "Ask Marilyn" column, the discussion is surprisingly about Russell's five postulates to validate scientific inquiry proposed in *Human Knowledge: Its Scope and Limits*.
- ◆ It is with profound sadness that the *Quarterly* announces the death of Martin Hollis, who died on February 27th of a brain tumor. As a professor and dean of the University of East Anglia, Hollis wrote several fine works in the philosophy of social sciences and in economics, including *Two Models of Man* and *The Cunning of Reason*. Hollis' *Invitation to Philosophy* is a standard introductory text. Hollis studied under A.J. Ayer at Oxford, assuming a lectureship at East Anglia in 1967. He then became an important and dynamic member of the university community and the community of Norwich, where he served as

a justice of the peace for ten years. His moving obituary was printed in the *London Times* on March 4th, p. 21.



**ANTONY FLEW:
PROFILE OF A PHILOSOPHICAL HUMANIST
JOHN SHOSKY
CHARLES UNIVERSITY**

Antony Flew is an honorary member of the Bertrand Russell Society. He is also one of my favorite philosophers and, proudly for me, a good friend. I first heard Tony Flew lecture in 1983, when I was a graduate student in philosophy on a summer semester program at the University of London's Chelsea College, a program sponsored by the Institute of Anglo-American Studies. The organizers of this program, James Halsted and Woody Hannum, the former from the University of Southern Mississippi, the latter from University of South Alabama, brought in Sir A.J. Ayer, Lord Quinton, Elizabeth Anscombe, Martin Hollis, Alan Ryan, and Kenneth Minogue, among others, to lecture to us on the topics in "Modern British Philosophy." Each lecturer had two hours to present a topic of personal choice. Then, after a vigorous question and answer session, the lecturer and the students would often adjourn to a nearby pub, such as the Black Bull or the Wheatsheaf, for lunch and beer. That is when we would take a full measure of our visiting lecturers. How would they hold up under the intoxication of philosophy and ale?

Some refused this trial by fire, notably Professor Ayer, who probably thought that we were lightweights, both intellectually and in terms of party endurance (compared with him we were). Some proved highly fascinating up close. Especially I am thinking of Professor Anscombe, who matched us Guinness for Guinness, all the while offering profound insights into Wittgenstein and the direction of contemporary philosophy.

One of our last lecturers was Flew. He gave a spirited defense of linguistic philosophy, telling us that linguistic philosophers were "Real McCoy" philosophers who shared much with Plato and Aristotle's approach and method. Flew punctuated the air in that lecture hall with precise prose, rapid changes of volume and rate, significant pauses for emphasis, and even some facial mugging to make sure we did not miss a vital point. All of us were enchanted and intentionally prolonged the question period because we did not want the lecture to end. When we were finally thrown out of the lecture hall, several students and I raced Flew over to the Wheatsheaf. As we sat down, Flew surveyed the place and said "I'll have something wet," which in this case meant a pint of Heineken. Then, in that

loud and rollicking pub, Flew mesmerized us with tales of Gilbert Ryle, J. L. Austin, and Ludwig Wittgenstein, and offered reminders to read important pieces by J. J. C. Smart, David Pears, Richard Swinburne, John Wisdom, and John Searle, all the while displaying elegant taste in beverages. Flew also was the teacher, listening to us, finding out about our own work, inquiring whether we had looked at a certain book or considered a salient viewpoint.

The camaraderie, the whizzing exchange of ideas, and the steady rate of patronage at the bar produced my most cherished memory of the summer. I had someone take a picture of all of us that day, and it now hangs in my office, a constant reminder of all that is good and vital about philosophy.

The next day, fully recovered from our afternoon at the pub, I raced to Foyle's bookstore on Charing Cross Road and bought *Thinking About Thinking* and *Logic and Language, II*. I immediately devoured them both and became a great admirer of Flew's work. Years later, I was pleased to invite Flew on several occasions to lecture at the American University in Washington, D.C.

From his early career at Oxford, and now as professor emeritus of philosophy at the University of Reading, Flew has been a leading voice in philosophical scholarship for more than forty years. Flew is one of the most important interpreters of David Hume. He is one of the most recognized advocates for university instruction in critical thinking. Like Bertrand Russell before him, Flew has worked tirelessly to make philosophy accessible to larger audiences. Flew has also been a serious advocate of free speech, greater individual choice, market-drive economics, the right to die, racial harmony, educational reform, and the elimination of dogmatic/theocratic government policies. As he recently demonstrated in the first series of Prometheus Lectures, philosophy can be successfully applied to a wide range of current issues, providing insights into solutions and helping citizens and policy-makers avoid dangerous mistakes.

