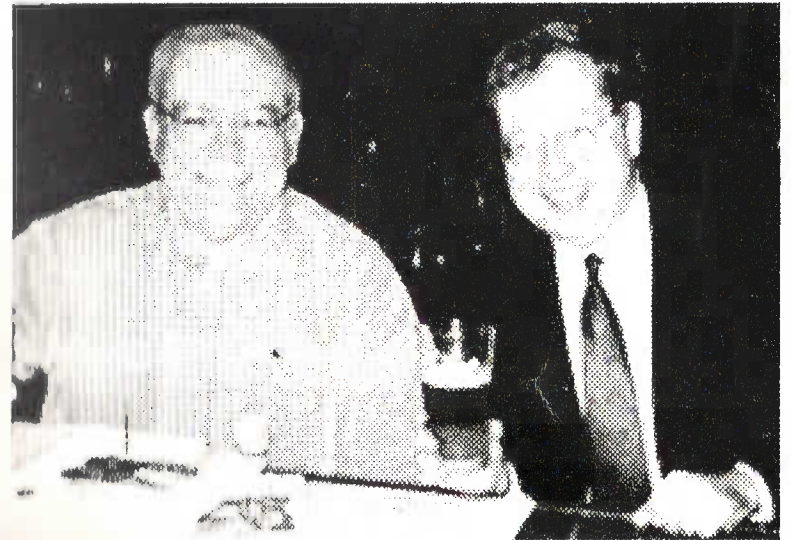


THE BERTRAND RUSSELL SOCIETY QUARTERLY

May 2001

No. 110



Board member David White and BRS Vice President Tim Madigan

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St. John Fisher College
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THE BERTRAND RUSSELL SOCIETY

The Bertrand Russell Society was founded in 1974 to foster a better understanding of the life, work and writing of Bertrand Russell (1872-1970) 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." (*What I Believe*, 1925)

THE BERTRAND RUSSELL SOCIETY HOMEPAGE

<http://www.users.drew.edu/~jlenz/brs.html>

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THE BERTRAND RUSSELL SOCIETY QUARTERLY

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Opinions expressed in the *Quarterly* are entirely those of the authors and should not be attributed to the Bertrand Russell Society, St. John Fisher College or any other individual or institution.

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THE BERTRAND RUSSELL SOCIETY QUARTERLY

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Editorial

**THE FARMER AND THE COWMAN
CAN BE FRIENDS**

For too many years there has been tension and conflict between those who have a general, public interest in Russell and the BRS and those who see the BRS as a high and dry academic society. What would Bertrand Russell say? In this case, at least, we know what Russell would say since he addressed the issue, directly or indirectly in everything he wrote and everything he did. Russell's writing is always as clear and readable *as the subject allows*. Russell detested compromise and consistently refused to compromise. When any clique claims to own Russell, they deface the man's memory. Russell was a philosopher for all. We have no objection to scholars like Ray Monk telling us slowly and carefully how little they think of some of Russell's popular writings and some of his personal actions. That sort of criticism shows respect for the man who would not suffer humbugs. Nor do we think less of those who have neither the time nor the patience nor the interest to take up Russell's technical work. What we do strenuously and categorically object to are those who seek to impose their most favored aspect of Russell's life and work on the Society as a whole. There may be a shortage of Red Hackle, but there is surely enough Russell for all to share. The essential charm of the BRS is its eclecticism and its devotion to Russellian intelligence, Russellian passion and Russellian wit.

**2001 Annual Meeting
of the Bertrand Russell Society
McMaster University
25-27 May**

Full details are posted at:

<http://www.humanities.mcmaster.ca/~russell/brsmeeting.htm>

For further information, write to blackwk@mcmaster.ca
or call (905) 525-9140 ext. 23173.

The deadline for advanced registration is

Monday, May 14, 2001.

Please register as soon as possible!

The following people have already registered:

Alan Schwerin, Giovanni Vianelli, Edgar C. Boedeker, Jr., Stephen Toulmin, Thom Weidlich, Kris Oser, Steve Bayne, Mary Martin, David Henehan, Pat Bock, Alan Bock, Rachel Murray, Peter Stone, Linda White, David White, Ken Blackwell, Tim Madigan.

Eastern Division

American Philosophical Association

meeting in Atlanta, Georgia

December 27-30

There will be a BRS session at the meetings and a BRS table at the smoker. If you are interested in giving a paper or tabling at the smoker, please get in touch with David White (white@sjfc.edu).

LETTERS

December 29, 2000

Just a short note on the APA meeting on Wednesday [December 27, NYC]. The session went down very well, with four excellent papers. They were short, well written and entertaining. I was also pleased to meet a number of members of the society that I had not met before. For instance, I met Justin Leiber from the University of Houston. We had twenty-two people attend our session between 8 and 11 on Wednesday evening – quite a feat when one remembers that the conference really only gets going on Thursday. I took along T-shirts, our banner, and fliers on the society. In my opening remarks I put in a plug for the annual meeting. The exchanges between the presenters and the audience was lively and well informed. All in all, a great success, thanks in large part to the quality contributions. I later had an opportunity to attend a session of the Hume society, of which I am a member, and noted that they drew twenty-five people. And their presenters were 'big name philosophers' - at least where Hume scholarship is concerned. It is clear that APA participation is essential for the society. Chad Trainer attended his first big conference and spent Wednesday night with the Schwerins. We traveled in and out of the city by train. David and Linda White and Linda's sister, Janice, dropped in to table for the BRS at the smoker last night and attended to the table Friday night. Other Russell aficionados also dropped in and introduced themselves. We should make a point of having a table at all APA functions.

Alan Schwerin, president

The Quarterly welcomes interesting stories about honorary members of our society.

January 3, 2001

My nicest memory of Quine is of showing him round Russell's library when he visited McMaster in 1979. Russell of course had a number of Quine's books, several of which Quine had sent him. Quine was delighted to find evidence that Russell had read them and especially delighted that there were some that he had not sent Russell. 'Oh', he'd say, 'I didn't send him that one', as if it were a complete mystery how the book could be in Russell's library otherwise. And then, almost incredulously, 'He must have bought that one.' When we came to Russell's copy of *Set Theory and its Logic* (which is dedicated to Russell) we found the pipe cleaner used as a book mark. It marked Quine's discussion of the Russell paradox. Quine was obviously touched to discover that Russell at 91 had been concerned to know what Quine thought about his paradox. It seemed clear that Quine felt about Russell somewhat as I felt about Quine: a bit overawed!

