

THE BERTRAND RUSSELL SOCIETY QUARTERLY

February 2002

No. 113

Hell Didn't Freeze Over... It Came to Rochester!



**Warren Allen Smith, Author of
Who's Who in Hell
(with GRRS Member Dave Henehan)**

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HAVE YOU RENEWED YET?
See Page 4 to find out!

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

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THE BERTRAND RUSSELL SOCIETY QUARTERLY

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QUOTE OF THE QUARTERLY

"It's worth remembering that no matter how much they try, they are part of the British educated elite, that is, ideological fanatics who have long ago lost the capacity to think on any issue of human significance, and entirely in the grip of the state religion. They can concede errors or failures, but anything more is, literally, inconceivable."

BRS Honorary Member Noam Chomsky, on the British media's coverage of the ongoing sanctions and bombing campaigns against Iraq. Personal e-mail to David Cromwell, Co-Editor of the web-based magazine *MediaLens* (<http://www.medialens.org>), 24 February, 2001.

Russell, I suspect, didn't like the British media that much either.

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From the Editor:

The Hunt for Red Hackle

Since assuming the editorship last year, I have run several updates on the quest to lay in fresh stock of Red Hackle, Bertrand Russell's favorite scotch, for the BRS. These updates have run in a column entitled "The Hunt for Red Hackle." In lieu of this month's column, I decided to devote this issue's editorial to my own less-than-successful efforts at locating our Society's most sought-after potent potable. My hope is that it will serve as a rallying cry to enlist a devoted member or two in this difficult quest.

While Red Hackle has been the focal point of the Society's annual social hour (appropriately entitled the Red Hackle Hour) for many an annual meeting, the Society has no stock of its own. For some time it has relied upon the immense generosity of Don Jackanicz, a life member of the Society and a former Secretary of the Society and Board. Don bought several bottles of Red Hackle at a trade show some years ago, and has supplied the BRS with the stuff as needed. In hopes of relieving Don of this extraordinary responsibility, I've been trying to find a way to lay in a stock the Society can call its own.

Complicating this search immensely has been the complex and changing status of the ownership of the Red Hackle label. Red Hackle was made by Lang Brothers, Ltd. (100 West Nile ST, Glasgow). When I first began my search several years ago, the parent company was Robertson & Baxter, and the distributor was Churchill Vintners, Ltd. I contacted Churchill Vintners in hopes of finding a distributor in the U.S. or Canada who could meet my needs. But while Red Hackle has at one point or another been marketed in the UK, France, Germany, Japan, and Denmark, Churchill Vintners could identify no U.S. or Canadian distributor who handles their brands.

Temporarily stymied by this finding, I later began an effort to buy some Red Hackle directly from the UK. I soon discovered, however, that since my previous efforts Lang Brothers had been taken over by a company called the Edrington Group. The Edrington Group's main whisky operation is currently housed in the office of Highland Distillers, which the Edrington Group partially owns. Highland Distillers, then, currently serves as distributor for Edrington's brands such as Red Hackle. It was Highland, then, that I had to contact. The answer I received from them, however, was somewhat unclear. They seemed unwilling to ship the stuff to the U.S. or Canada in quantities less than a thousand cases (12,000 bottles!). While the

BRS likes to drink, this quantity still seemed a bit excessive, and so I tried to discover how a representative of the BRS might buy some in the UK and bring it back to North America. When I inquired how this might be done, however, Highland informed me that Red Hackle was no longer being distributed in the UK, either.

This seemed rather odd. Highland Distillers had made it clear that the U.S., Canada, and the U.K. did not belong to the set of countries within which Red Hackle was currently available. Given that the company presumably could identify all the elements in this set, however, I took their claim to imply (pragmatically if not logically) that the set was non-empty. Otherwise, Highland could have saved everyone a lot of trouble by simply saying that the set was empty at the outset. With this in mind, I contacted a member of the BRS in Japan, knowing that it had once been distributed there. (His response appeared in the "Hunt for Red Hackle" column in the November 2001 issue of the *BRSQ*).

In addition, Highland had also advanced the proposition "Unless you buy at least a thousand cases, we cannot send any to the U.S." Again, pragmatically this seemed an odd claim to advance if Red Hackle was completely unavailable anywhere. Unfortunately, the distillers were not very familiar with the philosophy of language, and after numerous additional inquiries I determined that the set is indeed empty. Red Hackle is a blended scotch whisky no longer being manufactured. To sell it in the U.S. or anywhere else, the company would have to blend a fresh batch, and this they would not do without a guaranteed purchase of at least a thousand cases. The quest for Red Hackle thereby ground to a sudden halt.

At this stage, then, the only way the BRS can acquire Red Hackle is if some enterprising member tracks down some leftover bottles on the internet, on the back shelf of a liquor store, etc. With this in mind, I have been authorized by the BRS to invite members of the Society to search far and wide for the fabled scotch. The BRS will compensate members for as much as US \$40 for bottles of the premium blend of Red Hackle, for as many as four bottles. (If anyone finds a larger quantity, they should contact me before purchasing it.) In addition, any member that tracks down some Red Hackle for the BRS will receive a FREE BRS T-Shirt (See "BRS T-Shirts Sure Get Around" on p. 7 of this issue) and the effusive gratitude of the Society. Let the hunt continue and thrive! Do your duty to the BRS, so that the Red Hackle Hour can remain a BRS institution for years to come!

