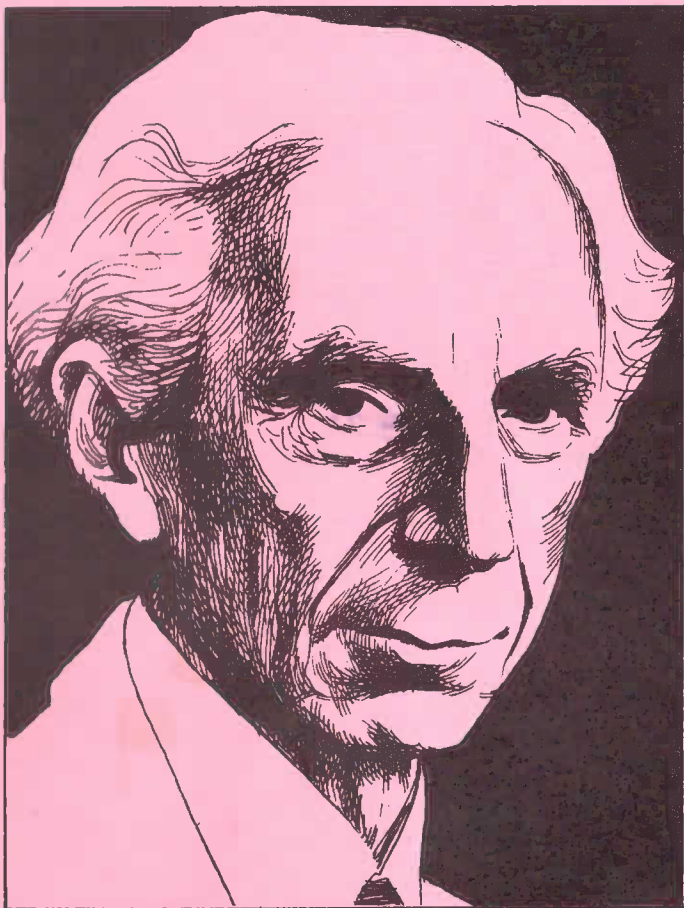


# THE BERTRAND RUSSELL SOCIETY QUARTERLY

February, 1996

No. 89



**Bertrand Russell Society**  
c/o Michael J. Rockler  
529 14th St., NW, Suite 1125  
Washington, DC 20045

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## 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:

Michael J. Rockler  
529 14th Street, NW  
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## THE BERTRAND RUSSELL SOCIETY

QUARTERLY

*Newsletter of The Bertrand Russell Society*

February, 1996

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## **Bertrand Russell Society Business**

The following pages contain Society business that need your attention. Each page may be xeroxed and sent to the appropriate address.

### **SOCIETY BUSINESS INCLUDES:**

- 1) Membership Renewal
- 2) Registration for the Annual Meeting  
(please note the change in the dates of the Annual Meeting)
- 3) Call for Papers
- 4) Tentative Program for the Annual Meeting

### **PLEASE NOTE:**

- A) It is now time to renew your membership. Please complete the enclosed form and return it to Dennis Darland.
- B) If you receive a damaged copy of the Bertrand Russell Society Quarterly, let us know and we will replace it.

**Bertrand Russell Society  
1996 Membership Renewal Coupon**

This is the final notice to renew BRS membership for 1996,

If you have already renewed for 1996 or have joined the BRS in 1996, please again accept our thanks for participating in the BRS.

But if you have not yet renewed your membership for 1996 -- or if you would like to join the BRS for this first time -- please mail this coupon with your payment TODAY. Thanks!

Please mail your coupon and payment to BRS Treasurer Dennis Darland at:

Dennis Darland  
1965 winding Hills Road, #1304  
Davenport, IA 52807  
U.S.A.

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I have looked at the membership categories below and have checked the one that is right for my circumstances. I enclose my 1996 dues in U.S. funds payable to "Bertrand Russell Society."

- Individual \$35
- Couple \$40
- Student \$20
- Limited Income Individual \$20
- Limited Income Couple \$25
- Contributor \$50 and up
- Sustainer \$75 and up
- Sponsor \$100 and up
- Patron \$250 and up
- Benefactor \$500 and up
- Life Member \$1000 and up
- Organization Membership \$50

- PLUS \$10 if outside U.S.A., Canada, and Mexico
- PLUS \$4 if in Canada or Mexico

Name \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

**Register NOW for**  
**THE BERTRAND RUSSELL SOCIETY'S**  
**ANNUAL MEETING, 1996:**  
**"The Humanism of Bertrand Russell"**

**Dates:** Friday, May 3 to Sunday, May 5, 1996

**Place:** Drew University, Madison, New Jersey. Easily accessible from Newark International Airport and New York City. *4:30*

**Lodging:** The Madison Hotel, Morristown, NJ. Reserve your rooms directly with them. We enjoy the special rate for Drew University; this is to be set shortly and is expected to be about \$75 per room (single or double). Call them at: 201-285-1800 (fax 201-540-8566), and tell them you are with the Drew party reserved by John Lenz (they don't know Russell, unfortunately; the meeting is being co-sponsored by Drew's Depts. of Classics and Philosophy). We will provide transportation from the hotel, on the same street as the school, 1-1/2 miles away.

For those with physical limitations, or financial need, we also have a three-bedroom guest-apartment on campus; contact John Lenz.

**Information:** Contact John Lenz at 201-408-3275 or [jlenz@drew.edu](mailto:jlenz@drew.edu).

**To register:** The registration fee of \$75 per person includes the banquet on Saturday night, the Red Hackle hour, coffee and snacks, a copy of the text for the workshop, and all other activities and fees. A single day fee is available. Contact John Lenz.

**Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**Phone or e-mail:** \_\_\_\_\_

Please make out checks to John Lenz and send to:  
John R. Lenz, 38-B Loantaka Way, Madison, NJ 07940.

**The Bertrand Russell Society  
23rd Annual Meeting and Conference  
Friday, May 3 - Sunday, May 5, 1996  
Drew University, Madison, NJ and the Madison Hotel**

"The Humanism of Bertrand Russell":  
Preliminary Program as of January 1996

**FRIDAY, MAY 3**

4:00 - 5:30 Registration  
5:30 - 7:00 Dinner (on your own)  
7:00 - 7:15 Welcome Remarks  
7:15 - 8:30 Award of the 1996 Bertrand Russell Society Book Award  
and the 1996 Bertrand Russell Society Award  
8:30 - Meeting of the Board of Directors

**SATURDAY, MAY 4**

8:00 - 9:00 Registration  
9:00 - 10:00 James Birx (Canisius College), "Russell and Evolution"  
(introduced by Tim Madigan)  
10:00 - 10:15 Coffee  
10:15 - 11:15 John Shosky (American University), "Philosophy  
and Politics"  
11:15 - 11:30 Break  
11:30 - 12:30 (another talk on philosophy by an outside speaker)  
12:30 - 2:00 Lunch (on your own)  
2:00 - 3:00 David Rodier (American University), "Russell's Plato"  
(introduced by John Shosky)  
3:00 - 3:15 Coffee  
3:15 - 4:15 Tim Madigan (Free Inquiry), "Russell's Humanism"  
4:15 - 5:30 Free Time  
5:30 - 7:00 Red Hackle Hour  
7:00 - Banquet  
Performance of a one-man show by Trevor Banks as  
Bertie Russell

**SUNDAY, MAY 5**

8:00 - 9:00 Registration  
9:00 - 10:15 Presentation(s) by 1996 Winner(s) of Prizes for Papers  
(chairing: John Shosky)  
10:15 - 10:30 Coffee  
10:30 - 11:30 Workshop on Russell's Fiction conducted by Michael  
Rockler (copies of short stories will be sent to all  
who pre-register)  
11:30 - 12:30 Business Meeting of the Bertrand Russell Society  
12:30 Closing

**Call for Papers  
(Deadline: March 1, 1996):**

**Prizes for Papers Program of the Bertrand Russell Society**

The Bertrand Russell Society is offering PRIZES FOR PAPERS for the fourth consecutive year. We award two prizes annually for the best new papers, one by an undergraduate and one by a "young professional" (graduate student, junior professor, or non-academic).