Nicholas Griffin

FEATURED ARTICLES

The BRS Board of Directors voted last year to offer honorary membership in the Society to Nelson Mandela. Ken Blackwell nominated Mandela, and wrote the following eloquent defense of his proposal. Mandela has since accepted our offer of honorary membership, and so it seemed fitting to reprint Ken's words here.

WHY NOMINATE NELSON MANDELA FOR HONORARY MEMBERSHIP IN THE BRS?

Ken Blackwell

Russell was well aware of apartheid policies from the time of their official installation in 1948. For example, he wrote in "Is a Third World War Inevitable?" (1950) that "The policy of the present South African government is of enormous propaganda value to Moscow." He was fond of pointing out the weakness for the West of its own racist states. By this time Mandela was already 32 years old and had been a member of the African National Congress for several years. Had Russell heard of him yet? We may fairly doubt it. But the political issue in question was one he wholeheartedly supported.

By 1953 Russell was a staunch supporter of an anti-apartheid organization under the leadership of Canon John L. Collins of later CND fame. The organization was Christian Action. Russell sometimes wrote that neither he nor they found their respective theological beliefs a hindrance to cooperation on the South African issue. By 1960 he could write: "I have already said enough on the subject to reap virulent abuse in

South Africa." He was proud of the Afrikaans edition of *Why I Am Not a Christian* (1955). His archives contain three substantial files on apartheid (see South Africa, RA1 640 and RA2 330).

Mandela had become a revolutionary by the early 1960s and had gotten into trouble for it. He was tried in the fall of 1962. During his defense he used Russell's example of civil disobedience and imprisonment in Brixton Prison the previous year:

(From 'Black man in a white court' Nelson Mandela's First Court Statement - 1962. Extracts from the court record of the trial of Mandela held in the Old Synagogue court, Pretoria, from 15 October to 7 November 1962. Mandela was accused on two counts, that of inciting persons to strike illegally (during the 1961 stay-at-home) and that of leaving the country without a valid passport. He conducted his own defense. Visit: <http://www.anc.org.za/ancdocs/history/mandela/1960s/nm6210.html>)

Your Worship, I would say that the whole life of any thinking African in this country drives him continuously to a conflict between his conscience on the one hand and the law on the other. This is not a conflict peculiar to this country. The conflict arises for men of conscience, for men who think and who feel deeply in every country. Recently in Britain, a peer of the realm, Earl Russell, probably the most respected philosopher of the Western world, was sentenced, convicted for precisely the type of activities for which I stand before you today, for following his conscience in defiance of the law, as a protest against a nuclear weapons policy being followed by his own government. For him, his duty to the public, his belief in the morality of the essential rightness of the

cause for which he stood, rose superior to this high respect for the law. He could not do other than to oppose the law and to suffer the consequences for it. Nor can I. Nor can many Africans in this country. The law as it is applied, the law as it has been developed over a long period of history, and especially the law as it is written and designed by the Nationalist government, is a law which, in our view, is immoral, unjust, and intolerable. Our consciences dictate that we must protest against it, that we must oppose it, and that we must attempt to alter it.

Russell issued a statement in support of Mandela before the end of the same year. Presumably he knew of this reference to himself (Christopher Farley, Russell's last secretary thinks so), for the trial drew worldwide attention. Russell's statement was extracted in the newspapers, and Harry Ruja quoted it in *Russell Society News*, May 1992. Here it is in its entirety, from the typescript at RA2 330.187637 ("Statement on Nelson Mandela"):

The conditions which exist in South Africa today are those such as early peoples experienced in the history of man. A whole people is enslaved, and their spokesmen are subjected to torture, humiliation and death. South Africa is one great concentration camp and, because this is so, the protest of those who stand out against it is all the more incredible and courageous. There is in South Africa the most clear duty of conscience. Conscience requires that everyone who finds it possible to do so should resist to the limit until this filthy regime is eliminated and the people of South Africa are free. I wish to pay tribute to Nelson Mandela, for we are all in his great debt.

In early 1964 Russell signed a couple of petitions for the release of Mandela and other named prisoners. One was sent to the United Nations in March 1964, and you will find it at <http://www.anc.org.za/ancdocs/history/campaigns/prisoner.html>.

There was the threat of execution over Mandela. It was converted to life imprisonment about June 13, 1964. The next day Russell attended an Anti-Apartheid meeting in Trafalgar Square, and spoke from the plinth under large portraits of Mandela and Sisulu. A well-known photo of him on that occasion appeared in *The Times* the next day. The *Daily Telegraph* called it a "Free Mandela' Rally." In a speech that appears to have been drafted for him but which was revised in his own hand, Russell began:

Friends: We meet at a sombre moment for the suffering people of South Africa. They endure a most appalling tyranny and we have now seen their leaders sentenced to life imprisonment for the crime of opposing the oppression of the people of South Africa.

This is a time to assess the world-wide protest which has grown through the recent years of tyranny and struggle in South Africa. It is certain that the lives of Nelson Mandela and his brave colleagues have been saved by the world-wide outcry over their trial...

I hope the consumer goods boycott will be intensified and extended. The pickets which protest all over the world indicate

the extent to which the South African regime is hated and opposed. Nelson Mandela has told us how much this international protest means to the opponents of Verwoerd: to Robert Sobukwe and the many in prison.

That is the extent of the observations either man made about the other. I submit that it is sufficient to qualify Mandela for Honorary Membership under condition (4), "has acted in support of a cause or idea that Russell championed." Is that all there is to it?

More than half the 36 years that have elapsed since Russell's last speech in Trafalgar Square were spent by Mandela in prison, and the rest in extraordinary political activity out of prison. No longer a revolutionary in the violent sense, he was President of South Africa in 1994-99. He led the country from the brink of civil war to a remarkably peaceful resolution of the whites' centuries of racial contempt, hatred and finally fear. Everyone agrees that he is an example of overcoming hatred in oneself. He is now a ambassador of goodwill, and, I suspect, South Africa is prospering as never before. He continues to be active at 82. His speech intervening in the recent AIDS conference hosted in South Africa is a model of compassion, poetry and political wisdom.

He must also qualify under condition (6), "has exhibited qualities of character (such as moral courage) reminiscent of Russell."

Let us honor with our gift of membership one of the last statesmen with whom Russell was engaged and whom he supported.

The following obituary appeared in Rationalist International Bulletin #70 (April 13, 2001). The BRS receives the bulletin as members of the International Humanist Ethical Union. For more information visit <http://www.rationalistinternational.net>.