The Editor wishes to thank David White and Peter Friedman for their generous assistance in my search.

Have You Renewed Yet?

All BRS memberships (except Life and Honorary memberships) expire at the end of the calendar year. And so if you haven't done so already, it's **time to renew**. There's a membership form in the center of the *BRSQ*. Please return it to our treasurer, Dennis Darland, at 1406 26th Street, Rock Island, IL 61201-2837, USA. Please make checks payable, in US Dollars, to "BRS." If you have any questions about your membership, feel free to drop Dennis a line at djarland@qconline.com.

Forgotten whether or not you've renewed already? The *BRSQ* endeavors to make things as easy as possible for you. Check the mailing label on this issue. It will have one of the following four-digit numbers on it:

- 2001** means you are paid through 2001, but still need to renew for 2002.
- 2002** means you have indeed renewed for 2002, and so are all set for the year.
- 7777, 8888, or 9999** means you are a Life Member, Honorary Membership, or receiving the *BRSQ* as a courtesy. In any case, you never need to renew.

Check for your number, and you'll always know your status.

The BRS is constantly looking for ways we can make it easier for you to keep your membership current. We'd hate to lose any member because of a misunderstanding over the timing of a dues payment. If you have any suggestions to help us improve the process, please drop the *BRSQ* a line.

Breaking News!

According to our Chair, Ken Blackwell, dues can now be paid via credit card using Paypal on the web. Go to <http://www.paypal.com>, and open a free account. Then pay your dues using brs-pp@qconline.com as the recipient's e-mail address when prompted. There is no charge to make a Paypal payment, which (foreign members take note) will be handled in U.S. dollars. In the e-mail message that Paypal will send from you to our treasurer (Dennis), be sure to state the purpose of the payment. Do not include your credit card info in the message. Do include any change in your name and address. Dennis will send you an email receipt, and update the membership records accordingly. Direct any questions to Dennis at the e-mail address above.

Meet Studs Terkel ! Come to the 2002 Annual Meeting of the Bertrand Russell Society Lake Forest College (Lake Forest, IL) May 31-June 2, 2002

BRS Awards Committee Chair Kevin Brodie has confirmed that Studs Terkel will accept the 2002 BRS Annual Award. The meeting will be held at Lake Forest College, in Lake Forest, Illinois (about 30 miles north of Chicago, near Northwestern University).

Studs Terkel is a renowned author and journalist most famous for his interviews with people from all walks of life, from political leaders to cleaning ladies—to philosophers, including Bertrand Russell. Terkel is the author of such books as *Working : People Talk About What They Do All Day and How They Feel About What They Do* (New Press, 1997), *The Good War: An Oral History of World War Two* (New Press, 1997), and most recently *Will the Circle Be Unbroken? Reflections on Death, Rebirth, and Hunger for a Faith* (New Press, 2001). Terkel, who lives in Chicago, plans to attend the Annual Meeting so as to accept the award in person. All BRS members are encouraged to attend and enjoy this rare opportunity.

In addition to Terkel, the BRS Annual Meeting will feature many interesting papers and presentations. (The Greater Rochester Russell Set has already had a proposal accepted for a panel discussion at the meeting.) Members should submit proposals to BRS President Alan Schwerin at the Department of Interdisciplinary Studies, Monmouth University, West Long Branch, NJ 07764 USA, (732) 571-4470, aschweri@monmouth.edu. Schwerin also has a website with information about the submission process at <http://bluchawk.monmouth.edu/aschweri/brs2002.htm>.

Registration for the meeting—including buffet, banquet, papers, and other materials—costs \$55, or \$40 for students, and can be made using the handy form at the center of this issue. Accommodations are available on campus; the rates are indicated on the registration form. Checks for registration and/or housing should be made out to "Bertrand Russell Society" and sent with the registration form to conference organizer Rosalind Carey at the Department of Philosophy, Durand Hall, Lake Forest College, Lake Forest, IL 60045 USA, carey@hermes.lfc.edu. Or, if you prefer, you may pay for your registration and/or housing via credit card using Paypal on the web. (See p. 4 for details.) Please direct all questions about the conference to Rosalind as well. Rosalind also has a web page devoted to the conference at <http://mypage.campuspipeline.com/brsam2002/indexbrsam2002.html>.

Congratulations...

Tom Stanley, acting Chair of the Elections Committee, has tallied the ballots from the Society's recent election for the Board of Directors. Chairman of the Board Ken Blackwell has confirmed these results.

33 members, including one honorary member, voted in the election, which featured 11 candidates. The final tallies are listed below. The 8 highest vote-getters, all of whom have won seats on the Board, are in italics.

Alan Schwerin 32, Ray Perkins 29, Tim Madigan, 26, Thom Weidlich 25, Kevin Brodie 24, Rosalind Carey 24, Chad Trainer 23, Warren Allen Smith 20, Bernard Linsky 17, Nino Cocchiarella 16, Peter Friedman 14.

All six incumbents seeking re-election won. The *BRSQ* congratulates these candidates, and welcomes newcomers Rosalind Carey and Chad Trainer to the Board. The *BRSQ* would also like to acknowledge outgoing Board members Stefan Andersson and Derek Araujo for their service to the BRS.