The Prize-winners will present their papers at the Society's next Annual Meeting, to be held at Drew University in Madison, NJ, May 3-5, 1996. All expenses will be paid, including travel, lodging, and meals. (Winners from outside North America will receive a portion of their airfare.) Each Prize also includes a first-year membership in The Bertrand Russell Society. This includes subscriptions to The Bertrand Russell Society quarterly and to the semi-annual academic journal, *Russell*, published by the Russell Archives at McMaster University.

Papers can be on any aspect of Russell's life, work, or influence. They must be suitable for presentation to a general audience. They may be broad or narrow in scope and in any of the many fields that interested Russell: logic, mathematics, ethics, history, politics, religion, education, peace, nuclear war, history of ideas, etc., etc., or on Russell's relations with his contemporaries.

Papers should be designed for a presentation of 30 to 40 minutes, that is, about 15 double-spaced pages of text. Submit a complete or nearly complete paper, not an abstract. State that you would, if chosen, attend the 1996 Annual Meeting. Those who have previously appeared on an Annual Meeting program are not eligible.

Submit your paper by MARCH 1, 1996 to Prof. John Shosky, Dept. of Philosophy and Religion, The American University, 4400 Massachusetts Ave., N.W., Washington, D.C. 20016-8056. Phone: 703-660-9279; fax: 703-660-9871.

**From the Editor  
Michael J. Rockler**

Bertrand Russell received the Nobel prize for literature in 1950 for his popular writings including such books as *Marriage and Morals* and *The Conquest of Happiness*. Russell referred to these books as "potboilers" and wrote them because he needed the income. They were all well received by the general public and much that is contained in these volumes remains valuable in perhaps more significant ways today than the mathematical work he did with Whitehead.

Russell did not begin to publish fiction until after 1950; his works have been collected in a volume entitled *The Collected Stories of Bertrand Russell* which was originally published by Simon and Shuster in 1972. These stories are often considered to be the least impressive writings authored by Russell.

At the next annual meeting of the Society, I will be conducting a workshop on some of Russell's fiction. I had read some of these stories before and in preparation for the workshop, I have now read all of them. I personally found them very enjoyable. They are, after all, writings by Bertrand Russell and they contain profound ideas.

The novella, "Zahtopolk" is a superb story which can be read as a precursor to Margaret Atwood's novel, *The Handmaid's Tale*. "The Theologians Nightmare" (which is reprinted in this issue of the Quarterly) is an excellent parody on religion which seems to be a companion piece to the essay, "Why I am Not A Christian." "The Infra-rediscope" helps delineate Russell's long standing views on skepticism.

Persons interested in Russell's work who have not read his fiction will be delighted to discover yet another side of Russell's wit and profundity. The stories are well worth reading and studying. I will select two or three of these stories for the workshop that I will present at the meeting. "The Theologian's Nightmare" will be one of them.

Elsewhere in this issue of the quarterly is a form on which you can register for the meeting. As you know by now, the meeting will be earlier this year -- May 3 to May 5. Please register today so that planning for the meeting can proceed in an orderly fashion. As always I urge you to attend the annual meeting and join in a pleasant weekend of Russell study and socializing. I look forward to seeing all of you in New Jersey. Don Jackanicz assures me that his supply of Red Hackle is not depleted.

If you have not done so, please send in your 1996 dues. BRS depends entirely on dues and contributions for its income. Only through your continued support can we maintain the society. Please help to continue the tradition that is now more than twenty years old and renew today.

Once more I would like to make a plea for contributions for the Quarterly. Why not write an original essay on any aspect of Russell's work which is between 500 and 1500 words in length and submit it for publication? You will enjoy being a part of a future *Bertrand Russell Society Quarterly*. Relevant book reviews and movie reviews are also welcomed. We will also be glad to publish your letters to the editor.

## From the President

### John R. Lenz, President, The Bertrand Russell Society

1996 Annual Meeting: As I write this (literally, and I mean "literally" literally), I am making plans for our 23rd annual meeting. Included in this issue is a preliminary program (we're still talking to a few other people about the possibility of their participating; full details will be sent to those who pre-register). I urge all who can make a trip to this beautiful area to join us on May 3-5, 1996 here in Madison, New Jersey, for this affirmation of our shared interests and values. The meeting will feature new speakers, a variety of topics and approaches, and presentations in different formats, including a one-man show and a workshop. This made me think about Bertrand Russell's continuing appearance and transformation in various media I have come across recently.

A vicarious Nobel Prize: Joseph Rotblat and the Pugwash Conferences were honored with the 1995 Nobel Peace Prize. See "Pugwash and Russell's Legacy" later in this issue.

Russell in political science: On November 10, 1995, I attended a session on Russell's political thought at the meetings of the Northeastern Political Science Association held in Newark, New Jersey. Speakers included Alan Ryan, who called Russell "the last great radical" in the tradition of Thomas Paine. The papers will appear in a forthcoming special issue of the journal, *Philosophy of the Social Sciences*, devoted to Russell.

Anti-Russell propaganda: Two egregious articles do not deserve mentioning, except in the interests of documenting misinformation. Lyndon H. LaRouche, Jr. (remember him?), published "How Bertrand Russell Became an Evil Man," in *Fidelio* (Washington, D.C., Fall 1994). *Culture Wars* magazine (a right wing Catholic journal out of South Bend, Indiana), for November 1995, includes "Bertrand Russell and the Culture of Death" by David Peterson ("teaches in Chicago"). Both are unbelievable, irresponsible, delusional fantasies. I thank Tim Madigan for sending me the latter one and I thank his Free Inquiry magazine, and all who actually read Russell, for preserving sanity.

A new reference work: The new book, *The Cambridge Dictionary of Philosophy*, contains an excellent article on Russell by BRS member Nick Griffin and David B. Martens.

Internet: "Check out" the Russell Archives' home page at [www.mcmaster.ca/russdocs/russell.htm](http://www.mcmaster.ca/russdocs/russell.htm). This includes a link to the BRS home page designed by Tom Stanley.

Letters to the BRS: I cherish notes I have received over the past few years from people who have written in for information about the BRS. Here are some excerpts: "I am extremely interested in any organization



that has this great person's name in it"; "I am very excited to learn there is an organization for my favorite author"; "My son Russell (guess who he was named after) . . ."; "I have found a philosophical home for my free-thinking and a refuge from my closet apostasy"; "Bertrand Russell is my hero!"; "This is a necessary and beautiful idea."