In his own work, Flew surely has demonstrated the value of linguistic philosophy in addressing traditional philosophical problems in epistemology, theology, and ethics. At the beginning of *An Introduction to Western Philosophy*, Flew argues that "there can be, has been, and ought to be progress in philosophy." (18) That is a surprising contention from a late twentieth century philosopher. In an era of deconstruction, post-structuralism, skeptical pragmatism, and other nihilistic intellectual movements, Flew optimistically, and unfashionably, is a "real McCoy, old time philosopher." He believes that philosophy should boldly pursue the truth, and through the faithful employment of rational thinking, help improve the human condition. Flew is no ivory tower philosopher; for him, knowledge must lead to action. That is why I admire Flew so much.

Several common and interwoven threads run through Flew's body of work. First, heavily influenced by Sir Karl Popper, Flew believes that the scientific method can never produce unassailable knowledge about the world. There can never be enough instances of confirmation to allow for certain justification. One falsifying instance can be used to defeat a theory, meaning that all previously confirmed theories merely await falsification. Like Popper, Flew believes that "what must disqualify a theory, or a theoretician, as unscientific is, rather, that it, or he, refuses to allow for any things which if they were to occur, would constitute falsification." (*Thinking Straight*, 55) We do have some indication as to how the world works, but this information is provisional. It can only be the best we have, so far. Scientific knowledge is not eternal and unchallengeable. The demarcation of falsification would eliminate all reductive theories, such as Marxism, Freudianism, materialism, idealism, and empiricism. The falsification challenge has devastating consequences for many theological beliefs. Of course, the philosophical merits of Flew's position could be, and have been, vigorously discussed. But one vital lesson Flew draws from the debate is that no person, political party, religious sect, corporate entity, philosophical movement, or scientific discipline could ever, or will ever, possess unchangeable truth. Therefore, philosophy and politics must form common cause to craft an unrestricted marketplace of ideas. The best way to test a theory is to allow for its examination against all other competing theories, leaving room for further and continuous examination in the future. Free thought is essential to knowledge and progress.

Second, the marketplace of ideas should be accompanied by a free economic system. Flew embraces Friedrich Hayek and Milton Friedman, and rejects the abysmal centralized, planned economies in communist countries. For Flew, people must be allowed to make the choices best suited to their individual needs, and the economy should be allowed to meet those needs, unless doing so would violate the inalienable rights of others. Like Adam Smith, Flew would leave the decisions of investment and disinvestment to those who have the greatest possible individual interest in getting them right. Free-market prices transmit information, provide incentives to adopt the least costly methods of production and the most valued use of scarce resources, and determine the passive distribution of earned income. While government has a role in establishing a safety net for those in need, and for tempering the excesses of free markets, Flew would have the government stay out of the marketplace as much as possible.

Finally, Flew believes that we must avoid indoctrination and abdication of rational thought. Reason must not take flight when faced with the pressures of conformity and group-embraced irrationality. Flew maintains that in any argument between a religious believer and an atheist, the presumption lies with atheism. He reminds the critical thinker that "if it is to be established that there is a God, then we have to have good grounds for believing that this is indeed so. Until and unless some

such grounds are produced we have literally no reason at all for believing; and in that situation the only reasonable posture must be either the negative atheist or the agnostic." ("The Presumption of Atheism," *God, Freedom and Immortality*, 22)

Not surprisingly, Flew is a humanist. He is willing to place limited trust in our rationality. He rejects overarching, all-knowing dogmatic claims. He is an ardent, committed free-market lobbyist. He values individual freedom and choice. He finds theological explanations unconvincing and often threatening to the liberties of others. Armed with engaging, entertaining, and energetic prose, Flew has fought for freedom of thought, freedom of choice, and the freedom to reject the chains of irrational and unwarranted authority. He has sought all of this -- not to be rebellious, cantankerous, or irritating. Flew is far from an intellectual "gadfly". Rather, the underlying goal is to produce a more understanding, compassionate, and tolerant culture. For Flew, humanism is more than "a rejection of all religious beliefs," and the "insistence that we should be exclusively concerned with human welfare in this . . . the only world." (*A Dictionary of Philosophy*, Second Edition, 153) He would agree with A. J. Ayer, that humanists believe that "the only sound basis for a sound morality is mutual tolerance and respect: tolerance of one another's customs and opinions, respect for one another's rights and feelings, awareness of another's needs." (Ayer, "Introduction," *The Humanist Outlook*, 10)

Flew's work in philosophy has sought to make our world more sane, free, and secure. We can be proud that he is an honorary member of the Bertrand Russell Society.