REMEMBERING MADALYN MURRAY O' HAIR

Sanal Edamaruku

In September 1995, Madalyn Murray O' Hair, then president of American Atheists, her son Jon Garth and her granddaughter Robin fell victim to a gruesome murder. The three atheist leaders disappeared on 4th September 1995 and have never been seen again by their friends and colleagues. For five and a half years there have been various rumors, some of them absurd and obviously invented to make the victims appear to be the villains. Only in March 2001, their remains have been identified and their death was finally confirmed. They had been murdered in September 1995 itself, after short captivity. Their murderer and two others involved in the crime have been convicted, but the circumstances of their end remain mysterious. Many questions are yet to be answered. For example: Who is behind the firm in California which allegedly paid one of the most expensive lawyers to defend the murderer? What was the secret deal between the authorities and the murderer that saved him from the electric chair?

There are two huge white boxes in one of the bookshelves in my studio. They contain letters from Madalyn Murray O' Hair. Most of these several hundred letters she wrote in the late seventies and early eighties to me and to my father.

These years have been a phase of intense communication between us, over months we would receive two or three letters a week from Madalyn, sometimes even every day one. Our answers were fewer in number, because at those times a daily airmail letter from India to USA would eat up quite a lot of money. In April 1997, I heard the shocking news that Madalyn and her children had disappeared without any traces 19 months before. I opened these letterboxes after many years for the first time again and spent many hours reading since then.

We met Madalyn in 1978. Together with Jon and Robin she visited India and spent several memorable weeks with us. At that time our family had just moved to New Delhi and occupied a new house, still without any furniture and with no washbasins fixed. Madalyn did not bother about the lack of comfort and decided to stay with us in our improvised new home. Sleeping on mattresses on the floor and sharing bravely our hot Indian food, the three of them became family members. This was the beginning of a great friendship.

We discussed for long hours our work in such different countries as America and India, about our experiences, our plans, our hopes, future prospects. Madalyn was excited that she had discovered birds of the same feather, people with great commitment, energy and fantasy who had dedicated their lives to the fight against obscurantism and religion like she and her children. Our exchanges have been so open hearted, so inspiring and encouraging for all of us, that we continued them in an intense and unconventional correspondence.

I was a research scholar at the School of International Studies in Jawaharlal Nehru University in 1978. After having been the founder convenor of the Rationalist Student

Movement in Kerala (1973-1977), I had become the secretary of the Delhi Rationalist Association. I was passionately absorbing everything that would equip me theoretically and practically to become a powerful rationalist. I had read many books of the Thinkers Library of the Rationalist Press Association, which my father collected, and was inspired by the works of Thomas Paine, Ingersoll and Joseph McCabe. Madalyn shared these traditions, she was breathing and living in their spirit. Her lectures and letters have been invaluable eye openers for me. Her sharp observations and clear analyses of the mechanisms which dominate organized religion on one side and organized atheism on the other, have developed my understanding and prepared me for things to come. She has broadened my horizon and initiated me to the international movement by sharing insider knowledge and the fruits of her long experience with me. Only today, after having years of experience by my own, I am able to fully value her precise and sometimes hard-hitting characterizations of organizations and personalities in the field. Madalyn was well known for her blunt and merciless criticism, which would not spare anyone - including herself. Getting their dose of it, many people felt offended and turned forever her enemies. What most of them could not imagine was that she did not criticize them with the intention to damage but to point out mistakes for everybody to understand and overcome them. Her letters give many examples for her kindness and fairness vis a vis people who considered her their enemy. There are also examples for her incorruptible, sometimes damning judgements about people who commanded great respect in the movement.

In April 1979, Madalyn invited my father and me to Austin, Texas. My father, Joseph Edamaruku, was a scheduled speaker at the American Atheist Convention that year along with British

rationalist Nicolas Walter and abortion activist Bill Baird. Madalyn suggested we visit her much earlier to the Convention and we spend one full month with the O' Hair family, living in their house and working in the headquarters of American Atheists. The preparations for the Convention were in full swing, and there was plenty of work. Most of the days we would return home only late in the evening, completely exhausted, improvise a little cooking together and talk till late in the night. At six o'clock in the morning Madalyn would invariably call us for breakfast and discuss the program for the day. She was untirable and indefatigable. If she had decided about something, nothing and nobody could stop her. One day she needed urgently a printed note for the conference, but the printer refused to work overtime. So she stood four hours at the small offset press and printed the note personally. I was given the responsibility for folding and stapling, and we finished the work well in time. Another day we had scheduled an internal meeting to discuss an important project, but the meeting place was closed and no key available. Madalyn fixed her boot and kicked out an expensive glass door through which one could enter and open the house. Our meeting took place as planned. The Convention was a memorable event for us. Father received the World Atheist Award. Despite our close involvement in the preparations, this information had been kept secret from us and we were completely surprised and overwhelmed. Father's speech about the Indian movement was well received, it was a cordial atmosphere, and we felt being among good friends. We met Gerald and Gloria Tholen and Lloyd and Pam Thoren. And we spent interesting and pleasant hours with Nicholas Walter of Rationalist Press Association, who was the editor of *The New Humanist* then

During our time at Austin, "United World Atheists" was born. It had been Madalyn's dream to create an umbrella, under which atheists from all over the world could unite. Meeting us, she felt encouraged to make this plan reality. In my little room in the headquarters, I drafted the constitution, and we all discussed every detail till late in the nights. Madalyn was the founder president, my father, Nicolas Walter from UK and Lavanam from India were named vice-presidents, and I became the treasurer. Over the next years we worked to establish the organization and planned to formally launch it during the World Atheist Meet at Helsinki in 1983, which was organized by Madalyn together with Erkki Hartikainen. But things came differently. The new world organization fell victim to hyenas, which ganged up to sabotage its take-off. The analysis of their operation became an important part of our correspondence during the next years, and gave us new insights about the camp of our enemies. Many years later, when I organized the first International Rationalist Conference in December 1995, I wished Madalyn to come and inaugurate the "International Alliance Against Fundamentalism" (which later became "Rationalist International"). I wrote to her, but there was no reply. In June 1995, I went to Buffalo to participate in the inauguration of the new Center for Inquiry, founded by Paul Kurtz, who had meantime become another friend and respected colleague in the USA for me. I planned a stop over at Austin, but I could not reach them in time and changed my schedules. Since we had not been in personal communication for quite some time, I did not know anything about the latest

developments in Austin. Today I know that my letter, if at all, must have reached them in deep trouble. Court cases and harassment by the tax authorities were shaking the base of their existence and Madalyn's health had gone badly down hill. This would have been my last chance to see Madalyn, Jon and Robin ever again. I am very sad that I missed it. Three months later they were already dead.