...and a Note of Thanks

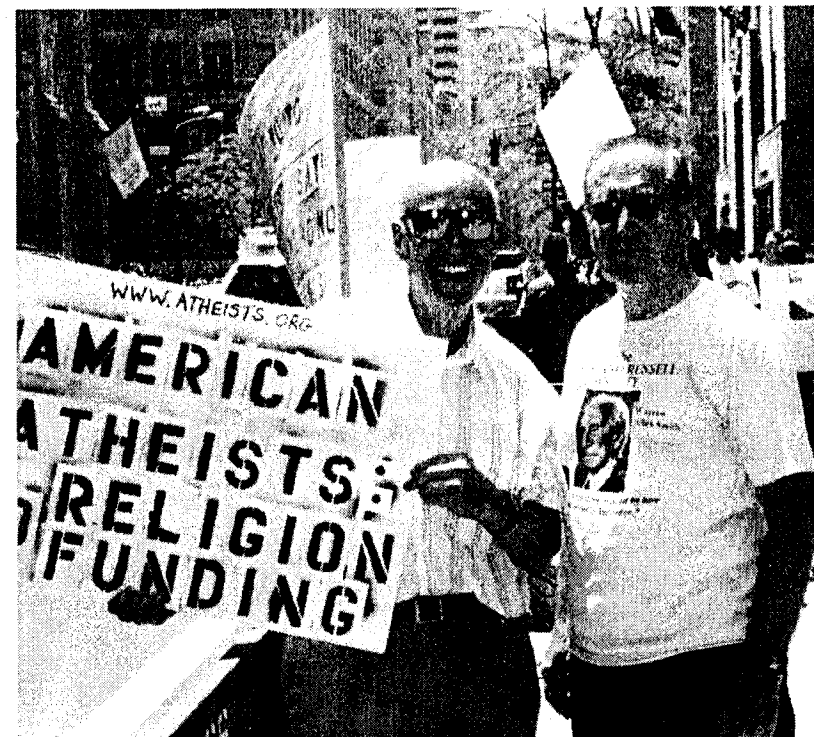
The BRS would like to acknowledge the following members, each of whom donated money to the Society over and above their regular membership dues in 2001:

- *Sponsors (\$100 and up):* Neil Abercrombie, Carol A. Keene, Robert A. Riemenschneider, Warren Allen Smith.
- *Sustainers (\$75 and up):* Linda Egendorf, Petar Forcan.
- *Contributors (\$50 and up):* Jay Aragona, Whitfield Cobb, Robert K. Davis, John J. Fitzgerald, James Gordon, Gregory Landini, Justin Leiber, Gladys Leithauser, Stephen J. Reinhardt, Harry Ruja, Michael A. Sequeira, Barbara Testi.
- *Other Donors:* James Bunton, D.M. Daugharty, Benito Rey, Laurie Endicott Thomas.

The *BRSQ* thanks these members for supporting the BRS.

BRS T-Shirts Sure Get Around

In the picture below, an atheist (Irving Yablon) and a BRS-er (Warren Allen Smith) picket President-Select G.W. Bush's July 10, 2001 visit to New York City, where the latter honored the late Cardinal O'Connor in St. Patrick's Cathedral. Warren is proudly wearing his BRS t-shirt.



If you'd like to get in on this kind of action, why not order your own t-shirt today? The shirts are available for \$10 each plus \$ 3 postage. U.S. funds only, please. Please make checks out to the BRS, and send them to BRS Vice President Ray Perkins, 854 Battle ST, Webster, NH 03303, USA. Please specify size (M,L,XL) and color. Shirts are available in black or yellow. (White may also be available; check with Ray at perkrk@earthlink.net.)

A Russellian is Born!



BRSQ Associate Editor Tim Madigan reports that his friends, clinical ethicist Jeffrey Spike and biology teacher Elizabeth Spike, recently had a baby—and named her after Bertie! Sophia Russell Spike was born on January 4, 2002. She is here pictured at two weeks old being held by her brother Alexander Hume Spike, who is 3 ½. Their brother, 2-year-old Perry Spinoza Spike, is out of camera, looking on quizzically. (This is all true.) Hats off to the Spike family, who will be receiving a complimentary copy of this issue for baby Sophia. (Please note that BRS memberships make great gifts for birthdays, showers, christenings, bar mitzvahs, etc. There's no minimum age to join.)

The proud father, a longtime admirer of Russell, would like to add, "Of note: Hume and Spinoza get along well, most of the time. Occasionally fight over a toy. Don't know what that tells us about the history of philosophy."

A Call for Volunteers

Astonishing as it might sound, the *BRSQ* Committee (consisting of Editor Peter Stone and Associate Editors Tim Madigan, Rachel Murray, and David White) is not omniscient, and we can't be everywhere at once. We frequently encounter topics for good articles—a BR-Related book in need of a review, a website that deserves a write-up, a theme that could make a worthy article with a little research—that none of us have the time to tackle. For this reason, we'd like to reach out to you, the membership, the "silent majority" of the Russellian community. We're looking for volunteers, members of the BRS who would be willing to write an occasional article for the *BRSQ* on a topic we think would interest the Society. So if you'd like to get more involved in the Society, now's your chance! Even writing one or two articles a year for the *BRSQ* would be a huge help. If you're interested, drop us a line, and we'll talk. We're open to just about any working arrangement that gets more members playing a role in the *BRSQ* and that produces some juicy articles for all to enjoy.

Of course, spontaneous contributions on Russell-related topics of your choice are of course always welcome. So even if you can't be a regular volunteer, keep those submissions coming! It gives your all-too-human *BRSQ* Committee a chance to relax.