BOOK REVIEW:
POWER BY BERTRAND RUSSELL
REVIEWED BY EVAN SELINGER
UNIVERSITY OF MEMPHIS

Bertrand Russell has a two-fold agenda in *Power*. His principle task is to show how various social dynamics, including the formation of the state, the regulation of the economy, the maintenance of organized religion, and even the construction of idealist philosophical metaphysics are only explainable in terms of "power" in its various forms. Thus, for most of the book, Russell provides a constitutive analysis of what power is and how power manifests itself. On the basis of classifying the essential features of power, he proceeds to review various important historical examples of the ways in which organizations and individuals have acquired control over human life, which is to say power over human life. While Russell concedes that power is not the sole human motive, he quickly qualifies this

allowance with the assertion that "love of power is the chief motive producing the changes which social science has to study" (11) According to Russell, the advantage of using analysis of power as the fundamental principle for explaining social dynamics is that it makes modern history more intelligible than when such a phenomena is explained by economists and social theorists whose views on human psychology are trapped in the eighteenth and nineteenth centuries.

Whereas the first goal is primarily constructive, Russell's second goal is normative. On the basis of his conceptual analysis of power, Russell proposes an ethics and politics of power. To this end, he is interested in the effectiveness of ideas and moral codes in taming and re-directing the various distributions of power. In contrast to those whom Russell calls ascetic theorists -- people who predicated moral evaluations on the complete renunciation of power -- Russell proposes a universal ethics based on the coordination of power with the good of all humanity. Politically, Russell argues for a slightly modified form of socialism. The fundamental difference between Russell's version of socialism and "orthodox" socialism is that Russell's analysis of power leads him to suggest that while "public ownership and control of all large-scale industry and finance is a *necessary* condition for the taming of power, it is far from being a *sufficient* condition." (197) The reason that it is not a sufficient condition, according to Russell, is that it needs to be supplemented by additional safeguards against tyranny, such as additional freedom of propaganda, and the re-structuring of the police force to include not only a branch designed to prove guilt, but also one designed to establish innocence.

As I see it, the most important contribution of the book is not its history of power, but its presentation of Russell's concept of power. Russell defines power as "the production of intended effects." (25) This means that power is not a qualitative, but rather, a quantitative concept. If power were a qualitative concept then we would have an exact means of comparing divergent groups of desires. For example, if I wanted to be a professor of philosophy, and my friend wanted to be a lawyer, we would be able to estimate on the basis of our subjective choices of occupation, and the conditions of mutual success, which one of us had more power. Such a comparison, Russell claims, is not possible. In Russell's analysis, power is a quantitative concept because it is measured in terms of extrinsic satisfaction. "[I]t is easy to say," Russell writes, "...that A has more power than B, if A achieves many intended effects and B only a few." (25) Because humans desire to produce different effects, power is classified heterogeneously. There are various ways of classifying the forms of power, each of which has its own utility. Russell's constitutive analysis in *Power* shows how no form of power can be understood as subordinate to, or derivative from, any other. The different forms of power are to be understood as operating within a variety of different language games. As Russell writes: "To revert to the analogy of physics: power, like energy, must be regarded as continually passing from one of its forms into another, and it should

be the business of social science to seek the laws of such transformations." (10) Thus, Russell locates the attempt, especially the Marxist one, of isolating power in a specific area, such as the economic, as too partialist to be accurate.

The reason that Russell's conception of power is so interesting is that it operates at the threshold between the volitional and the pre-subjective. On the one hand, Russell's analysis of power has a quasi-existentialist flavor. He suggests that by understanding how power operates, we can re-arrange our social institutions to promote a more socially responsible application of power. For instance, Russell argues that pedagogy can be altered in such a way as to incite students to neither be power-mongers nor timid of their drive to power. In other words., by acknowledging the necessity of power as a human motive, teachers can help students achieve a sense of self, e.g., personal identity which is not subordinate to the logic of the master-slave relation. Such a relation, according to Russell, includes "the duty of children to submit to parents, wives to husbands, servants to masters, subjects to princes, and (in religious matters) everyman to priests..." (75)

One of the potential results of this change is that more people would be disposed to participating in moral rebellions. Russell claims that without rebellion, humans would stagnate, and injustice would be irremediable. (72) For Russell, a moral rebellion occurs when an individual does not challenge the law for personal reasons, but to bring about a new stage of social organization which would satisfy more of the desires of humankind than the status quo. To be in a position to challenge the law or the current power relationship in this way, it helps if the "rebel" is trained to neither be afraid of the laws nor interested in transgressing it solely for his or her own benefit.

On the other hand, by highlighting power as a universal impulse to achieve effects, Russell's analysis goes below the personal to a pre-subjective, or, to use Russell's language, unconscious dimension of human existence. One of the results of power being classified as a pre-personal force is that humans cannot master power completely, even when it is integrated and affirmed in humanity's understanding of how society functions. At best, power can be "tamed." In fact, Russell claims: "Every man would like to be God, if it were possible." (18) This human desire to transcend finitude separates us from all of the other animals according to Russell. Because this desire is proper to us as humans, it cannot be removed without our humanity being annihilated. Thus, for Russell, humans are not autonomous Cartesian subjects, but rather beings already implicated within a nexus of power.

In conclusion, *Power* is an example of why Russell's political writings should be taken seriously.