In the movies: Before Carrington, Tom and Viv, and Wittgenstein - Russell's on the margins of a distinct fashion here--was *Taxi Driver* (1976, directed by Martin Scorsese, written by Paul Schrader). One cab-driver rambles on to another about the meaning of life. When challenged, he responds: "It's not Bertrand Russell, but what do you want, I'm a cabbie, you know? What do I know?"

Finally, Membership again: Please renew and keep the Society and Russell's visions alive! "What do I know?" But I do know this is an important ideal to perpetrate. "It's not Bertrand Russell (himself), but it's close!

## BERTRAND RUSSELL AND EDUCATION:

### Katherine Tait's Critique

Michael J. Rockler

Bertrand Russell's writings on education as well as his founding of Beacon Hill School with Dora Russell make it legitimate to label Russell as an educational theorist whose conceptions of schooling remain viable today. Russell's views on skepticism in education, for example, could truly lead to improvement in contemporary curriculum if they were implemented.

Katherine Tait, Bertrand Russell's second child, has written critically of her father as an educator. In her book, *My Father Bertrand Russell* (published in 1975 by Harcourt Brace Javonovich and soon to be reprinted by Thoemes Press), she identifies many problems with Russell's educational practice as it affected her life. Thus there appears to be a contradiction between Russell as an educational theorist and Russell as parent-educator.

Some of Russell's most important contributions to education include the following:

1. Russell wanted an educational system that would produce highly skeptical students.
2. Russell wanted schools to encourage the development of rational thinking. Increased use of reason would mitigate against indoctrination in patriotism and militarism.
3. Russell believed that schools should be institutions of free inquiry which encouraged the scientific temper.
4. In his writings, Russell provided specific suggestions with regard to school curriculum: The course of studies should contain reading, writing and arithmetic, accomplished while the child was young. Children should study history and geography as well as literature. Schooling ought to provide pupils with knowledge about mathematics and considerable study of science. Understanding these subjects was a necessary component of living in the modern world. Russell favored the teaching of modern languages instead of Latin and Greek.

How effectively did Russell apply his theories to the parenting of his own children? What sort of parent-educator was Russell? How well did he apply his views to the school that he and Dora founded at Beacon Hill? Katherine Tait's book offers some possible answers to these questions.

Tait writes that she and her brother John were fortunate in that Bertrand and Dora were the experts to whom others turned to for advice. But then she becomes critical:

John and I were fortunate that our parents were the experts to whom others came; less fortunate in the type of modern knowl-

edge they acquired, that early behaviorism whose clockwork efficiency embittered the infancy of so many of my generation. (p. 59, HBJ edition)

Russell, Tait claims, believed that children whose needs have been met on schedule should be left to cry or they would become tyrannical. This is, of course, consistent with the perspective of conditioning. Behaviorism had its origin in the work of the Russian psychologist Pavlov who trained dogs to salivate at the sound of bells paired with the arrival of food. When the food was removed, the dog learned to salivate at the sound of the bell.

Russell himself speaks critically of this paradigm in *Marriage and Morals* when he objects to how bears are trained to dance. He writes:

. . . Education has been conceived too much on the analogy of the training of dancing bears. Everyone knows how dancing bears are trained. They are put on a hot floor, which compels them to dance because their toes are burnt if they remain in contact with it. While this is done, a certain tune is played to them. After a time the tune suffices to make them dance, without the hot floor. So it is with children. While a child is conscious of his sexual organ, grown-ups scold him. In the end, such consciousness brings up a thought of their scolding and makes him dance to their tune . . . (Liveright Paperback edition, 1970, p. 277)

*Marriage and Morals* was published in 1929 and reflects Russell's growing commitment to a more psychoanalytic vision of education. At the birth of his first child in 1921, however, Russell still maintained the behavioral outlook which had become the organizing paradigm of psychology.

Tait also argues that a major precept of Russell's was the need to instill self-reliance in the child. She states that this often left her feeling hurt and abandoned. She recognized that self-reliance was important to Russell because he did not want John and Katherine to be overly dependent on their parents. He worried about their ability to survive on their own if he and Dora were to die.

This is an interesting point--reminiscent of the kind of psychobiography written by Andrew Brink which has been rejected by many scholars of Russell. Still the point is well taken. As Russell felt uncomfortable without his parents, he did not want to leave his children in the same situation. This might have been compounded for him by the fact that in 1921 (when John was born) Russell was nearly fifty years old.

Tait suggests that perhaps her father was not the behaviorist he seemed to be in his first book on education. While he may have believed that the proper conditioning of children would result in their becoming "the right kind of people," he did not believe that he himself was the

product of conditioning. Tait concedes that had Russell been fully committed to behaviorism, he and Dora would not have become the educational innovators that they did become.

Tait believes that Bertrand Russell valued intelligence and virtue above happiness. He did not minimize happiness but, Tait argues, saw it as means to an end. Children who grew up happy could make a greater contribution to ending the ills of society.

Tait writes that Russell was not a failure as a parent. Almost all that is good in her, she says, she owes to her father. "But," she concludes, "he wasn't a hundred per-cent success either."

Katherine writes of the Beacon Hill School as a place where she and John lost their childhood happiness in exchange for a fantastic education. With warmth and enthusiasm she tells of learning history from her father in his tower room where Russell wrote and where he taught the children of Beacon Hill history.

Tait describes how the children in the school were to have absolute freedom of inquiry. The young learners were encouraged to express their natural curiosity. Russell believed that children's questions should be answered truthfully. He wanted the pupils to acquire an interest in learning and a habit of seeking the truth.

For Tait, there was a sad side to Beacon Hill. She came to believe that she had no more claim on Bertrand and Dora than did the other children at the school. This caused her to feel alienated from her parents; she lacked a sense of connection to a home.

Tait concludes that emotionally Beacon Hill was a bad experience for all of the Russells. She and John felt that they were adrift in a hostile world because they could not go to their parents for help. Ultimately, of course, the marriage of their parents also floundered at the school.

Tait ends her reminiscences about Beacon Hill on a positive note. While the school was an emotional disaster, it was intellectually outstanding. She writes that "I learned more, with greater pleasure in those years than I have learned anywhere since."

How does one respond to Katherine Tait's critique? Her criticism cannot be ignored nor can it simply be dismissed as inaccurate. Russell's parenting affected Tait in her most formative years. Her perceptions and reactions certainly have some validity.

There is an interesting development in Russell as educator that can be noted here. In *Education and the Good Life*, Russell adopted behaviorism as an educational theory. His second book, *Education and the Social Order*, is one in which the commitment to behaviorism is clearly weakened. The psychoanalytic perspective of Freud is in much greater evidence. What can account for this movement from essentially a behavioral perspective to one that is much more psychoanalytic?

Two events may have caused this change. First, Russell had two children in this period. John was born in 1921 and Katherine two years later. While Russell draws on examples from raising his own children in his first book, he had not, in fact, had much experience with them while the manuscript was being written. The other event that occurred between books was the opening of Beacon Hill School in 1927. Having two children and operating a school forced Russell to come to terms with his educational theory in a more concrete, less theoretical manner.

In 1920, Russell was enamored by the simplicity of behavioral theory. His initial response to behaviorism was positive and he described it in his writings and applied it to raising of his children as well as to the school that he and Dora founded.

But reality intruded. Behaviorism is not simply a limited theory for education, it is a false paradigm. Accumulating research on the brain (information to which Russell had no access) continues to build a stronger case against the behavioral model. Russell, in trying to apply the theory, recognized its inadequacies and ultimately gave it up. But this was too late for John and Katherine. Some of her most telling criticism can be seen in Russell's attempt to apply a model which he ultimately discarded.