Are You on BRS-List?

BRS-List is the BRS's official listserv, used to send members information about Society activities and to discuss Society business. The listserv is open only to members of the BRS, and all members are encouraged to join. To join the list, visit <http://mailman.mcmaster.ca/mailman/listinfo/brs-list> and fill out the form. Alternatively send the message "subscribe" to brs-list-request@mailman.mcmaster.ca.

Any questions regarding BRS-List can be directed to the listserv's owner, Ken Blackwell, at blackwk@mcmaster.ca.

The *BRSQ* encourages all members to join BRS-List.

Special Feature: Who's Who in Hell

Introduction Peter Stone

At a time when "God Bless America" seems to be on every politician's lips (even more than usual), the *BRSQ* is proud to present a special section devoted to *Who's Who in Hell: A Handbook and International Directory for Humanists, Freethinkers, Naturalists, Rationalists and Non-Theists*, published in 2000 by Barricade Books and edited by the BRS's own Warren Allen Smith. This issue features a brief report on Warren's visit to Rochester to promote the book by Alan Bock, Warren's own musings on his Rochester visit, and a review of the book by David White.

Anyone intrigued by this review may wish to check out Warren's website at <http://wasm.ws> for more information on the book, as well as intriguing gossip (most of it unrelated to Russell but enjoyable nonetheless). The website contains complete information on ordering the book. It also contains a poem written in tribute to *Who's Who in Hell* that offers an excellent conclusion to this introduction. (The author is listed among the damned.)

How glad I am to be in that HELL book!
With Jefferson and Sartre! Take a look!
See Dewey, Paine, Hume, Rushdie and Voltaire.
Just all the world's great thinkers you'll find there.
Yes, being in the book is just so cool!
I love the company! I'm no fool!
Sure never thought I'd love to be in HELL!
I love it, and I'm proud of it as well!

Dorothy B. Thompson, Ph. D.

Speaking as another "resident" of Hell, I couldn't agree more.

AMERICAN PHILOSOPHICAL ASSOCIATION
Pacific Division Meeting
Seattle, Washington; March 27-30, 2002

There will be a BRS session at the meeting featuring Rosalind Carey, David White, and Peter Stone. For more information, contact David White at white@sjfc.edu.

Warren Allen Smith Visits Rochester Alan Bock

Esteemed Russellian and author of the monumental *Who's Who in Hell*, Warren Allen Smith, was the guest of the Greater Rochester Russell Set (GRRS) over a three day period, November 14-17, 2001, where he was featured and feted at a number of public and private events.

Undeterred by the events of September 11 or by the crash of American Airlines Flight 587 just days before his visit, Warren Jet Blue-d to Rochester on Wednesday morning, November 14, where he was met by Tim Madigan of the GRRS. After lunch with Tim, Warren addressed the latter's "Introduction to Philosophy" course at St. John Fisher College (which is also home to 2 members of the Greater Rochester Russell Set, Professors David White and Gerry Wildenberg). Hopefully, the students at this local Catholic institution of higher learning were edified by Warren's discussion of his classic *Who's Who in Hell (WWH)*, an international directory of and for humanists, freethinkers, rationalists, naturalists, and non-theists. This book should constitute a suitable replacement for the *Lives of the Saints* by those of us who have entered the post-Christian era. (See David White's review of the book elsewhere in this issue.)

Thursday, November 15 was the busiest day of the 3-day visit. It began with an early morning appearance on the Brother Wease radio show—Rochester's version of Don Imus. For over 2 hours Warren, Brother Wease, various telephone callers to the program, and others engaged in a rambling, wide-open, and frequently comedic discussion on religion, gays, philosophy, mortality, the purpose of life, Jesus, feminism, movies, celebrities and numerous other topics. At the outset Brother Wease, who communicates in a rather streetwise jargon, proclaimed himself to be an agnostic who thought that the Golden Rule was "cool" but that he did not need Jesus to be good. At least one caller took issue with this. He was flabbergasted to learn that Warren is 80 years old and very amused when Warren told him that he had indeed seen the movie *Dogma*. Although Brother Wease dominated the program, Warren was able to make frequent contributions such as "The fun of life is finding answers to questions," "Who created the Creator?" and "What happens when you die? Ask the coroner." Whenever possible Warren also artfully name-dropped *WWH* celebrities such as Carl Sagan, Susan B. Anthony (for a local connection) and Christopher Reeve (for inspiration). It was a rollicking 2-hour session and Warren said he had a great time.

The featured presentation the main purpose of Warren's visit—took place on Thursday evening when he appeared as guest speaker at the November meeting of the GRRS. He was introduced by David White, who had reviewed *WWH* at the 2001 Annual Meeting of the Bertrand Russell Society. (His review appears elsewhere in this issue.) In his introductory remarks Professor White observed that in *WWH*, Warren has taken real people and real events and put them in an imaginary place, Hell. Secular humanists such as Isaac Asimov, Paul Cadmus, Arthur C. Clarke, John Dewey, Julian Huxley, Bertrand Russell, Carl Sagan, Gore Vidal (Warren has either known or corresponded with all these figures)—have shown how the individual can through free inquiry develop a humanistic philosophy that is rational, not irrational, naturalistic, not supernaturalistic, scientific, not creationist, humanistic, not theistic. This monumental work has been the lifetime achievement of Warren Allen Smith. He did not create this "Atheist Bible" in seven days, or seven years, or even seven times seven years. It took a little longer – about fifty years.