Although more meditative than systematic, *Power* challenges some widely held

assumptions about human nature and provides the hermeneutic framework from which social scientists and philosophers can both benefit.



BOOK REVIEW:
INTERFACES:
ESSAYS IN PHILOSOPHY AND BORDERING AREAS
EDITED BY JOE FRIGGIERI AND SALVINO BUSUTTIL
REVIEWED BY ROBERT BARNARD
UNIVERSITY OF MEMPHIS

Joe Friggieri and Salvino Busuttil (eds.), *Interfaces: Essays in Philosophy and Bordering Areas*, Malta: University of Malta Press, 1997. ISBN 99909-2-017-6. Price Unknown.

This *festschrift* attempts to capture the intellectual range and depth of Father Peter Serracino Inglott, the retiring Rector and Philosophy Department Chairman at the University of Malta. The contributing authors are drawn both from inside the philosophical community of Malta and from the wider circle of those Serracino Inglott came to know while he studied philosophy in Oxford and in Milan, and theology in Paris, and through his academic and clerical work. The style and subject matter of the 14 included essays varies widely. They are divided into four parts reflecting the various areas in which Serracino Inglott worked: logic and philosophy of language, philosophy of religion, ethics and social philosophy, and aesthetics. The volume also includes an annotated partial bibliography of Serracino Inglott's writings, as well as a stylized autobiography in verse form from Serracino Inglott as appendices.

The four papers in Part I, *Logic and Philosophy of Language*, are "Communication, Interpretation, and System" by David E. Cooper, "Interpretations: Conflicting, Competing, and Complementary" by Joe Friggieri, "Critical Studies: Nietzsche's Use of Metonymy" by Claude Mangion, and "The Logical Dialogue" by Vincent Riolo. The first two papers by Cooper and Friggieri may be read as a single discussion addressing issues of interpretation concerning the relation of linguistic syntax and semantics to the pragmatic features of speech acts. The papers are especially interesting in that they capture what seems to be the uniquely open character of Maltese philosophy -- one foot in Anglo-American style philosophy and the other in Continental thought. Between the two essays the work of Wittgenstein, J. L. Austin, and W. V. Quine as well as the writings of Hans Georg Gadamer and Jacques Derrida are discussed side by side, often in the same

paragraph, in a way which highlights the similarity of their respective projects rather than emphasizing stylistic differences. Mangion's paper investigates the extent to which Nietzsche's work was influenced by traditional rhetoric. And Riolo's paper extends the formal aspects of a dialogical model of argument and reasoning developed by Paul Lorenzen and Kuno Lorenz.

Part II, *Philosophy of Religion*, contains three papers. First, John Haldane discusses the epistemological issues associated with the supposed infallibility of *ex cathedra* Papal pronouncements. Drawing on themes from Wittgenstein, Descartes, and Moore, the author concludes that the notion of infallibility is not logically incoherent, but that it employs a problematic notion of evidenced judgment. This paper also includes an interesting discussion of how the doctrine of infallibility has historically affected philosophy, e.g., how the young priest, Franz Brentano's opposition to the doctrine of infallibility forced him from the Church. The second paper, "Scientific Research Programmes and the Religious Option," by Anthony Spiteri examines how the current inescapable theme of indeterminacy in epistemology and philosophy of science may be understood to prompt a re-examination of the role played by religious concerns in philosophy. The final paper of the section is "Hume and Friends on Architecture, Taste, and the Design Argument" by Peter Jones. He considers how authors contemporary to Hume employed Humean themes to attack the design argument by calling into question the evidence of causal relations implied by the experienced world.

Part III, *Ethics and Social Philosophy*, contains four essays and opens with Frederico Mayor's "L'Ethique du temps." Mayor writes as Director General of UNESCO on why philosophy is an important tool for coming to understand the changing intellectual, social, and economic currents of the world, specifically as a means to reflect upon how we can improve the human condition. Second, "Hunger," by Paul Streeten argues that the inequity of food distribution is a root cause of structural poverty in some developing countries. He then reflects on the difficult choices that confront policy makers who would seek to eliminate hunger. The third and fourth essays, "The Rights of Future Generations" by Emmanuel Agius and "The Common Heritage of Mankind" by Elizabeth Mann Borgese, are both concerned with the question of what obligations the current population of the Earth has to subsequent generations. This is a difficult issue, for if one recognizes that the future has any claim upon the present, then the obligation appears infinite. Specific questions related to the "futurity problem" are discussed by Agius, while Mann Borgese presents us with a draft "manifesto" which diagnoses the problematic issues and suggests the outlines of solutions.