Before sometime in 1993 or 1994 Madalyn went silently out of my sight, she has been there all throughout the years to cordially appreciate me for every success and - of course - to vehemently criticize a few of my decisions. One tie question between us remained for a long time the rationalist/atheist question. Madalyn felt that strong and uncompromising atheists as we were (and still are), had to express their conviction by calling themselves "atheists". In the beginning, she even proposed us to change our name. We were not in a position at that time to move the national council of Indian Rationalist Association for a name change, but apart from this we also did not accept the necessity of breaking with our long tradition. Moreover, we argued, there was not much difference in the meaning of atheism and rationalism or even humanism or freethought. Its fruits recognized the tree, and no name board or trademark could guarantee that its bearers fought seriously for our cause. Finally, didn't she herself draw inspiration mainly from the rationalist heritage? And didn't she select a core group of atheists and rationalists like us and Nicolas Walter to form United World Atheists? She did. But despite winning this point, I started, back from Austin, "Indian Atheist Publishers" and launched my first magazine, the "Indian Atheist". Full of enthusiasm and new ideas and with a huge collection of old RPA and Haldeman Julius books, which

Madalyn had generously gifted to me, I laid the foundation stones of what is today the largest freethought publishing house in Asia.

In 1983, I was elected national general secretary of the Indian Rationalist Association, and my new responsibilities together with many other activities as a publisher, writer and rationalist campaigner occupied me completely. But I never forgot to keep Madalyn informed about my ventures and plans and I looked forward for her advises, proposals, warnings, friendly encouragement as well as her hitting humorous remarks and her criticism. I wrote her long letters from Tokyo and from Amsterdam, she reported extensively from Helsinki and from Moscow. Once she told me that she got a star with her name. It had been quite expensive, but she liked the idea to become "eternal" that way.

What impressed me most in Madalyn over the long years of our friendship was her honesty and seriousness, her straight and often provocatively open ways, and her total lack of pretensions and vested interests. She would never submit to any authority but the authority of the better argument. She would never accept any bonus, not for being a woman, not for being famous, not for - later - being old and ill. I was often infected by her enthusiasm and energy and strengthened by her courage and fighting mood. Her unusual personality made many people her friends and admirers, but as many hated her openly or secretly. I was deeply shocked about the reactions on her disappearance by people who allegedly share our cause. Many did not hesitate to scornfully spread insults and propaganda of her hardcore enemies in the religious camp. Madalyn herself would perhaps have expected something like this. It was one of her main worries that she could die one day

in front of the hyenas who would cheer and celebrate her end as a triumph. She wished to die secretly, unnoticed, far away from the public eye. In an ironic and cruel way, this wish has come true: she died under a shroud of mystery and only five and a half years later, her fate became known.

I think about sharing Madalyn's letters and papers with the public. Both her friends and her enemies deserve it. But time has not ripened yet.

* * *

Second *Principia* International Symposium
THE WORKS OF BERTRAND RUSSELL
August 6th to 10th, 2001

Epistemology and Logic Research Group (NEL)
Federal University of Santa Catarina (UFSC)
Florianopolis (Santa Catarina), Brazil

Following the success of the First *Principia* International Symposium, which took place last year in Florianopolis, NEL has decided to organize the Second *Principia* International Symposium, to be held from August 6th to 10th, 2001, again in Florianopolis, in honor of Bertrand Russell. *Principia* is an international journal of epistemology published by NEL and UFSC University Press.

For more information, contact NEL - Epistemology and Logic Research Group, Department of Philosophy, Federal University of Santa Catarina, Caixa Postal 476, 88010-970. Florianopolis, SC, Brazil. Phone/fax: + 55 48 331.8808. e-mail: nel@cfh.ufsc.br.

The following obituary and tribute for W.V.O. Quine, an honorary member of the BRS and recipient of its annual award, appeared on the listserv Russell-I. The obituary was translated from the Portuguese and posted to the list by Giovanni de Carvalho.

WE LOST QUINE (1908-2000)

Paulo Ghiraldeli, Jr.

To all members of the Virtual Philosophy Community.

On Christmas day the greatest living philosopher of this century has passed. His paper "Two Dogmas of Empiricism" was a turning-point in the history of the philosophy of the XXth Century. Quine was active till the last moment. He lived for almost a hundred years. He was the one who mixed together pragmatism and analytical philosophy in America and in the world, by building a bridge between two great traditions and giving us, in addition, a precious agenda of philosophical renewal. His spirit will hover upon us forever. The following obituary was written by his son Douglas Quine and it can be found in the mostly complete site he did for his father. The news was giving to me by Hugo Cerqueira. We, all professors of philosophy, are in a great loss. We lost the great man.

Paulo Ghiraldeli Jr. (pgjr@terra.com.br) Professor of Philosophy - University of State of S. Paulo at Marilia. Publisher of Virtual Magazine (www.filosofia.pro.br). Coordinator of "ANPOF" Pragmatism Group.

OBITUARY: WILLARD VAN ORMAN QUINE

Douglas B. Quine

Edgar Pierce Professor Emeritus Willard Van Orman Quine of Harvard University, 92, died December 25, 2000 (Christmas) in Boston, Massachusetts following a brief illness. Professor W. V. Quine was recognized as a world leader in mathematical logic, set theory, and the philosophy of language. Professor W. V. Quine (eponym of "Quinean" in the *Oxford English Dictionary*) wrote 22 books in English and 1 in Portuguese (61 translations have been published representing 14 languages). From his best-known work, *Word and Object* (1960), to his autobiography (*The Time of My Life*, 1985), and his highly accessible book of essays, *Quiddities* (1990), his understanding of language and clear writing style earned him fans in many walks of life. He has been the subject of countless dissertations, books, papers, and discussions; Garland Books is publishing a five volume set of papers on his work later this month (Professor Dagfinn Føllesdal, editor). He was awarded 18 honorary degrees by international institutions including University of Lille, Oxford University, Cambridge University, Uppsala University, University of Bern, and Harvard University. His influence in philosophy and mathematics was recognized (<http://www.wvquine.org/wv-quine.html>) in his professional offices and through professional honorary fellowships and awards including: Society of Fellows, Harvard University (Junior Fellow, 1933-1936; Senior Fellow, 1949-1978), American Academy of Arts and Sciences (fellow 1949), Harvard University (Chairman, Philosophy, 1952-1953), Association for Symbolic Logic (President, 1953-1955),

Institute for Advanced Studies (Princeton, NJ, 1956-1957), American Philosophical Association (President 1957), American Philosophical Society, member (1957 -), Centre for Advanced Studies in the Behavioral Sciences (Palo Alto, CA, 1958-1959), British Academy corresponding fellow (1959 -), Instituto Brasileiro de Filosofia, corresponding member (1963-), Centre for Advanced Studies (Wesleyan University, Middletown, CT), Nicholas Murray Butler gold medal (1965), Columbia University (New York, 1970), National Academy of Sciences fellow (Washington DC, 1977), Institut de France (1978), Norwegian Academy of Sciences (1979), F. Polacký gold medal (Prague, 1991), Charles University gold medal (Prague, 1993), Rolf Schock Prize (Sweden, 1993), and the Kyoto Prize (Japan, 1996).