Tait felt uncomfortable with her father's attempt to instill self-reliance in her and in John. This may have its source in Russell's fear that his children would be orphaned. This has already been discussed. However, it should also be noted that curriculum for Russell was based on four aims. These four aims were designed to develop character. Russell's desire to foster self-reliance, as seen by his daughter, can also be seen as part of his concern for the development of courage.

Courage has two parts. The first Russell defines as the absence of fear. The second aspect of courage is the ability to understand one's own limits. Russell writes in *Education and the Good Life*:

. . . Thus the perfection of courage is found in the man of many interests, who feels his ego to be but a small part of the world, not through despising himself, but through valuing much that is not himself . . . Such courage is positive and instinctive, not negative and repressive . . . (Boni and Liveright edition, 1926, p. 69).

Thus while Katherine Tait describes the aim of self-reliance in a psychobiographical way (whether she knows it or not), it can also be viewed as a central tenet of Russell's educational theory. Seen this way, it becomes one of the many aspects of life in which parents strive to facilitate the development of their offspring in what they believe to be the best interest of their children.

Katherine argues that ultimately Russell was not a failure as a parent but that he was not one hundred percent of a success either. This does not seem so harsh. Most parents would probably be content to have their children evaluate them in a manner no worse than this.

Katherine Tait points out that free inquiry and skepticism were hallmarks of Beacon Hill. These values too are found in Russell's writings and were consistently applied by him and Dora at the school. The experience at Beacon Hill must be seen as an extension of Russell not only as an educator but as a parent. His success at the school adds to his achievement as a father.

In the end Beacon Hill failed Katherine because Russell had difficulty separating his role as a parent from his role as a teacher-administrator. He finally opted for a more distant stance with his children (as perceived by Katherine) and as a result, she felt alienated from him as well as from Dora.

This criticism has some validity. Certainly it accurately reflects how Katherine felt about Beacon Hill. Still, what were Russell's options? Had he sent her to a traditional school, rather than organizing Beacon Hill, he would have doomed her to attending schools in which he saw grave limits. He did his best to provide her (and John) with an education that would enable her to fully realize her potential. He did so at great cost financially and emotionally.

Still, Beacon Hill is not the end of the story. Bertrand Russell continued to be Katherine's parent educator for the remainder of his life. One can recognize that he continued to grow in the role; ultimately he was a successful parent in her terms and in his own.

Some of his limits may have come about because he was nearly fifty when he began to have children. Some resulted from the fact that by the time of the birth of his children, Russell already belonged to the ages in a way that left him not completely available to his children or to the rest of his family. Russell did the best he could under the circumstances. No more can be asked of any parent.

## Pugwash and Russell's Legacy

by  
John R. Lenz

In October, 1995, the Nobel Peace Prize for 1995 was awarded to Dr. Joseph Rotblat and (jointly) the Pugwash Conferences on Science and World Affairs "for their efforts to diminish the part played by nuclear arms in international politics and in the longer run to eliminate such arms."

Rotblat was an associate of Bertrand Russell's, who is regarded as a founding-father of the Pugwash movement which began in 1957. What exactly was Russell's role in Pugwash? News reports (the few I saw) made no mention of Russell (who died in 1970) in describing Pugwash. Yet the award of the Nobel Peace Prize constitutes, in some sense, an important recognition of his legacy, and of a cause he championed throughout the last twenty-five years of his life (beginning in 1945 and most intensively from 1949 to 1962). Therefore, I wish to sketch some history of Pugwash and especially of Russell's role in it.

The Pugwash Conferences (I will explain the name) began in 1957 with the goal of bringing together scientists from both sides of the Iron Curtain to work for peace and mutual understanding. The immediate motivation was the call to world scientists embodied in the Russell-Einstein Manifesto of 1955.

### The Russell-Einstein Manifesto (1955)

Russell in his *Autobiography* (Vol. III, p. 74) tells the wonderful story of how he had (in 1955) written up a statement calling for joint action among scientists "of both capitalist and communist ideologies" and left it with Einstein for his approval. He was "shattered" when on his flight from Rome to Paris the pilot announced the news of Einstein's death. But at his hotel in Paris he found a letter from Einstein with his agreement. Russell loved to tell stories as if great events were the products of marvelous accidents (Volume I of his *Autobiography* contains at least three noteworthy examples of this in his private life). In reality, of course, both the Russell-Einstein Manifesto and the Pugwash movement shared deeper causes.

The Russell-Einstein Manifesto called for scientists from both sides to unite to act upon governments to renounce nuclear weapons with a view towards the abolition of war itself. (This Manifesto is printed in *Has Man a Future?*, pp. 55-60. It is now available over the Internet through Pugwash's home page; a better copy is accessible through the home page of the Russell Archives.) It speaks passionately of the grave threat posed by the existence of nuclear weapons and the danger that scientific knowledge will be put to harmful uses. The signers speak "not as members of this or that nation,

continent, or creed, but as human beings, members of the species Man, whose continued existence is in doubt . . . All, equally, are in peril. We have to learn to think in a new way . . . Shall we put an end to the human race; or shall mankind renounce war?"

The statement concludes with a ringing Russellian appeal (reminiscent of "A Free Man's Worship"): "We appeal, as human beings, to human beings: Remember your humanity, and forget the rest. If you can do so, the way lies open to a new Paradise; if you cannot, there lies before you the risk of universal death."

This conclusion Russell repeated from an earlier speech, his famous BBC broadcast, later called "Man's Peril" (it is included in his book, *Portraits from Memory*, 1956). It was probably not a coincidence that this evoking of "a new Paradise," a new salvation for Man in the face of his destruction, had come in that Christmas-season broadcast of December 23, 1954. (Erich Fromm movingly characterizes Russell as a prophet and a priest.) In then drafting a public plea he was (he says) inspired by the response to his radio warning, on which he based what is known as the Russell-Einstein Manifesto. Initially eleven well-known scientists signed the declaration, including Russell, Einstein, Linus Pauling (who was a honorary member of the BRS), and Dr. Joseph Rotblat, an emigre physicist from Poland who worked in London. Russell and Rotblat had first met when they appeared on television to comment on H-Bomb tests (Moorehead, p. 473).

### Background of the Manifesto: Russell and Rotblat from 1945 to 1955

Let me now digress to outline Rotblat's background, and some more of Russell's, before returning to 1955 when they leagued together.

Rotblat had done some work on the U.S. atomic Bomb project at Los Alamos, New Mexico, but resigned in late 1944 when he learned of the failure of the German bomb project. Thereupon U.S. intelligence accused him of being a Soviet spy. This is but the first example of a government not getting the message he and others came to promote; any expressions of non-hostility were suspect.

Around the same time (still glancing retrospectively) Russell entered upon his career of fighting nuclear weapons with his speech in the House of Lords on November 28, 1945 (later published in *Has Man a Future?*, pp. 19-24). Here he called for the creation of an international body to control atomic power as a necessary step towards the abolition of war. His prose lacks the fire he commanded in 1954 (quoted above): "either war stops or else the whole of civilized mankind stops" (except, he says interestingly, for "people who will be . . . unscientific . . ."). Russell sounds

tentative here, perhaps because he actually addresses a governing body. Usually he makes his appeal to mankind or his scientific peers. Pugwash ultimately develops his somewhat technocratic premise that scientists know best because they, unlike government, ideally work for the good of mankind, and that governments will listen to the most eminent scientists, especially when (according to good scientific method) they agree and reason compels assent. (More importantly, Pugwash also embodies his life-long ideal that scientists cannot remain aloof from human and social values).