Finally, Part IV, *Aesthetics*, contains three papers. First, "Is Authorial Intention a Useful Concept in Literary Criticism?" by David Farley-Hills. he argues that intention is a centrally important concept in aesthetic interpretation, even if we can

never know what the actual authorial intention was. This is because, he argues, it is sufficient intention as a way of uncovering the aesthetic structure of the work, as opposed to recovering a single privileged meaning. "The Moral Import of Fiction" by Gordon Graham follows. Graham's discussion uses Aesop's fables and the novels of Trollope to highlight how our "moral understanding employs a host of images and episodes drawn from fiction, some of them so deeply embedded that they are standard parts of our moral vocabulary." Finally, Alain Blondy reflects upon how the social and cultural character of Malta is related to the omnipresence of the baroque in Maltese art and architecture in his "De L'Ostention: Signes et Signification Du Baroque."

The bibliography, prepared by Mary Ann Cassar, confirms the breadth of work suggested by the wide range of topics covered in this volume. Overall, the essays offer much food for thought while expressing an honest admiration for Serracino Inglott's life and service.



BOOK REVIEW:
THE COLLECTED PAPERS OF BERTRAND RUSSELL,
VOLUME 10:
A FRESH LOOK AT EMPIRICISM 1927-42
REVIEWED BY JOHN SHOSKY
CHARLES UNIVERSITY

Bertrand Russell, *The Collected Papers of Bertrand Russell, Volume 10: A Fresh Look at Empiricism 1927-42*, edited by John G. Slater with the assistance of Peter Köllner, London: Routledge, 1996, 928 pages. ISBN 0-415-09408-9 US \$185.00, Canadian \$259.00.

In the July, 1997 issue of the Quarterly, Volume 11 of the *Collected Papers* was reviewed, with considerable reference to Volume 10. In the previous review I argued that the two volumes should be looked at as a set, both because of the importance of each to Russell's later philosophical views and the commonality of editors. Yet, Volume 10 can stand on its own for scholars because of the vast importance of its contents to understanding philosophy in the Twentieth Century. It is indispensable for Russell scholars.

As the title suggests, the contents cover Russell's philosophical work from the end of the "Roaring Twenties" to the middle of the Second World War. By this time

Russell was quite famous with the general public, and there was much demand for his life story. So Volume 10 begins with Part I, three essays of "Autobiographical Writings": "Things That Have Molded Me", "How I Came By My Creed" (sometimes titled in other volumes "What I Believe"), and "My Religious Reminiscences". These short essays give a quick, delightful background to Russell's philosophical positions, demonstrating that autobiography is essential to understanding empiricism. After all, a philosopher chooses methodology based on personal experiences.

Methodology is the implicit topic of Part II, "History and Philosophy of Science". However, ostensibly it concerns the central figures of mid-century science (Einstein, Eddington, Jeans, and Levy), and key topics (the future of science, determinism, physics and theology, and scientific certainty). But these figures and topics allow Russell to explore the common ground between philosophy and science, showing why scientific methodology is helpful in philosophy and how atomistic analytical philosophy has a basis in science.

Part III, "Logic and Probability Theory", is aptly situated as a counterpoint to Part II. Here Russell examines the usefulness of deductive and inductive theory, borrowing and expanding the strengths of logic and using them in conjunction with the intuitive starting points of induction. This section is particularly valuable because it contains both of Russell's insightful reviews of Frank Ramsey's *The Foundations of Mathematics*, the collection of Ramsey's work after his shocking and unexpected death at age twenty-seven. There is also the intriguing essay "On the Importance of Logical Form" and Russell's now-famous examination of one version of pragmatism in "Dewey's *New Logic*."

Part IV concerns "Educational Theory". This brief section, containing only two essays, has heightened interest for Russell scholars who have heard the presentations of Michael Rockler at previous annual meetings of the society. As Rockler has shown, Russell is a weighty educational theorist, with much to say in our time. These important essays will provide further evidence for that view.

Part V presents essays on "Writings Critical of Religion". This section begins with the monumental "Why I Am Not A Christian", surprisingly fresh after its initial publication seventy years ago in 1927. Among the eleven pieces is the very interesting "Need Morals Have a Religious Basis", which Slater and Köllner believe to be a short outline for an unpublished book. Russell seemed to believe that the moral function of religion, which was to give "an impersonal form to the wishes of the holders of power," could be supplanted by education and the enforcement of laws by the police.

Part VI is about "Epistemology and Metaphysics". This section includes another

famous gem, "On the Value of Scepticism", the introductory work in Russell's *Sceptical Essays*. The beginning passage, read in Blackwell's Bookstore in Oxford, moved A.J. Ayer to a career in philosophy and many other students to further study of Russell: "I wish to propose for the reader's favorable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true." Ayer committed this passage to memory and quoted it often. It elegantly lays out the revolutionary value of skepticism. For those who explore deeper into the essay, Russell offers a philosophical position as strong and clear as Descartes' First Meditation. The best, only hope for knowledge is rationality -- rationality tempered by skepticism. This skepticism cannot be used to isolate philosophers from the world. Instead, it must be used to foster tolerance and attack greed. A new morality can spring from tempered rationality, "not based on envy and restriction, but on the wish for a full life and the realization that other human beings are a help and not a hinderance when once the madness of envy has been cured." There are eleven other essays concerning issues about knowledge, language, psychology, metaphysics, and culture.