At the outset of his talk Warren informed us that he was not a Ph.D. but that he had studied philosophy under Paul Edwards where he first began searching for answers. He is still searching, he admitted.

Born in Iowa some 80 years ago Warren recalled that one of his earliest religious experiences occurred when he was a pianist at the local Methodist Church. One day the famous Bishop Oxnam paid a visit and gave a homily on miracles. The luncheon following the talk featured oyster stew and Warren (only a teenager at the time) had secretly placed a tube under the tablecloth and, while blowing through the tube at one end, produced bubbles in the oyster stew at the other end. The performance of "miracles" like this eventually led to his skepticism.

He served in the U.S. Army during World War II and on June 6, 1944 was at Omaha Beach on D-Day where he literally gave lie to the Christian canard "there are no atheists in foxholes." By the way, Warren prefers the term "nontheist" to atheist because of the latter's pejorative connotations. While he was in the army it was the policy of the U.S. Government to place the letters J. P, or C (standing for Jewish, Protestant, or Catholic) on all army dogtags. Warren insisted that N (for none) be placed on his and it was finally allowed after some initial resistance.

After the war Warren made use of the G.I. Bill and enrolled at the University of Chicago, where he studied metaphysics under Charles Hartshorne (who, Warren says, helped him figure out that he would never be a metaphysician). Studies at the University of Iowa followed, and

Warren then proceeded to Columbia University. At Columbia Corliss Lamont gave Warren an "A" in his 1948 course on Naturalistic Humanism, although Warren, with typical humility, claims that he was undeserving. His advisor at Columbia was Lionel Trilling, who allowed him to research the word "humanism." When Warren found seven humanisms, Trilling jocularly observed, "Your seven categories have led me to understand that I must never use the word 'humanism' again."

Over half a century ago Warren began writing to celebrities like Santayana, Steinbeck, Einstein (who did not answer) and others, eventually accumulating a large collection of responses from great intellectuals and public figures. His very first request for information was sent to Thomas Mann in 1949, who responded with his ideas about humanism. The celebrity correspondence kept mounting and would eventually be the basis and inspiration for *WWH*.

Persistence is also a trait that Warren has manifested in his pursuit for information from the intellectuals of our time. In 1995, after leaving unanswered many offers to become listed as Humanist Laureate by the International Academy of Humanism, Gore Vidal was approached by Warren, whom he had never seen before. "Mr. Vidal," Warren said in a dour voice, "You and I are in love with the same man!" Conversation in the vicinity hushed. A publishers representative approached (it was a book signing event) and the novelist was taken aback. Looking quizzically ahead he wondered what was about to transpire. After a studied pause Warren looked directly into Vidal's eyes and said "The man? Lucretius."

Vidal laughed uproariously and replied "and Tiberius and Apuleius too?" The amused author then accepted an envelope containing a copy of *Free Inquiry* along with a stamped self-addressed envelope with a typed statement "I agree to be listed as a Humanist Laureate." Two days later Warren received his signed agreement in the mail and Vidal became a Humanist Laureate.

Warren personally witnessed the horrific events of September 11, 2001. From his apartment in Greenwich Village he had a clear view of the planes crashing into the twin towers of the World Trade Center. Later, when he learned the identity of the perpetrators and their motivation he could only marvel at what "theists could do to other theists."

Warren has observed that there is no humor in the Bible and that both the Old and New Testaments advocate patriarchy at every level. Just as in Islam women are second class citizens. For Warren, however, one woman,

BRS Honorary Member Taslima Nasrin, is his No. 1 inspiration. (She is featured prominently in *WWW*, of course.) This physician-poet-novelist-journalist has long been a target of bin Laden's operatives, and Muslim fundamentalists have placed a fatwah on her head. Like Salman Rushdie of India, Nasrin was forced into a life in hiding. She has been a bold advocate of sexual freedom and, of course, has been accused of Islamic blasphemy. She is our century's Susan B. Anthony, only much more courageous.

A short question and answer period took place after his talk on Thursday evening. Warren answered the last question—"Have you ever been sued over material appearing in *WWW*?"—with a resounding "No." After the Thursday formalities David and Linda White entertained the GRRS at their home, allowing for more informal conversation.

On Friday, Warren met with Vincent Lenti, Professor of Music at the Eastman School of Music, for a tour of the Sibley Library. Professor Lenti showed Warren where Manuel Salazar had performed at the request of George Eastman himself and where Smith's music and composition teachers—Carl Anton Wirth and Russell Baum—had studied.

That evening GRRS members Pat and Alan Bock entertained at their home. Here Warren was reunited with Rosalyn and Ewart LeBlanc, whose wedding he had attended 22 years earlier. Warren had met Ewart in Dominica during one of his visits to that island. At the time Dominica was governed by Ewart's father, Premier Edward LeBlanc, whom Smith has described as his favorite politician and the only one he has ever met. Later in the evening, Warren held court in the Bocks' "Office of the Age of Enlightenment" and, with a nearby portrait of Bertrand Russell smiling down, went to the computer and gave a tour of his website (<http://wasm.ws>). Before leaving Warren generously distributed CDs of *Manuel Salazar: Costa Rica's Forgotten Tenor* to his Rochester hosts.

On Saturday Warren returned to New York City after a legendary Rochester visit.