Van Quine, as he was known to his friends since high school years, was born in Akron, Ohio on Anti-Christmas (June 25) 1908. His parents, Cloyd Robert Quine and Harriet Van Orman, were both raised in Ohio. His father founded the Akron Equipment Company and his mother was a teacher. A love of canoeing and geography led him to paddle around the lakes near Akron and draw maps for the summer inhabitants. Stamp collecting was an early influence which led to a high school stamp business and short lived internationally distributed publication OK Stamp News (1924-1925); his life long wanderlust led to travel in 118 countries (plus 27 viewed from above or the side) and all 50 states (North Dakota after his 90th birthday). He graduated from Oberlin College (Oberlin, Ohio) in 1930 and earned his Ph.D. from Harvard in 1932 (the fastest in Harvard history). Hired in 1936 as an Instructor in Philosophy, promoted to Associate Professor (1941), Professor (1948), Edgar Pierce Professor (1956), and

finally Edgar Pierce Professor Emeritus (1978), his active career at Harvard University spanned more than 60 years with a 4 year gap during World War II in United States Navy Intelligence (Lieutenant then Lieutenant Commander, 1942-1946). Throughout his career, he composed manuscripts by hand and then polished them with scissors, tape, and a portable 1927 Remington typewriter which was modified to include special characters required for mathematics by eliminating the duplicated or easily simulated characters such as !, ?, and 1. Following his official retirement to emeritus status, he continued to write and expanded his travel as he participated in mathematical and philosophical conferences on his work around the world. His love of languages (he spoke English, French, German, Italian, Portuguese, Spanish) led him to learn enough of a local language to introduce his talk if he could not present it all in the local language. His love of music led him to savor Dixieland Jazz, Mexican folksongs, Gilbert and Sullivan; he enjoyed playing the mandolin and piano (self taught - preferentially the black keys). Despite European press reports to the contrary, he never did own or play jazz on a clarinet.

He was predeceased by his brother, Robert Cloyd Quine, his first wife Naomi Clayton, and his second wife Marjorie Boynton. He is survived by his children Elizabeth Quine Roberts of Anchorage (Alaska), Norma Quine of London (England), Douglas Boynton Quine of Bethel (Connecticut), and Margaret Quine McGovern of San Francisco (California). He is also survived by his grandchildren Melissa O'Brien, Alexander Boynton Quine, Grant Augustus McGovern, Victoria Boisvert Quine, Ashley Quine McGovern, a great grandson Jesse Rice, and nephews Robert Wolfe Quine and William Van Quine.

NOTES AND REVIEWS

Ray Monk, *Bertrand Russell: The Ghost of Madness*.
Free Press, 2001.
Part 1

Stefan Andersson

The Spirit of Solitude, part one of Ray Monk's biography of Russell concludes with Russell's return from China with pregnant Dora Black. L'enfant terrible of English aristocracy managed to get a divorce from his first wife to marry Dora, twenty-two years younger, a feminist, a communist, an atheist, and against marriage. She agreed to marriage to satisfy Russell's wish for legitimate heirs to his title. John Conrad Russell was born in November 1921 in a bed that Russell bought from Wittgenstein. John was a longed-for child, and it was the ambition of his parents to raise and educate him according to the most progressive theories of education. This is where Monk continues the biography with part two: *The Ghost of Madness*.

Before World War I, Russell had made himself known as one of the founders of modern logic. After the war he left the world of academia and started a career as an independent writer. This was a mistake according to Monk, who agrees with Wittgenstein that Russell's books should be bound in two colors: those dealing with mathematical logic in red (all students of philosophy should read) and those dealing with ethics and politics in blue (no one should be allowed to read). Others disagree. The Swedish Academy awarded Russell the

Nobel Prize for literature in 1950 and millions of people throughout the world read Russell's works on ethics and politics with great appreciation.

Monk offers two reasons why he found writing about Russell taxing. First, there was the sheer quantity of available documentation, but more significant was his growing sense of the tragedy of Russell's life. This tragedy Monk attributes to Russell's deep fear of madness and to his colossal vanity. How could Russell have been so cold toward those who loved him? How could he have treated his son, John, as he did? how could he have written so much second-rate journalism?

Monk acknowledges he writes as one who sees Russell as emotionally maimed and his books on political, social and moral questions as mostly bad books poorly written.

Whatever the causes, no one can deny the tragedy of Russell's life. His mother, sister and father were dead before Russell was four years old. When he sought to marry Alys, his grandmother warned him regarding cases of insanity in his family. As it happened, Alys was unable to have children and Lady Ottoline did not want any. Dora Black wanted children, and Russell, in spite of the warnings, did not hesitate.

Russell and Black shared a belief in free love. Open relationships between free and strong partners who could tolerate occasional infidelities were to replace the outdated traditional marriage. Katharine (Kate) was born in 1923. Dora took care of the children and Bertie wrote to support the family. In 1924 Russell went on his first lecture-tour in the United States.

Between 1921 and 1927 Russell wrote *The Analysis of Mind*, *The ABC of ABC of Atoms*, *Logical Atomism* and *The Analysis of Matter* plus a new introduction to the second

edition of *Principia Mathematica*. The problem with these books, according to Monk, is that they are so bad and that Wittgenstein had convinced Russell that his new project was doomed to failure. According to Monk, Russell had adopted Wittgenstein's linguistic interpretation of logic, which reduces it to a manipulation of formalized tautologies. According to this view logic does not give us any new knowledge. For a short period Russell seems to have been convinced by Wittgenstein, but he never became a total convert.