Part VII may be of considerable interest to many of the readers of the *Quarterly*. It is about "Ethics and Politics", the latter of large concern to Russell in the years covered by this volume. While many of the twelve essays attempt to integrate science with ethical theory and political philosophy, there are two visionary contributions: "The Philosophy of Communism" from 1934 and "The Ancestry of Fascism" from 1935. Russell sees one of the many flaws in Marx to be an insufficient account of how scientific discoveries and inventions influence history. For Russell, the growth of science led to modern industry. And, in our time, we know that the fruits of scientific technology, the multiplicity of communication devices, the arms race, and faster, easier methods of transportation can destroy communist states. Thanks to Russell, we can now see in hindsight that certain philosophers can negatively influence an entire culture, leading to world war. Russell names names: Nietzsche, Fichte, Carlyle, Mazzini, Treitschke, Kipling, (Houston) Chamberlain, and Bergson. These philosophers, and others in earlier intellectual history, infected Europe with "the fever of nationalism" and laid the foundation for Fascism.

Part VIII covers the "History of Philosophy", as Russell discusses Plato, Santayana, Hegel, Descartes, Spinoza, and Lewis Carroll. There is one broader essay on "Philosophy in the Twentieth Century", which is a review of John Laird's *Recent Philosophy*. Laird was a former student of Russell's, and this review allowed for a negative assessment of philosophy in the first four decades of the century. Russell believed that philosophy "suffers" because the "impulse of philosophy is dried up by scientific scepticism" and the "opportunity" for dispassionate reflection "is denied by a despotic dogmatism" in many countries. But philosophy can be a

decisive weapon against the totalitarian state, "an essential ingredient in the defence of mental liberty."

Part IX is the three "How-To Papers", a series by Haldeman-Julius Publications of Girard, Kansas in 1942. The three essays are "'How to Become a Philosopher: The Art of Rational Conjecture", "How to Become a Logician: The Art of Drawing Inferences", and "How to Become a Mathematician: The Art of Reckoning". They have been subsequently gathered into one volume, *The Art of Philosophizing and Other Essays*, most recently published by Rowman Littlefield. I have actually used these essays for presentations and instruction on several occasions, and the first, "How to Become a Philosopher: The Art of Rational Conjecture", is very good. Russell tried to explain how to do philosophy to a lay audience, not merely inform them of his results. Such methodological instruction is often missing in the work of great philosophers and this essay is highly recommended to answer the question, posed by students: "How does someone *do* philosophy?"

At this point, almost two-thirds of the book has been described. After Part IX there follows fourteen appendices designed to illuminate several of the essays. There are also substantial annotations and textual notes. A bibliographical index and a general index, both of which reflect considerable work, also follow.

A general introduction by Slater and a helpful chronology by Sheila Turcon precede the essays.

This is a volume of immense importance and distinction. In combination with Volume 11, it is a powerful indictment of those who believe Russell's philosophical work was barren between 1927 and 1940. For virtually any other philosopher, these essays would have been evidence of a productive career. For Russell, they may have been less substantial and more general than his work prior to 1927. But that only highlights the landmark, singular progress of Russell's earlier efforts. The early successes should not hide, overshadow, diminish, or indict his philosophical labor from 1927-42. This is a volume of value and substance. Like the rest of the laudable *Collected Papers* series, it should be in every major library and on the bookshelves of all serious Russell scholars. My congratulations to Slater and Köllner for a professional, encyclopedic, and comprehensive demonstration of scholarship.



"DIVIDED LOYALTIES"
THE VIDEO OF *COMING THROUGH* (1993)
REVIEWED BY CLIFF HENKE

Reviewer's Note: We continue our series of reviews with another film covering the times and issues greatly influenced by Bertrand Russell, though he is not himself a character in the film's story.

First a disclosure: I have a bias against most use of flashback technique. Its overuse, I further believe, too often hides unsuccessfully myriad plot, and other artistic and commercial problems; sometimes a director or writer will use flashback even to disguise a story that is not very interesting. Of course, there are splendid exceptions -- *The Godfather Part II*, *Citizen Kane*, and *Pulp Fiction* come immediately to mind -- but they are damn rare in relation to the multitudes that have crashed on the cruel shoals of bad technique.