Russell in Brazil—Update

Readers who enjoyed Nick Griffin's report on the Second International *Principia* Symposium, held at the Universidade Federal de Santa Catarina in Florianopolis, Brazil (BRSQ #112, November 2001) may wish to check out some of the abstracts of papers presented at the symposium. Abstracts for the conference—some in English, some in Portuguese—are available online at <http://www.cfh.ufsc.br/~nel/resumo.htm>.

Who's Who in Hell: The Author's Account Warren Allen Smith

My trip to Rochester began with a speaking engagement for Dr. Timothy Madigan's philosophy class at St. John Fisher College. My layman's view of philosophy kept everyone awake and inquisitive about ideas not often heard from the mouth of an activist non-theist, instead of an objective professor. The next morning, I was booked for 15 minutes on Brother Wease's unusual talk show to discuss *Who's Who in Hell*. The book's thesis, I explained, is that Hell is nonexistent, simply a theological invention, and that non-believers are those who are the most advanced on the various evolutionary levels. The outspoken and highly colorful host liked the banter so much he kept me on the air for two hours. (I got in a plug for the BRS, of course.)

While in Rochester, I visited the graves of two individuals listed in *Who's Who in Hell*, Susan B. Anthony and Frederick Douglass. I also received a guided tour of the Eastman School of Music from a Prof. Vince Lenti. He showed me where Manuel Salazar, a Costa Rican who was Enrico Caruso's competitor, had been the first opera singer to appear on George Eastman's brand new auditorium stage. As the retired owner of a Manhattan recording studio, I recently produced a compact disc, transcribed from 78rpm records, of Salazar in the 1920s. I donated a copy of this CD to the Eastman School. I then visited the school's "vault" to see the guest book signed by George Gershwin, Paderewski, Stokowski, Lily Pons, and other VIPs of that early period.

Other high points of my visit were parties at the homes of David and Linda White and Alan and Pat Bock. The latter graciously permitted me to bring along a Xerox executive, Ewart LeBlanc, at whose wedding I had been a guest 22 years ago. (I first met him in the West Indies after writing a "Scene From Manhattan" column in an island newspaper that supported LeBlanc's father, the Premier of Dominica at the time.)

Speaking to the Greater Rochester Russell Set (GRRS), I explained the origins of *Who's Who in Hell* in a 1948 letter from Thomas Mann. He was responding to a query from me about what "humanism" meant to him as used in *Dr. Faustus*. My collection of correspondence and letters from others on the meaning of humanism grew over the next five decades—with the help of Gawd (my G-4 computer with the double processor)—into a 1,260 page, 7-pound tome with over 10,000 entries on various freethinkers. Gawd, I confessed to those assembled, constantly exhibits her

omniscience, omnipresence, and omnipotence. (I'm a confirmed believer in the MacIntosh, upon which I am currently working on *Celebrities in Hell*, the first of several paperbacks related to *Who's Who in Hell*.)

I then discussed how *Who's Who in Hell* was sabotaged by an unsigned book review in *Free Inquiry*. The unidentified reviewer complained that it was "deficient" because it failed to mention that James Farmer died in 1999 and was a civil rights leader and a signer of Humanist Manifesto II. I then read aloud to the group, word-for-word, from Farmer's entry (p. 363). The entry provided all of this information.

The unsigned review then complained that I had not cited Gilbert Ryle's "most important book, *The Ghost in the Machine*." But of course! For, as recognized by Ibn Warraq, Peter Stone, David White, and others, that book was written by Arthur Koestler. Warraq called this mistake a "howler." Dennis Middlebrooks and others have inquired if the magazine's editor, the secret reviewer, or the Council for Secular Humanism (which publishes *Free Inquiry*) had asked me to respond to this unscholarly critique. Heads would roll, I implied, in any ethical organization that behaved this way.

Such an ignominious review has obviously cut into sales of the \$125 book, for I had had *Free Inquiry* readers specifically in mind when I wrote the book, and had been plugging the magazine in my various TV and radio interviews. Barricade Books publisher Lyle Stuart has been unable to take out ads in the journal dedicated to "free inquiry," for its questionable policy is to run ads only for works published by Jonathan Kurtz's Prometheus Books. Meanwhile, *The Nation*, *The New Yorker*, and various freethought publications have accepted ads, and *Who's Who in Hell* is in several hundred national and international libraries.

The unanswered and profoundly important question is why those in the know about all this have not reacted publicly and vociferously, not only in *Free Inquiry* but also in the various chapter newsletters whose members may remain ignorant of this deliberate and dangerously unprofessional hatchet job.

Russell, Smith, God and Hell **David E. White**

One Enlightenment project that shows no signs of being abandoned or compromised, and which is even supported by some postmodernists, is that

of speculation about the religion—if there is to be one—of the future. Although efforts to lay the foundations of a religion of the future are unabated, the roadside is littered with the wrecks of such projects. No one, it seems, has solved the paradox of the "religion which is no religion which is the one true religion." (For the general problem, see "Enlightenment". All references in quotation marks are to articles in *Who's Who in Hell* (hereafter *Who's Who*), compiled by Warren Allen Smith and published by Barricade Books, 2000.)

In many of his other areas of interest (mathematics, education, politics), Russell offered not only theories and analysis, but also practical experiments. He is not known to have modeled what a religion of the future might be, and none of his writings on religion, by his own admission, provide or even suggest a fully satisfying alternative to religion. The problem, as Russell saw it, was to find a way to express the general attitude towards life "which must be adopted in times of stress and difficulty by those who have no dogmatic religious beliefs."