Russell at this time also develops themes that had preoccupied him in the First World War: the abolition of war and the reform of government and human desires. Perhaps this explains Lackey's disapproving comment (p. 245) that nowhere in Russell's writings has he found any moral condemnation of the actual use of the atomic bomb on Hiroshima. Certainly Russell's record is not untainted. From 1945 to 1949, he employed a tactic of anti-Soviet rhetoric, claiming to prefer war to Soviet domination (Lackey, pp. 245-6; Clark, chapter 19). To his later embarrassment, he proposed a policy of threatening the Soviets with a pre-emptive nuclear strike. Ryan notes (p. 186), ". . . unlike theorists of the just war (traditionally), he did not think that it was wicked to threaten what it would be wicked to do" (p. 186). Yet Russell insisted that to pursue his goals he was in fact once prepared to use atomic weapons against the Soviets (as he says in a 1959 BBC interview published in *The Listener*, March 19, 1959, quoted by Clark, pp. 528-9 and Lackey, p. 246, n. 8)

Thus, although Russell spoke out forcefully in 1945, his anti-nuclear crusade really entered a new phase in 1949, after the Soviets exploded a bomb of their own. It is worth remembering, to put his own immense contributions in perspective, that other movements of scientists were active in the late 1940's. Russell did not work in isolation. In September 1945, a group of British scientists (for example) involved in developing the Bomb advised the government that "the advent of this new weapon of destruction ought to be the signal for renewed efforts to achieve lasting world peace." (Wittner, p. 89).

At that time Joseph Rotblat played a leading role in organizing a group of British scientists as a counterpart to the Federation of American Scientists. In February, 1946, British scientists discussed with Americans "the need for an international movement of scientists" (in the words of Wittner, p. 89). The British group, called Atomic Scientists' Association, arose in spring 1946. In 1947 and 1948, Rotblat organized an "Atomic Train" exhibition which toured England. He has also noted that the very first resolution of the General Assembly of the United Nations was for the elimination of nuclear weapons.

The idea of world government (adumbrated by Russell in the House of Lords speech) also had many supporters at the time, with their slogan of "one world or none." After reading many works focused on one monumental figure like Russell, it comes as a surprise to learn that "By far the most effective leader of the British movement for world government was Henry Osborne, a handsome, dynamic young engineer" and Labour MP (Wittner, p. 93).

Rotblat spoke up on 1951 when a member "urged very strongly that the (Atomic Scientists') Association should refrain altogether from expressing views on political matters." To its discredit the group cowed to the "respectable" position that "Scientists wishing to express political views should join frankly political organizations." (Wittner, pp. 316 and 407, n. 20). Part of Russell's enduring greatness is that he always abhorred this type of stance. According to B. Feinberg, the American and British groups (named above) held conversations in 1953 and 1954 regarding international cooperation (Feinberg, p. 241). Then came (and this account returns to) the force of Russell's Christmas broadcast of December 23, 1954 and its follow-up in the Russell-Einstein Manifesto. He was a powerful voice who rallied scientists to their moral obligations to humanity.

### The Origins of Pugwash

For the launching of the Manifesto Bertrand Russell hired Caxton Hall, the same site where he had delivered his lectures on Principles of Social Reconstruction in early 1916 (Clark, pp. 268 and 542). It is curious to note that the American edition of that World War I book is entitled *Why Men Fight: A Method of Abolishing the International Duel* (1917).

Russell engaged Dr. Joseph Rotblat, one of its signers, to chair the press conference, a major event, on July 9, 1955. He later praised Rotblat in the course of castigating others who refused to become involved: "He can have few rivals in the courage and integrity and complete self-abnegation with which he has given up his own career . . . to devote himself to combatting the nuclear peril as well as other, allied evils. If ever these evils are eradicated and international affairs are straightened out, his name should stand very high indeed among the heroes." (We can only enjoy a mixed celebration, when the second part of this conditional sentence is happening without the first. This is from Russell's *Autobiography* III, pp. 77-78; a nice photograph of the two men together in 1962 appears opposite p. 113 in the British edition.)

Why "Pugwash"? A conference was first planned by Nehru for India, but this was postponed due to the outbreak of the Suez crisis. An offer by Aristotle Onassis to finance a meeting at Monaco was rejected. Cyrus Eaton, an industrialist in America, intervened. Eaton had been a trustee of the University of Chicago and had known Russell (a visiting professor

there) in 1938. He provided financial support for the conference of scientists to meet in his hometown of Pugwash, Nova Scotia. Eaton later helped bring the Russell Archives to his old school, McMaster University. International cooperation and scholarship benefited from these two instances of his patriotism and good taste in philosophy.

Eaton (1972, p. 4) and others ascribe the leading role in Pugwash's founding to Russell. To sum up that role, Pugwash resulted from an impetus that was broader than Russell himself, but it regards the Russell-Einstein Manifesto of 1955 as its founding or charter document. Its inclusion of both Western and Communist members marked a particular advance and a brave demonstration of the independence of free minds.

Russell himself was not able to attend the first conference (in July 1957) due to ill health. He did speak at Pugwash Conferences in 1958 and 1962, but attended none after 1962 (partly because he became pre-occupied with U.S. policy and Vietnam). He served as their President for a time but resigned in 1967, by which time "The Conferences had become a great disappointment to him" (Davies, p. 197). In his Autobiography he sounds fairly cool towards the Pugwash movement and even characterizes its chief advantage as a social one through the meeting of scientists from different countries (III, p. 85; see pp. 84-87). But he kept up with Pugwash and corresponded with Rotblat through at least November 1966; the Russell Archives contain a host of material of use to future researchers (see the list of archival material, for Pugwash alone, in Feinberg 1967, pp. 241-248), and a future volume of his Collected Papers will contain Russell's many relevant writings.

### Prospects

All interested should look up the home page of Pugwash or that of Student Pugwash USA on the World Wide Web. Pugwash reports that "The organization has focused its most recent efforts on environmental, energy and Third World issues." These are all understandable as part of Russell's overarching problem, "The idea of an international order" (I.F. Stone, p. 23).

The 45th Pugwash Conference was held in Hiroshima in July, 1995. Here and in his Nobel Prize acceptance speech of December 10, 1995, entitled "Remember Your Humanity," Joseph Rotblat invokes the Russell-Einstein Manifesto as the founding document of Pugwash (quoting it four times, besides his title). (This speech is available through the Pugwash Conferences home page, but in a poor uncorrected scanned-in copy, providing a bad example of the uses of technology.)

Parts of this speech are memorable. Like Russell, Rotblat urges engagement: "... the ivory tower was finally demolished by the Hiroshima bomb . . . . I appeal to my fellow scientists to remember their responsibility

to humanity." He asserts that "a war-free world is not Utopian." All people must develop "a new loyalty: loyalty to mankind. . . . We have to become world citizens. . . . In many ways we are becoming like one family." He twice echoes Russell's words, "Remember your humanity and forget the rest," concluding (in further Russellian language) that survival in a world free of war can be achieved "by love rather than by fear, by kindness rather than by compulsion . . . . Above all, remember your humanity." These words resound, to my ear, with Russell's legacy.