The year John turned six—1927—his parents decided to start a school of their own. This was the beginning of the end of their marriage and a disaster for John, who was a very sensitive and delicate child. The school did not become a success. After a few years of marriage Russell became impotent with Dora. This became another source of conflict. Dora wanted more children and later had two with Griffin Barry. Despite all talk of tolerance and universal love, Russell could not withstand the situation. He began despising his wife.

In 1929 *Marriage and Morals* was published and quickly became a great success. Monk shows how, in the light of his experiences with Dora, Russell adjusts his earlier theories on marriage and morals. Russell became more and more miserable. It was in these circumstances that he wrote *The Conquest of Happiness*, which Monk considers his most superficial and dishonest book. At this time Wittgenstein returned to Cambridge and started to work on philosophy again with a different approach. Russell read the manuscript of *Philosophical Remarks*. If Russell held grudges against Wittgenstein, he had an opportunity to make them known. Trinity College had turned to Russell for an appraisal of Wittgenstein's work, which would influence his chances of

staying at Cambridge. Wittgenstein's position at Cambridge was renewed.

In the summer of 1931, Dora had her first child with Griffin Barry. She employed a twenty year old student from Oxford to look after John and Kate. Patricia Spence ("Peter") was beautiful and talented. She and Russell fell in love. After Russell divorced Dora in 1935, he married Peter and two years later their son Conrad was born. For Russell it was like jumping out of the ashes into the fire. He left the school in Dora's hands in the hope of returning to academic philosophy.

In 1938 Russell was invited to Oxford to give a series of lectures on "Words and Facts." In the same year he left with his new family for the United States to a temporary position in philosophy at the University of Chicago. His lectures were based on the manuscript of *An Inquiry into Meaning and Truth*. Rudolf Carnap and Charles Morris attended his seminars. Carnap was a leading figure of logical positivism. He and Russell got along well, although their thinking was going in different directions. Carnap had adopted the linguistic turn in philosophy and thought that the solution to philosophical problems was to be found in an analysis of language, its syntax and grammar. Russell looked for a solution in modern psychology and a causal theory of meaning. Monk relates all this, and yet he does not realize that this indicates that Russell had not adopted the linguistic interpretation of philosophy.

The following year Russell was offered a three-year appointment at the University of California at Los Angeles and so the family moved again. At the outset everything looked good, but then Russell took a dislike to the president of the university. Within a few months Russell began looking for

another position. He had not waited long when he received an invitation to give the William James lectures at Harvard in the fall of 1940. A short time later, the College of the City of New York offered him a teaching position for three semesters starting in the spring of 1941. Russell accepted both offers and wrote to president Sproul at UCLA saying he wanted to resign. That decision turned out to be premature.

Thom Weidlich, a member of this Society, has documented all the twists and turns in the circus of Russell's involvement with CCNY in *The Inquisition of Bertrand Russell: Appointment Denied*.

Dr. Albert C. Barnes heard about the persecution of Russell and offered him a five-year position at his private art museum in Philadelphia. Russell naturally accepted. He was to give weekly lectures on the history of philosophy at the Barnes Foundation. Here Russell started work on what was to be his best-known book and the solution to his financial problems: *A History of Western Philosophy*. Barnes and Russell did not get along, and when Russell accepted invitations to lecture elsewhere as well, Barnes sued. Russell won a counter-suit.

As Russell's financial situation improved, his problems with Peter grew worse. In the midst of these troubles, Russell accepted an invitation from Trinity College in Cambridge for a five-year fellowship, to begin in the fall of 1944.

Russell was very happy to return to his homeland and his Alma Mater, but soon he discovered that the philosophical discussions centered on the thinking of Wittgenstein. Younger philosophers showed little interest in Russell's *Human Knowledge: Its Scope and Limits*, and Russell was devastated by the negative review it received by Norman Malcolm, who

eventually established Cornell University as the center for Wittgenstein Studies in the new world.

Russell was born into one of the great political families of England and had long been politically active. During the Cold War, his political activism moved again to the foreground.

* * *

SEARCHING ROUTLEDGE'S WEBSITE:

Selected Letters of Bertrand Russell: The Public Years 1914-1970. [Vol. 2] Nicholas Griffin, ed., 2001. ISBN 0415249988 Hardback £25.00, 600 pp.

This exciting selection reveals many letters never published before. Readers discover the inner workings of a philosophical genius, an impassioned campaigner for peace and social reform, and a man torn between longing for closeness to those he loved and an intense fear of possessiveness which he saw as his own "fundamental vice". The anguish of his personal life comes through powerfully in his letters to Ottoline Morrell and Colette O'Neil.

The letters cover most of Russell's adult life, a period in which he wrote over thirty books, including his famous *History of Western Philosophy*. From Russell's thoughts on science and education to his troubled friendship with D. H. Lawrence and T. S. Eliot, this is, with Russell's *Autobiography*, the most accurate and enthralling account of his life yet published. It includes letters to some of the greatest figures of the twentieth century, including Ho Chi Minh, Lyndon Johnson, Tito, Jawahral Nehru, John Dewey and Jean-Paul Sartre. Table Of

Contents: Preface Introduction 1. War (1914-1918) 2. Children, Companionship, and Joint Work (1918-1927) 3. Starting a School and Ending a Marriage (1927-1935) 4. Marriage, Poverty, and Exile (1936-1944) 5. Respectability at Last (1944-1954) 6. Peace (1955-1970).

Grammar in Early Twentieth-Century Philosophy, Richard Gaskin, ed., 2001. ISBN 0415224462 Hardback, \$115.00, 272pp.

This book is a systematic and historical exploration of the philosophical significance of grammar. In the first half of the twentieth century, particularly in the writings of Frege, Husserl, Russell, Carnap and Wittgenstein, there was sustained philosophical reflection on the nature of grammar, and on its relevance to metaphysics, logic and science. Contents: Introduction: Proposition and World *Richard Gaskin*. 1. Frege and the grammar of truth *Richard Mendelsohn*. 2. Categories, constructions and congruence: Husserl's tactics of meaning *Peter Simons*. 3. Logical form, general sentences, and Russell's path to 'on denoting' *James Levine*. 4. Grammar, ontology, and truth in Russell and Bradley *Stewart Candlish*. 5. A few more remarks on logical form *Alex Oliver*. 6. Logical syntax in the *Tractatus* *Ian Proops*. 7. Wittgenstein on grammar, meaning and essence *Bede Rundle*. 8. Nonsense and necessity in Wittgenstein's *Mature Philosophy* *Richard Gaskin*. 9. Carnap's logical syntax *Gary Ebbs*. 10. Heidegger and the grammar of being *Graham Priest*.