Religionists will, of course, reply that there is no such attitude; that there is an ultimate need for dogma.

Russell's analysis of what is needed for a religion of the future cleared the path for the construction of such a religion, but Russell's own project failed. Russell was so concerned with expressing himself and with discriminating among alternatives that he failed to see the necessity of appropriation. This shortcoming has now been remedied.

One of the best efforts to expound the religion of the future—the religion that is no religion—is found in John Dewey's *A Common Faith*. Dewey has no use for the creeds and dogmas of the past, and no use for God understood as an entity, but Dewey does advocate a shared but non-dogmatic attitude toward the unification of values in imagination. And that he calls God. ("Dewey, John")

Warren Alan Smith's massive *Who's Who in Hell* looks like, and in many ways is, a conventional reference book. Smith, I argue, has managed to do what Russell attempted but failed to do. Smith's basic insight is that what is needed to show the truth of atheism is the presentation of a fair, impartial, empirical argument.

Russell's attempts to show religion for what it is, to show that all religions are false and dangerous, were for the most part anecdotal, and as such can

hardly be considered fair or impartial. Smith's *Who's Who* is also anecdotal, but it is massively so, and the reader is left to draw his or her own conclusions.

Much has been made in the (generally very favorable) published reviews of the "errors" in *Who's Who*. Many of these are just that, errors that should be corrected in the second edition. Of much greater importance, however, is the reader's attitude toward the errors, infelicities and over-all queerness of *Who's Who*. I suggest that anyone who goes mistake-hunting make note whatever seems wrong and send suggested corrections on to the author. For example, it is difficult to understand what beyond simple ignorance could have led Smith to think that Russell's favorite scotch was "Red Hackles." And does Goldwin Smith get two entries, one after the other, for some reason, or were there two Goldwin Smiths who lived nearly parallel lives? No doubt housekeeping must be done by someone at some time. But readers should not let error-spotting distract from the task at hand. That main task is to come to terms with the vastness of *Who's Who*, and to enjoy the effect of reading it. Before making much of an error, the reader might well ask, "How exactly has this slip detracted from my enjoyment of the whole?" *Who's Who* is more an elaborate machine than simply a very long string of characters. One can begin anywhere and then follow the chain of cross-references, much as one would read a Scofield Bible. Nor is the comparison with the Bible trivial. (Additional and egregious errors noted: In "Christian Adherents" the world population of 1996 is seriously understated; in "Dawkins, Richard" "friendly user" should probably be "user friendly;" in "Epidemics" the Black Death ended in 1351, not 1251.) An especially satisfying chain of cross-references begins in "Evil."

Smith has called *Who's Who* his Holy Bible, and there are some interesting points of comparison. As with the Bible, one reads for edification more than for information. There is presently a humanist group that seeks to place the *Who's Who* in college libraries. One can only imagine the effect of some agnostic Gideons leaving copies in hotel rooms. The *Who's Who* is no more a single author work than is the Bible. At its heart is the collection of letters Smith has solicited from just about anyone who he thought would have something interesting to say about humanism. (From the unpublished book, *Humanists on Humanism*.)

In other ways Smith is entirely too modest. Some of the serious articles show real insight into tough subjects. (For example, "Washington, George") Attributions can be problematic, however. Curly brackets, or "{ }," around a reference indicate that material from the enclosed sources

may have been used without quotation marks. Much of the testimony Smith has collected is eminently worthy of preservation as primary. (Some of the best material is in the Hornback series—"American Humanist Association," "Ethical Culture," "Hornback, James F.")

There is an article on Russell, of course, with a follow-up collection of Russell's humor. But Russell is actually all through the *Who's Who*. For example, see "Ethics," "Evil" and "Happiness."

Anyone who is a humanist, or who is thinking of becoming one, can certainly use the *Who's Who* as an introduction to the field.

What are the prospects for the *Who's Who* eventually attaining some sort of canonical status? Library sales seem to be doing very well, but that is not at all the same as being taken up and accepted as a holy book. The history of humanism may not be as violent as the history of religion, but the constant bickering and infighting is just as discouraging. Perhaps the most helpful suggestion would be for small groups to come together simply to savor the *Who's Who*. There are a great many articles that could be read in just a few minutes at the start of a meeting, or as a form of private devotion.

The key feature here is not who is in and who is out or whether material was lifted without quotes; it is rather Smith's selection of what to use and how to use it. We never get a balanced, sterile, discrete encyclopedia entry. What we do get is a few items of note so skillfully presented that the reading becomes habit-forming if not addictive. The frequent and prolonged death scenes merit special interest. (A few notable death scenes—"Darwin, Charles," "Dewey, John," "Hammer, Armand," "Hume, David." See also p. 1219 on the significance of including the details of death.)

Who's Who will be a success only if it somehow contributes to the so far elusive goal of the religion of the future, the religion which is no religion. It was said of Dewey's *Common Faith* that it failed because its terminology allowed for backsliding, i.e., sliding back into organized religion. ("Humanism") To the extent this is true, Smith is certainly right to appropriate Unitarians into his hell. The reverse danger is that a truly non-religious organization will still take on some of the more disagreeable features of religious orthodoxy, especially the demand for creedal affirmation, for self-righteous pomposity, cant and all the other ills to which atheists are just as liable as theists.