Unfortunately, prejudice continues to haunt such noble thoughts. The report of the Nobel Prize in *The New York Times* (October 14, 1995) quoted an inane American view that Pugwash members were "dupes" of the Soviets. This was answered in a letter (October 18) but it is clear that cold war rhetoric persists. This charge goes back to a 1960 report of the Senate Internal Security Committee that accused Western scientists of being misled, but it represents the age-old obstinacy Russell fought against his whole life. (See Russell's acute satire of this in *Has Man a Future?*, pp. 66-68.) Although I would not myself defend world government, the fact that the American West contains groups armed against the threat of this perceived conspiracy gives little short-time hope for humanity.

Is it saddening, or cheering (or both) to read on a preserved Sumerian tablet from c. 2500 B.C. the enjoinder of a father to his son, "Look to your humanity"? Remembering this, I cannot myself agree with the belief, expressed by Rotblat, that "any rationale for having nuclear weapons disappeared" with the collapse of Soviet communism. That idea itself seems like Cold War thinking. The end of the Cold War did not, of course, end war and human conflict (any more than it ended ideology). As long as any country has an atomic bomb, others will want one. Russell knew that they could be used for bullying. Most troubling is Rotblat's reminder that "nuclear weapons cannot be disinvented." Indeed, in Russell's words, "A new type of thinking is essential if mankind is to survive." We must learn to think differently than mankind has usually thought. Yet remain humane. Science is full of paradoxes.

Joseph Rotblat, by the way, also received the Bertrand Russell Society Award in 1983. We're happy that we preceded the Nobel committee by twelve years but not that Russell's and his messages of humanity still need strong advocates to be heard.

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## The Theologian's Nightmare Bertrand Russell

(Reprinted from *Fact and Fiction* p. 190-193.  
Published by Routledge in 1994. Reprinted with permission.)

The eminent theologian, Dr. Thaddeus, dreamt that he died and pursued his course towards heaven. His studies had prepared him and he had no difficulty in finding the way. He knocked at the door of heaven, and was met with a closer scrutiny than he expected. "I ask admission," he said, "because I was a good man and devoted my life to the glory of God." "Man?" said the janitor, "What is that? And how could such a funny creature as you are do anything to promote the glory of God?" Dr. Thaddeus was astonished. "You surely cannot be ignorant of man. You must be aware that man is the supreme work of the Creator." "As to that," said the janitor, "I am sorry to hurt your feelings, but what you're saying is news to me. I doubt if anybody up here has ever heard of this thing you call "man". However, since you seem distressed, you shall have a chance of consulting our librarian."

The librarian, a globular being with a thousand eyes and one mouth, bent some of his eyes on Dr. Thaddeus. "What is this?" he asked of the janitor. "This," replied the janitor, "says that it is a member of a species called "man", which lives in a place called "Earth". It has some odd notion that the Creator takes a special interest in this place and this species. I thought perhaps you could enlighten it." "Well," said the librarian kindly to the theologian, "perhaps you can tell me where this place is that you call "Earth". "Oh," said the theologian, "it's part of the Solar System." "And what is the Solar System?" asked the librarian. "Oh," said the theologian, somewhat disconcerted, "my province was Sacred Knowledge, but the question that you are asking belongs to profane knowledge. However, I have learnt enough from astrolomical friends to be able to tell you that the Solar System is part of the Milky Way." "And what is the Milky Way?" asked the librarian. "Oh, the Milky Way is one of the Galaxies, of which, I am told, there are some hundred million." "Well, well," said the librarian, "you could hardly expect me to remember one out of so many. But I do remember to have heard the word "galaxy" before. In fact, I believe that one of our sub-librarians specializes in galaxies. Let us send for him and see whether he can help."

After no very long time, the galactic sub-librarian made his appearance. In shape, he was a dodecahedron. It was clear that at one time his surface had been bright, but the dust of the shelves had rendered him dim

and opaque. The librarian explained to him that Dr. Thaddeus, in endeavouring to account for his origin, had mentioned galaxies, and it was hoped that information could be obtained from the galactic section of the library. 'Well,' said the sub-librarian, 'I suppose it might become possible in time but as there are a hundred million galaxies, and each has a volume to itself, it takes some time to find any particular volume. Which is it that this odd molecule desires?' 'It is the one called "The Milky Way",' Dr. Thaddeus falteringly replied. 'All right,' said the sub-librarian, 'I will find it if I can.'

Some three weeks later, he returned, explaining that the extraordinary efficient card-index in the galactic section of the library had enabled them to locate the galaxy as number XQ 321,762. 'We have employed,' he said 'all the five thousand clerks in the galactic section on this search. Perhaps you would like to see the clerk who is specially concerned with the galaxy in question' The clerk was sent for and turned out to be an octohedron with an eye in each face and a mouth in one of them. He was surprised and dazed to find himself in such a glittering region, away from the shadowy limbo of his shelves. Pulling himself together, he asked, rather shyly, 'What is it you wish to know about my galaxy?' Dr. Thaddeus spoke up: 'What I want is to know about the Solar System, a collection of heavenly bodies revolving about one of the stars in your galaxy. The star about which they revolve about is called "the Sun".' 'Humph,' said the librarian of the Milky Way, 'it was hard enough to hit upon the right galaxy, but to hit upon the right star in the galaxy is far more difficult. I know that there are about three hundred billion stars in the galaxy, but I have no knowledge, myself, that would distinguish one of them from another. I believe, however, that at one time a list of the whole three hundred billion was demanded by the Administration and that it is still stored in the basement. If you think it worth while, I will engage special labour from the Other Place to search for this particular star.'

It was agreed that, since the question had arisen and since Dr. Thaddeus was evidently suffering some distress, this might be the wisest course.

Several years later, a very weary and dispirited tetrahedron presented himself before the galactic sub-librarian. 'I have,' he said, 'at last discovered the particular star concerning which inquiries have been made, but I am quite at a loss to imagine why it has aroused any special interest. It closely resembles a great many other stars in the same galaxy. It is of average size and temperature, and is surrounded by very much smaller bodies called "planets". After minute investigation, I discovered that some, at least, of these planets have parasites, and I think that this thing which has been making inquiries must be one of them.'

At this point, Dr. Thaddeus burst out in a passionate and indignant lament: "Why, oh why, did the Creator conceal from us poor inhabitants of Earth that it was not we who prompted Him to create the Heavens? Throughout my long life, I have served Him diligently, believing that He would notice my service and reward me with Eternal Bliss. And now, it seems that He was not even aware that I existed. You tell me that I am an infinitesimal animalacule on a tiny body revolving around an insignificant member of a collection of three hundred billion stars, which is only one of many millions of such collections. I cannot bear it, and can no longer adore my Creator.' 'Very well,' said the janitor, 'then you can go to the Other Place.'

Here the theologian awoke. 'The power of Satan over our sleeping imagination is terrifying,' he muttered.



## Drama Review Warren Allen Smith

**Outing Wittgenstein** by Fred Newman. Performed at the Castillo Theatre, 500 Greenwich Street, New York City, 16 June - 30 July 1995.

Wittgenstein, once called "the Elvis of philosophy," was Bertrand Russell's secretary for a time. He was so handy he could build a house whereas Russell could not make a cup of tea. It has been generally known, and Russell knew, that Wittgenstein was a homosexual. Now, in an off-Broadway play, Wittgenstein -- whose work influenced the Vienna Circle of logical positivists -- has been outed dramatically in a two-act play by Fred Newman.