Though this film clearly finds itself on these rocks, I am still impressed enough with its ambition to value some of the wreckage. One cannot fault its striving, for it tells the story of how writer and one-time Russell friend D.H. Lawrence met and fell in love with his wife, Frieda Weekley. And what a tale it is. Lawrence was in his late twenties when he met Frieda, who was in her early thirties, already married to a prominent university professor, and the mother of three children. In a matter of weeks, Lawrence takes her away from all that. The episode shocked English society. By 1912, Lawrence had already become a young sensation, making the affair with his former professor's wife even more infamous. More bad technique: Although the dialogue is sharp, even clever most of the time in incorporating Lawrence's authentic passages into the script, a particularly cheesy failure is the use of the poem from which the film's title is derived at the end. Such amateurish stuff cannot be excused, especially since its writer, Alan Plater, is an award-winning playwright.

Why Lawrence can bring himself to propose such a radical romance to her, and why she would be willing to risk all she had for him, including never seeing her young children again, is well enough for a full-length picture by itself, if not a mini-series. (This is not to mention the immense social and political pressures brought to bear on the couple after their elopement to the Continent, she being of German aristocratic birth, the sister of the Red Baron no less).

Yet that is only the first of two stories this short movie (80 minutes!) examines. The plot is actually two parallel stories, both in England, the one set in the present and the other in the period before the Great War.

Despite all that the first plot has going for it (whose central characters are played

with the usual force delivered by Kenneth Branagh and Helen Mirren), I could not decide which of the two parallel stories in this film I liked the most. The second tale is an encounter in modern-day Nottingham between a bohemian, self-styled local Lawrence "expert," called David, and a housewife named Kate who has gone back to university after starting her family on its way. She has come to Nottingham to do research on a Lawrence paper she must write; she meets David in a local library. He offers to be her private tour guide; she accepts warily. It is a plausible, familiar encounter between strangers, who have common but perhaps temporary interest in Lawrence's life and philosophies and it gives the viewers a chance to see just how the great writer's words might become flesh (shameless pun intended) in the present world. These characters are also played engagingly by Philip Martin Brown and Alison Steadman.

That these two stories are so interesting and have so much promise is *Coming Through's* central problem. There are so many possibilities with the themes, characters and materials both stories offer, but writer Plater and director Peter Barber-Fleming simply will not play them off in either. As mentioned earlier, this production made for television doesn't allow itself to tell either story sufficiently, much less two. The avoidance of the tough choices needed to do so probably reveals their divided loyalties as well.

However, it should be noted that Kevin Lester's editing almost pulls the whole thing off. He skillfully escorts us between both worlds, often matching seamlessly shots from the same location where scenes from both stories occur. It shows viewers, perhaps intentionally, that little is different about the Nottingham of 1912 and that of the 1990s. It also gives us a chance to see Lawrence's ideals of sexual honesty and classless society tested in a way Brecht would: same themes in different situations. Which is why a mini-series length would have been even more compelling in this treatment.

Actually, there is a place where one can view a triumph of these techniques. It was executed masterfully in the film adaptation of *The French Lieutenant's Woman*. In it, Harold Pinter solved a similar thematic juxtaposition in John Fowles novel of the same name, though that film's parallel contemporaneous and period stories was a device of Pinter's. He needed to do something about the incisive third-person commentary Fowles interwove in the period tale, the combination of which gave the book so much of its appeal. The feat won Pinter an Academy Award, but again it was a successful departure from my aforementioned rule; indeed, if anything, *Coming Through* proves that, like Russell said of clarity, Pinter's ingenious experiment will ever be both difficult and rare.



THE BERTRAND RUSSELL SOCIETY MEMBERSHIP PROFILES

John De La Cruz
3104 Del Monte St.
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"The first book of Russell's I read was *Why I am not a Christian*. The last book of Russell's I read was *History of Western Philosophy* and his *Autobiography*.

My favorite Russell quotation is about his life, described as being 'tossed here and there.'

My reasons for joining the BRS were my curiosity about people and the fact that I wanted to read more about Russell. Like Russell, I am an ethical relativist and behaviorist. I talk about everything as if I am talking about trains. I have been a determinist since 1984. It has been more than a decade since a friend of my brother borrowed my copy of *Why I am not a Christian* and never returned it. Maybe that guy liked the book."

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"The first book of Russell's I read was *Principles of Mathematics*. The last book was *A History of Western Philosophy*.

My favorite Russell quotation is 'Philosophy is to be studied because the questions enlarge our conception of what is possible, enrich our intellectual imagination, and diminish the dogmatic assurance which closes the mind.'

I joined the BRS because of my admiration for Russell's thought."

Arvo Ihalainen
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Van Nuys, California 91401-2207

"The first book of Russell's I read was *Education and the Good Life*, a Finnish language edition published in 1930. The last book I read was *On Ethics, Sex and Marriage*.

My favorite Russell quotation is 'The good life is one inspired by love and guided by knowledge.' In arguments I appeal to Russell's quotations strongly.

I joined the BRS because his writings impressed me, so I wanted to support his philosophy. And I miss people of philosophy."