* * *

RUSSELL AND HEGEL

Peter Stone

While checking out the myriad of online reviews noted on Russell-I, I stumbled across a review of Terry Pinkard's *Hegel: A Biography*. The review is by Roger Kimball, and appears in *New Criterion*, Vol. 19, #1, September 2000. It's online at www.newcriterion.com/archive/19/sept00/hegel.htm

The review makes liberal use of Russell's critique of Hegel in *History of Western Philosophy*. Here's the first paragraph:

Hegel, Bertrand Russell observed, is "the hardest to understand of the great philosophers." Hegel would not have liked very much that [sic] Russell had to say about his philosophy in *A History of Western Philosophy* (1945). Russell's exposition is a classic in the library of philosophical demolition, much despised by Hegel's admirers for its vulgar insistence on common sense (Best line: that Hegel's philosophy "illuminates an important truth, namely, that the worse your logic, the more interesting the consequences to which it gives rise.") But I am not at all sure that Hegel would have disagreed with Russell's comment about the difficulty of understanding him. He knew he was difficult. He was always going on about the "labor of the negative," the superficiality of mere common sense, and the long, "strenuous effort" that genuinely "scientific" (i.e., Hegelian) philosophy required. It is even said that on his deathbed Hegel declared that there was only one man who had understood him—and he had misunderstood him.

Pinkard apparently goes on to claim that this story is apocryphal.

Here's one other choice paragraph:

Hegel wrote a great deal of nonsense. Yet he did not do it on purpose. Arthur Schopenhauer, one of Hegel's bitterest enemies, was right to complain about "the stupefying influence of Hegel's sham wisdom." (No one under the age of forty, he thought, should read Hegel: the danger of intellectual corruption was too great.) But I believe that Schopenhauer was wrong to attributed mystifying motives to Hegel. He may have been, as Schopenhauer also said, a "charlatan," but Hegel was a sincere charlatan. He said a lot of loopy things. He believed them all.

I liked that paragraph, but I suspect Russell would have classed a "sincere charlatan" alongside a "round square."

All in all, an enjoyable review--although Kimball still makes me want to cough up a hairball (after all, my fondest aspiration is to become a "tenured radical").

* * *

RUSSELL AND ALAN SOKAL

Peter Stone

I recently read a piece by Edward Said from the *London Review of Books* (it was mentioned on Russell-I). That let me to "Le Pauvre Sokal," a review of Sokal and Bricmont's book *Intellectual Impostures*. The review was by John Sturrock, and it appeared in the July 16, 1998 issue. The reviewer says Sokal and Bricmont "quote from Bertrand Russell, explaining how he lost faith in Hegel as a thinker only after discovering how bad he was at maths." I feel sure that's a rather reductionist version of what BR said, but it fit the rather disparaging tone of the whole review.

My favorite passage in the review is as follows:

I've read only a little of the work of the feminist writer, Luce Irigaray, but I was delighted to learn, from the few briskly contemptuous pages devoted to her here, that, in arguing for the masculinist bias of science, she has had the estimable insolence to suggest that the 20th century's most resonant (and sinister) equation, $E = MC^2$, may be sexist for having 'privileged the speed of light' or 'what goes fastest' over other velocities, and that if the science of fluid mechanics is under-developed, then that is because it is a quitesentially feminine topic. Irigaray's invocations of the sciences concerned may be worse than dodgy, but in that libertarian province of the intellectual world in which she functions, *far better wild contentious theses of this sort than the stultifying rigor so inappropriately demanded by Sokal and Bricmont*" (my emphasis).

I'm not sure what scares me more about this passage--the fact the reviewer takes sides against Sokal and Bricmont here, or the sheer number of commas the reviewer uses in the first sentence (10, I think). I suspect Russell would strongly disagree with both the anti-rationalist sentiment and the anti-clarity style demonstrated here.

* * *

"Never get involved with studying a thinker who lived to be more than 95 years old."

Jack Selzer, on his growing biography of Kenneth Burke (*Chronicle of Higher Education*, April 20, 2001, p. A27).

Wonder if Ray Monk ever had the same thought.

A READER'S GUIDE TO BERTRAND RUSSELL

David White

The best and cheapest way to acquire a basic shelf of Russell books is to frequent used book sales at libraries and on college campuses. All of BR's popular works are available for less than \$1.00 plus the time and patience needed to find them. The bookfinder.com service scans book-dealers on the web and provides a composite report of what is available new and used. Ordering is usually easy and safe, but there are so many Russell items at any given time that you will still have a full scale shopping experience. Russell items including all sorts of magazines and pictures seem always to be in good supply on eBay. Even an astrology book that happened to quote BR was dutifully indexed by eBay. If you are new to the game, eBay will allow you to "watch" an auction without participating, and you can ask eBay to alert you when new Russell related lots come up for bid. A bonus, noted some time ago by Ken Blackwell, is that many eBay vendors include quite good pictures of the product and with nothing more than a right-click you can help yourself to the picture and do what you will with it. If you need (well, want or think you want) something you cannot find on eBay, you can advertise your desires for free in your eBay account.

The Bertrand Russell Archives lists all recent and forthcoming books by or about Russell, and the BRS website maintains a comprehensive list of Russell's works that are on the web. The GRRS site has a shorter list designed for those who want to start a web-based course of Russell Studies.

For those who prefer the look and feel of paper (may their tribe increase), public libraries today provide a full range of services such as interlibrary loans and the ability to renew books over the internet. Many public reference librarians will take questions by telephone or e-mail, and some of the standard reference guides, such as the venerable *Reader's Advisor* or the massive *Dictionary of Literary Biography* have good articles on Russell (detailed without being pedantic) with an emphasis on what to read depending on your taste.

The Russell-I e-mail list has traditionally been very useful as a way to ask the experts about any of Russell's writings. Elementary questions on any topic may be sent to the *Quarterly* for a personal reply. We will publish a selection of those of general interest in future issues.

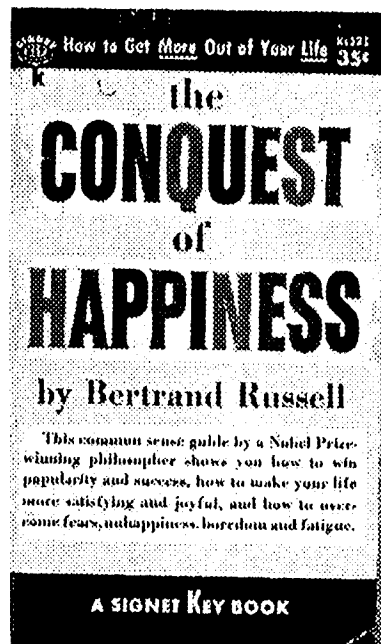
More advanced readers will want to use the Center for Russell Studies and the Bertrand Russell Archives. If you have access to a major research library, you may be able to not only read many of Russell's papers through JSTOR, but access is limited to those who can afford the steep charges. The special beauty of JSTOR is that you can search for Russell's name (or any string of characters) through a vast number of academic journals going back more than a century.