Newman depicts Wittgenstein, in the first act, as one who does not believe in any metaphysical system or in God. Using nineteen characters, Newman explains how Ludwig's last name starts with a "V": sound and describes his family (e.g., his millionaire steel industrialist father, the one-armed brother for whom Ravel wrote a composition for one hand; and Gretl, who helped arrange Freud's escape to England). Newman generally covers his scientific, mathematical, and philosophic successes, using video screens to provide aural and visual descriptions of what is being covered.

To avoid being overly cerebral the action takes place on a live talkshow, "This Is Your Death," in which eminent people are brought back to relate their story (Diane Hudock, a stunning TV hostess, explains how she is able to manage such a dramatic possibility). Hitler (played weakly by Charles Battersby) wafts back, but Wittgenstein (performed well by Dave DeChristopher) challenges him and says they have nothing in common. Carmen Miranda (humorously enacted by Michele Carlo) dances back, and Wittgenstein gushes his love for her. (In real life, Wittgenstein wolfed down cream doughnuts while watching John Wayne films, refused to wear a tie, whistled entire concertos, furnished his rooms with deckchairs, and built a house, designing every window and door, every window lock and radiator, and allowing no baseboards, carpets, curtains, or chandeliers.) Bertrand Russell (impersonated weakly by Dan Friedman) enters royally, pipe in hand, and the two argue a few pedantically philosophic points. (When he was Russell's secretary, he used to pace in agitated silence, like a wild beast, for hours up and down his room. "Are you thinking about logic or your sins?" Russell once asked. "Both," replied Ludwig, then continued his pacing.) When Wittgenstein's alter ego (John Carroll, who steals the show with his ebullience) appears, Ludwig is embarrassed at having to admit his homosexuality. Yes, there were all those rough young men ready to cater to him sexually. And, yes, he did live with a lover in England. (For some reason, a few scholars still deny this part of his psyche.)

The second act is zany and metaphysical. It involves the Planet Wittgenstein, which Ludwig somehow invented and in which gender is not a feature of one's identity, everyone is gay, and everyone is a philosopher. The message: Homosexuality is not a choice. It is a biological fact. Without gays, life on Earth would be boring, as boring as Heaven, Newman explains.

Interviewed afterwards, both Wittgenstein and Russell admitted they are but actors, not students of philosophy. Neither claimed having deeply researched the characters they portrayed. Miranda was astonished to learn from her interviewer that the lady with the fruity hats had died in her 40s, that her pianist's wife was so jealous of the two she insisted upon being hired as wardrobe girl, a task which turned out to be horticulturally attiring.

It is now time to out the author. From 1985 on he used the New Alliance Party, which he helped form, as his pulpit. That party, which ran the far-to-the-left Ms. Leonara Fulani for various office's is now defunct, having merged in 1994 with the Patriot Party, which was aligned with Lyndon La Rouché. To the present writer, Mr. Friedman (Russell) innocently revealed that the International Center for Human Development, which houses the Castillo theatre, has a database of 400,000 names. He denied that Ms. Fulani has any connection, despite the fact that her books are being touted and sold. Nor did he know that Newman's 1992, *Dead as a Jew*, blamed Jews "for the suffering of minorities and for their own suffering during the Holocaust."

Abraham H. Foxman, the national director of Anti-Defamation League, has now provided the latest intelligence about Newman. In November, Newman signed an advertisement advising Jews to repudiate their leaders and embrace Nation of Islam Minister Louis Farrakhan. Newman's newly formed group? "Jews for Farrakhan."

**Book Review by John Shosky**  
**Department of Philosophy and Religion**  
**The American University**

Paul J. Hager. *Continuity and Change in the Development of Russell's Philosophy*. Nijhoff International Philosophy Series. Dordrecht: Kluwar Academic Publishers, 1994. 195 pages. ISBN 0-7923-2688-1.

There has been a renaissance in Russellian scholarship, led by Peter Hylton, Nicholas Griffin, and Francisco Rodriguez-Consuegra. You can now add Paul Hager to that list. A member of the faculty of education at Sidney's University of Technology, Hager has produced a much-needed demonstration of the constancy in Russell's philosophical methodology. While not as elegant or weighty as Hylton or Griffin, or as specialized as Rodriguez-Consuegra, Hager makes a very convincing case for the constancy of Russell's progressive approach to philosophical issues. Hager claims that "This book represents the first detailed attempt to trace the fundamental unity that lies within all of Russell's philosophical work, as well as the reasons behind those limited orderly changes that did, in fact, occur within it . . . Thus, the main thesis of the book is that there is a lot more continuity in Russell's philosophy than has usually been acknowledged, and that the major changes that do occur are much more orderly than Russell's reputation for erratically changing his views allows" (pp. xi-xii).

Hager maintains that, while more work needs to be done in explaining Russell's use of analysis, "the central role of relations in Russell's philosophy has received even less attention than analysis, with the same inconclusive results" (p.2). For Hager, Russell's use of analysis is a "fundamental device" and "an appreciation of the importance of analysis and relations requires an elucidation of the close links between them . . . analysis typically proliferates relations" (p.3). Once the link between analysis and relations is established, Hager examines Russell's empiricism, finding that changes in Russell's views on space and time "altered his ideas on relations, thereby altering his philosophy as a whole" (p. 3).

So, roughly, the book is split into a discussion of analysis and relations, on the one hand, Russell's views on space and time, on the other. Thirteen chapters are divided into two parts. An introduction highlights the goals and findings of the book. In Part One, "Analysis and Relations -- The Key to Continuity in Russell's Philosophy," Hager presents chapters on "Russellian Analysis in Mathematical Philosophy", "Russellian Analysis in General Philosophy", "A Systematic Account of Russellian Analysis", "Relations in Mathematical Philosophy", "Relations in General Philosophy", "Logical Constructions and Relations", and the "Distinctiveness of

of Russellian Analysis". In Part Two, "Theories of Space and Time -- the Key to Change in Russell's Philosophy", Hager explores the "Impact of Russell's Philosophical predecessors", "Space and Time in the Platonist Phase", "Space and Time in the Empiricist Phase", and "Space and time in the Modified Empiricist Phase (1919 Onwards)". A conclusion and bibliography follow. By the end of the book, Hager shows that the two parts of the book "reinforce and compliment one another" (p. 179). Russell's use of analysis is constant, but changes in his empirical views account for the differences in his philosophical results.

Hager includes a generous helping of passages from Russell to carefully document this continuity. These passages make this text part exposition, part source-book. Therefore, the book becomes both a useful guide to Russell's methodology and a detailed dictionary of vital philosophical quotations. In addition, Hager provides an array of diagrams, charts, lists, and other graphics to clearly illuminate his central findings in almost every chapter.

I found Hager's work on Russell to be impressive and insightful. His explanation of Russell's use of analysis is fascinating and cogent. But I am disappointed in some of the choices made by Hager, and the singular focus of the book. I agree with his examination of Russell's empiricism, but I would not regard space and time as the illuminating concepts. Rather, I would have devoted more time to Russell's empiricist project as a whole (especially his views on sense data, universals, and logical atomism), and more carefully examined the link between a "scientific method in philosophy" and philosophical analysis. But most of all, I would integrate many more of Russell's critics and their objections to Russell's views. This book offers Russell almost in a vacuum, with very little cross-referencing or mention of contemporary comments on Russell's work. Hager, quite rightly, sees Russell as his own worst critic. Yet, Russell had considerable constructive (and destructive) criticism from Moore, Wittgenstein, Ramsey, Hardy, Godel, and several generations of philosophers at Oxford, not to mention Russell's critics on the European continent and in American universities. Surely these dialogues influenced Russell to some extent. I also would have liked to see a more vigorous defense of Russell against Dewey, who is mentioned just once (only in terms of an attack made by Russell).