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"The first book of Russell's I read was about 40 or 50 years ago. It was probably one of three: *Bertrand Russell Speaks His Mind*, *Bertrand Russell's Best*, or *Mysticism and Logic*. Those are the three oldest books by Russell I have in my library. The last book of Russell's I read was probably *The Quotable Bertrand Russell*.

My favorite Russell quotation is 'The scepticism that I advocate amounts only to this: 1) that when the experts are agreed, the opposite opinion cannot be held to be certain; 2) that when they are not agreed, no opinion can be regarded as certain by a nonexpert; and 3) that when they all hold that no sufficient grounds for a positive belief exist, the ordinary man would do well to suspend his judgment.'

There are a number of shorter quotes that I also like, such as 'To teach men how to live without certainty and yet without being paralyzed by hesitation, is perhaps the chief thing philosophy can still do,' 'Science is what you know, philosophy is what you don't know,' 'The fact that an opinion has been widely held is no evidence whatever that it is not utterly absurd; indeed in view of the silliness of the majority of mankind, a widespread belief is more likely to be foolish than sensible,' 'The secret of happiness is this: let your interests be as wide as possible, and let your reactions to the things and persons that interest you be as far as possible friendly rather than hostile,' 'Mathematics may be defined as the subject in which we never know what we are talking about, nor whether what we are saying is true,' 'Every advance in civilization has been denounced as unnatural while it was recent, and 'The infliction of cruelty with a good conscience is a delight to moralists. That is why they invented hell.'

I joined the BRS because, as a teenager, I had four heroes, all of them living: Einstein, Schweitzer, Gandhi, and Russell. I liked Russell particularly because he wrote in a straight-forward common sense way that made me feel that I need not be intellectually isolated.

I think that Russell's brand of scepticism, as reflected in the above quotations, has continual application to everything of any intellectual significance."

John Shosky
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"The first book of Russell's I read was *Power*, given to me during a long convalescence for my 19th birthday. I read it immediately. The last book I read (again) was *Principles of Mathematics*.

My favorite Russell quotation is 'There are those who think that clarity, because it is difficult and rare, should be held suspect. The rejection of this view has been the deepest impulse in all my philosophical work.'

I joined the BRS because I wanted more information on Russell and because I wanted to share my enthusiasm for Russell with others."

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| <input type="checkbox"/> PLUS \$4 if in Canada or Mexico | |

Total _____

NAME: _____ DATE: _____

ADDRESS:

VOTING BALLOT
BRS BOARD OF DIRECTORS

3 YEAR TERM -- JANUARY 1, 1998-DECEMBER 31, 2000

Please vote for eight members in the following list, or offer a write-in candidate.

- Bob Barnard
- H. James Birx
- Ken Blackwell
- Dennis Darland
- Mitchell Haney
- Gladys Leithauser
- John Lenz
- Steve Reinhardt
- David Rodier
- Tom Stanley
- Ruile Ye
- Write-In _____

Please send ballot to Michael Rockler, Chairman of the Board, Bertrand Russell Society, 529 14th Street, N.W., Suite 1125, Washington, D.C. 20045.

Ballots should be mailed and received by April 30, 1998.

DIRECTORS OF THE BERTRAND RUSSELL SOCIETY

3 Year Term, January 1, 1995 - December 31, 1997 (expired)

Louis K. Acheson
Kenneth Blackwell
John A. Jackanicz
David E. Johnson
Justin Leiber
Gladys Leithauser
Stephen J. Reinhardt
Thomas J. Stanley

3 Year Term, January 1, 1996 - December 31, 1998

Linda Egendorf
Donald W. Jackanicz
Tim Madigan
Michael J. Rockler (Chairman)
Warren Allen Smith
Ramon Suzara
Thom Weidlich

3 Year term, January 1, 1997 - December 31, 1999

James Alouf
Jan Loeb Eisler
Nicholas Griffin
Robert T. James
Chandrakala Padia
Harry Ruja
John Shosky
Peter Stone

Ex Officio Directors (other -- terms concurrent with term of office)

John R. Lenz (President)
Lee Eisler (Vice President Emeritus)
Dennis J. Darland (Treasurer)

TREASURER'S REPORT

DENNIS DARLAND

JANUARY 1, 1997-DECEMBER 31, 1997

BALANCE ON DECEMBER 31, 1997 \$973.80

INFLOWS:

Contributions -- BRS 933.30
Total Contributions 933.30

Dues
New Members 820.00
Renewals 4,725.00
Total Dues 5,545.00

Interest 3.55
Library Income 98.05
Meeting Income 9.95

Total Inflows 9,589.85

OUTFLOWS:

Meeting Expenses 139.10
Newsletter 4,603.00
Other Expenses 193.39
Russell Subsidy 2,300.00
Uncategorized Outflows 15.01
Reimbursement to Don Jackanicz 2,403.50

Total Outflows 9,654.00

OVERALL TOTAL: -64.15

BALANCE ON DECEMBER 31, 1997 909.65