One of the divine attributes that no one would deny of Russell is ubiquity. Following Gilbert Ryle, many academics scoff at "index readers," those who use indexes to find the good passages and never consider reading the whole book, presumably as its author intended. While we do not approve of those who willingly pretend to know that of which they are ignorant (Russell, like Socrates, boasted of his ignorance), we nevertheless see index reading as a secret source of harmless pleasure.

MISCELLANEA

If you visit London, be sure to have your picture taken with BR. He is waiting for you in Red Lion Square near the South Place Ethical Society. BRS Vice President Tim Madigan is preparing an album of pictures of Bertie and his friends.





Paperback book. *The Conquest of Happiness* by Bertrand Russell (British mathematician and philosopher). Signet Key Ks322, 1955, 3rd printing, 142 pages. Slight spine warp, reading crease on cover, pencil letter "a" on cover, some chipping/soiling on cover, corner crease on both front and back covers, 1/4" corner crease pages 111-14, very good condition.

As offered by Gary and Pat Radtke on eBay

WHEREOF WE CANNOT SPEAK

David White

Mr Bertrand Russell sat
at his hard, brown, desk
working a proposition of mathematics.

She watched.
"So, Mr. Bertrand Russell, show *me*
your mathematical proposition.
No, really, I adore maths, Mr. Bertrand Russell."
[She is naked now.]

Russell is hard.
hard as the brown table,
hard as mathematics.

"Show me the proposition
[silence].
I want to see your mathematical proposition, Mr. Russell."
[Russell removes his trousers.]

"Don't be hard with me, Mr. Russell,
tell me about your mathematical proposition.
Tell me about it.
Then we can fuck all you want."
[Her legs spread wide. Russell speechless.]

"Oh, God." Russell says to himself,
what am I getting into?"
"God" Russell keeps saying
as her hand works his erection.

"Not yet, not yet,
first tell me about the proposition,
the mathematical proposition."

Russell enters without effort.

"They are all different;
every one is different,"
Russell thinks.

She is silent.

Silent as a mathematician hard at work.

Russell comes,

too soon.

There is no fuck.

"Fucking is hard."

Russell says to himself,
"as hard as mathematics,
as hard as my table. And,"

Russell goes on to himself

(not daring to say it),

"there are no words. Words fail."

"So, Mr. Bertrand, here is your pipe,

may I fill it?

may I light it?"

Russell, naked, is silent

Russell, no longer hard, is silent.

But she, still not satisfied, speaks.

She is firm, knowing whereof she speaks:

"The Pythagorean Plato advised,"

she tells him,

"that by the use of problems,
as in geometry,

we let the things of heaven come
and go. Come, and go."

THE HUNT FOR RED HACKLE

Many members have been engaged in the search for a continuing supply of Red Hackle. Since a meeting of the BRS without Red Hackle is a logical absurdity, fear not. There will be enough to go around. However, we need to be mindful of the needs of future generations. If you are aware of anyone who has Red Hackle for sale (in accord with all applicable laws) please communicate with any one of the officers of the BRS.

Habu R.R. Gogineni reports on his frustration, as have others.

Sorry to say have not found any place selling Red Hackle - Harrods was an amusing experience. A rather friendly chap there asked 'what exactly is that?' in all the posh accent he could muster! When I explained, he directed me to a specialist shop in Soho; but they too did not have it. Have just returned - I was kind of suspecting this because website searches did not give many clues - but shall keep trying: the Airport will be another likely source.

IMPORTANT NOTICE

Officers and any others requesting reimbursement from BRS funds should have prior authorization and then receipts.

GREATER ROCHESTER RUSSELL SET

Bertrand Russell Discussions

Thursday, May 17, 7:00 PM

Mr. Christian's Coffeeshouse

Village Gate Square, 274 North Goodman Street, Rochester, NY

There will be a discussion on Russell's book "Common Sense and Nuclear Warfare" as well as a celebration of his 129th birthday (with cake).

All meetings are open to the public at no charge. Many who attend have no special knowledge of Bertrand Russell and use these meetings to become better acquainted with his ideas. For further information, contact Tim Madigan at 273-5778 (days) or 424-3184 (evenings) or by e-mail: timothymad@aol.com

OFFICIAL BUSINESS

Bertrand Russell Society, Inc.
Cash Flow Report
1/1/01 Through 3/31/01
Dennis J. Darland, treasurer

BRS-Bank, Cash, CC Accounts	4/21/01
BALANCE 1/1/01	7,938.23
INFLOWS	
Contributions:	
Contrib-BRS	294.00
TOTAL Contributions	294.00
Dues:	
New Members	221.01
Renewals	2,115.00
TOTAL Dues	2,336.01
Meeting Inc	35.00
Other Inc	41.00
TOTAL INFLOWS	2,706.01
OUTFLOWS	
Library Exp	9.34
Meeting Exp	340.00
Newsletter	222.22
RUSSELL Sub	2,620.50
TOTAL OUTFLOWS	3,192.06
OVERALL TOTAL	-486.05
BALANCE 3/31/01	7,452.18

THE GREATER ROCHESTER RUSSELL SET

The GRRS conducts Bertrand Russell Discussions at Mr. Christian's Cafe in Rochester, NY, on the third Thursday of each month. For up-to-date schedule information see:
<http://home.sjfc.edu/~white/grrs>

17 May 2001 Celebration of BR's Birthday
discussion of *Common Sense and Nuclear Warfare*

September 20, 2001 Newcomers' Night. An Introduction to
Bertrand Russell.

October 18, 2001 "On Denoting"

November 15, 2001 "Russell, Conrad and Conrad Russell"

December 20, 2001 *Russell on Religion*

January 17, 2002 *Who's Who in Hell*

February 21, 2002 "Dora, Dora, Dora"

March 21, 2002 *Wittgenstein's Vienna*

April 18, 2002 "Tom and Viv and Bertie"

May 16, 2002 *The Conquest of Happiness*
(We'll be celebrating BR's birthday as well—two days early)