Despite these additions, which would have made the book much stronger, I highly recommend *Continuity and Change in the Development of Russell's Philosophy* to all members of the society. Hager gives us a useful discussion of methodology and a valuable source book of Russell's views on doing philosophy well.

One warning: it is expensive. I paid \$99 for my copy, which I purchased directly from Kluwar. However, I found the book well worth the extravagant price.

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Appeal to the American Conscience ..... Spokesman ..... \$3.50  
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### By Other Authors:

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Bertrand Russell, 1872-1970 ..... Spokesman ..... 1.50  
Bertrand Russell's America, Vol. 2, 1945-1970 edited by Barry Feinberg  
and Ronald Kasrils ..... South End Press ..... 9.95  
Liberty and Social Transformation: A Study in Bertrand Russell's  
Political Thought by Chandrakala Padia Heritage Publishers H. 11.50  
The Life of Bertrand Russell in Pictures and His Own Words, edited by  
Christopher Farley and David Hodgson. Spokesman ..... 10.95  
The Selected Letters of Bertrand Russell, Vol. I, The Private Years  
(1884-1914) by Nicholas Griffin ..... Houghton-Mifflin .. H. 17.50  
The library has a small supply of Caroline Moorehead's BERTRAND  
RUSSELL: A LIFE--for sale for \$14.00 (postage paid)

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#### Speeches:

- 200 Nobel Prize Acceptance Speech. 1950 45'  
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202 "Bertrand Russell in Australia." 1950 55'  
Four ABC broadcasts: "Guest of Honor", "The World as I See It",  
"What Hope for Man?" and "My Philosophy of Life".  
203 "Living in an Atomic Age." 1951 90'  
Six BBC broadcasts: "Present Perplexities", "Obsolete Ideas", "The  
Modern Mastery of Nature", "The Limits of Human Power", "Con  
flict and Unification" and "The Achievement of Harmony".

- 204 "Life Without Fear." 1951 34'
- 205 "Portrait from Memory: Whitehead." BBC 1952 15'
- 206 "Man's Peril." BBC 1954 15'
- 207 Russell-Einstein Manifesto. 1955 30'
- 208 "The World and the Observer," BBC 1958 30'
- 209 Kalinga Prize Press Conference and Acceptance Speech. 1958 48'  
Includes five minute interview of January 24, 1958.
- 210 "Address to the CND." 1959 30'
- 211 "The Influence and Thought of G.E. Moore." BBC 1959 42'  
Interviews with Russell, Leonard Woolf, Morton White and John Wisdom.
- 212 Address to the Berkeley Vietnam Teach-In. 1965 14'
- 213 "Appeal to the American Conscience." 1966 29'

Interviews, debates:

- 225 "Is Security Increasing?" NBC 1939 30'
- 226 Russell-Copleston Debate on the Existence of God. BBC 1948 20'
- 227 "The Attack on Academic Freedom in Britain and America." NBC 1952 30'
- 228 "Bertrand Russell' Romney Wheeler Interview. NBC 1952 30'
- 229 "Face to Face." John Freeman Interview. BBC 1959 30'
- 230 "Bertrand Russell Speaking." 1959 52'  
Interviews by Woodrow Wyatt on philosophy, taboo morality, religion, and fanaticism.
- 231 Woodrow Wyatt Interviews (I). 1959 52'  
On the role of the individual, happiness, power, and the future of mankind. 1959 52'
- 232 Woodrow Wyatt Interviews (II). 1959 52'  
On nationalism, Great Britain, communism and capitalism, war and pacifism and the H-bomb
- 233 "Close-Up." Elaine Grand Interview. CBC 1959 30'
- 234 "Speaking Personally: Bertrand Russell." John Chamndos Interview 1961 90'
- 235 David Susskind Interview. 1962 90'
- 236 Studs Terkel Interview. SFMT 1962 39'
- 237 "On Nuclear Morality." Michael Tiger Interview. 1962 32'
- 238 Interview on Vietnam. CBC 1965 10'
- 239 Merv Griffin Interview. 1965 24'

Lectures, broadcasts:

- 250 "Bertrand Russell." Rev. Paul Beattie. 1975 15'
- 251 "Bertrand Russell as a Philosopher." A.J. Ayer. BBC 1980 15'
- 252 "Bertrand Russell." 1986 Professor Giovanni Costigan. 100'

- 253 "Portrait of the Philosopher as Father." Katherine Tait. (In German) 30'
- 254 "Bertrand Russell's Philosophy of Education." William Hare. 15'
- 255 "Bertrand Russell's Pacifist Stance in World War I." CFMU-FM 1992 30'
- 256 "Russell vs. Dewey on Education." 1992 115'  
With Michael Rockler, Tim Madigan and John Novak.
- 257 "A.J. Ayer's Language, Truth and Logic" by Darren Staloff. 1994 40'

Documentaries:

- 275 "The Life and Times of Bertrand Russell." 1962 40'
- 276 Beatrice Webb on the Russells / Russell on the Webbs. 1966 35'
- 277 "Sound Portrait of Bertrand Russell." NPR dramatization. 1980 60'
- 278 "Bertrand Russell: A Reassessment." BBC 1980 43'
- 279 "Bertie and the Bomb." Soundtrack of BBC television program. 1984 40'

Miscellaneous:

- 300 "The Conscience of Wisdom." CBC 1962 62'
- 301 "Sinfonia Contra Timore" by Graham Whettam. Dedicated to Russell. 1972 27'

Library News

What I Believe: 3 Complete Essays on Religion--by Bertrand Russell was released by Audio Editions (1-800-231-4261) in September. The selections are "What I Believe", "Why I Am Not A Christian" and "A Free Man's Worship". 2 Hrs. 25'. The reader is Terrence Hardiman. ISBN 15727001, \$16.95. A copy is in the lending library.

Religion and Science--by Russell was released in 1994 by Audio Scholar (1-800-282-1225). The two hour and ten minute abridgement is read by David Chase. ISBN 187955715, \$17.95. A copy is in the library.

The publication of the Thoemmes Press edition--My Father, Bertrand Russell--has been put on hold until next March to coincide with the release of the first volume of Ray Monk's Russell biography.

The Social and Political Thought of Bertrand Russell: The Development of an Aristocratic Liberalism by Philip Ironside was published by the Cambridge University Press in January. ISBN 0-521-47383-7. A copy is in the library.

The Principles of Mathematics will be reissued by Liveright in February. ISGN 0-393-31404-9 \$17.95 paper.

Russell by A.C. Graylight will be published by Oxford University Press in February. ISBN: 019287683X \$7.95 paper.

Two paperback reprints were issued by Spokesman in late 1995: Portraits from Memory (ISBN: 085124582X at 9.99 pounds ) and The Practice and Theory of Bolshevism (ISBN: 0851245412 at 7.99 pounds).

Ray Monk's A Life of Bertrand Russell is scheduled for publication in November, 1996. \$35.00.