There are, of course, some arguments in the course of Smith's work, but they are mostly incidental. Indeed, the articles on logic are substandard by any standard. ("Deduction," "Fallacies," "Induction")

What is so powerful about *Who's Who* is the total effect of reading it, or even of reading any two or three hundred pages (not even a quarter of the whole). Instead of presenting a proposal for the reform of religion, Smith concentrates on simply appropriating all that he can find in the past and the present that can be placed fairly in the world of humanists, freethinkers, naturalists, rationalists and non-theists.

Smith is impressively careful in justifying each and every person, organization or idea that is included. Thus his appropriation is a rational, or at least rationalized, one.

To say that someone belongs in *Who's Who in Hell* is not quite the same as saying that person belongs in hell. Some inhabitants are clearly guilty of nothing more than association (Fanny Farmer), and others are included more for what has been said about them than for what they really were.

The book is filled with jokes of all kinds, and its general good humor contributes greatly to its appeal. ("Deadlines," "Humanist, laughing")

As a whole, the directory presents an impressive argument against religion, one that is less easy to respond to than the standard complaints about not enough evidence or too much evil in the world. Clearly, religionists can and have made a virtue of belief that ran counter to the evidence or at least well beyond the weight of the evidence. Evidential arguments are certainly mentioned often enough. ("Clifford, William Kingdon," "Dawkins, Richard," "Russell, Bertrand," "Stone, Peter") The medical strategy holds more promise for the religion of the future. (see also "Jones, Chris (1964—)")

By presenting the vast array of inhabitants of hell and presenting them "with faces," often faces he knows well, Smith makes it hard, perhaps impossibly difficult, for anyone to throw this book down in disgust or consign it to the flames. But what then is the religionist to do? The religionist who is already a Unitarian or of some other liberal religion or who has already stood up for gay rights, is free to embrace whomever they want, for they too will find themselves, or at least their friends and heroes in the book. The traditional believers who have any sense of history are faced with a terrible dilemma. Either they have to condemn the inhabitants

of Smith's hell or they have to claim that what people did to get into Smith's hell really wasn't that bad after all. The problem with the first alternative is nothing specific but just that it becomes impossible once one has spent time with the book. The problem with the second is that the Church has already spoken very clearly.

As one reads on, the enthymeme discloses itself and the significance of the title, beyond its obvious attraction for marketing, becomes clear.

1. If anything like conventional religion is true, then all, or very nearly all, of the folks in this book are in Hell. And that will be true regardless of which definition of Hell we accept.
2. But, Smith tacitly argues, no one, or very nearly no one, who has read this book could possibly believe that all these folks are in Hell.
3. Ergo, nothing like conventional religion is true.

The point is not just the validity of this argument. Hearing the standard arguments against religion, one is left with the impression that the apologists have some explaining to do. But of course that is why they are called apologists. The cumulative effect of Smith's presentation is not a desire for an explanation, but a deep resentment, indignation. Theological attempts to explain only make matters worse.

Smith, of course, rejects a literal hell. (p. 1219). And he includes a few who certainly are in Hell ("Capone, Al," "Hitler, Adolf," "Stalin, Joseph," but even here, Smith is clever in turning the Al Capone article against religion).

This argument, I claim, does not give the religionist the wiggle room that is always available in the traditional appeals to evil, to science or to the meaninglessness of religious utterances.

Smith's work also suggests several strategies to counter religionists who claim that statements about Hell are not to be taken literally.

I do not think the religionist can reply to the argument presented here, but a neutral critic might claim it is more an *argumentum ad hominem*, an attempt to embarrass the believers. And of course it is, but there is nothing wrong with an *ad hominem* that is also a *reductio ad absurdum*. Indeed, all other forms of refutation run a greater risk of begging the question. (Some attempts to embarrass seem to me to backfire, for example, the Goldstein prank in "Endowments" falls flat.)

Those who use *Who's Who* as a portal to meet the folks who have been consigned to Hell will, I claim, not be able to believe in the religions that put them there. This is the argument Russell was looking for, and it strongly suggests that the religion of the future has actually been with us for a long time.

As St. Anselm said, admittedly in a different context, the great shame is that it is all true but we just do not see it.

This paper is based on a talk given at the 2001 Annual Meeting of the Bertrand Russell Society.

**Scenes From Hell:
Pictures from Warren Allen Smith's Visit
to Rochester**



**Joyous revelry at a party in Warren's honor
hosted by Alan and Pat Bock**



Warren with BRS Member Ed McClenathan



**Warren with longtime friends
Ewart and Rosalyn LeBlanc**

Reviews:

Nicholas Griffin, ed. *The Selected Letters of Bertrand Russell: The Public Years, 1914-1970*. Routledge, 2001.

Stefan Andersson

With the publication of the second volume of *The Selected Letters of Bertrand Russell*, Nicholas Griffin has completed a work of impressive scholarship. The first volume came out in 1992. During the intervening years Ray Monk has published a two-volume biography of Russell. The first part was published in 1996 and the second last year. Within a ten-year period Russell scholars have been blessed with four thick books about Russell that will provide them with material for a long time to come. I shall start with comparing Griffin's two volumes with each other and then compare them with Monk's work.

The first volume contains 240 letters and the second 388 letters. The Bertrand Russell Archives at McMaster University hold between forty to fifty thousand of Russell's letters. Griffin does not claim to have looked at all of them, but he has probably read more of them than any other person. This provided him a unique perspective on Russell of which he has made the best. The letters have been intertwined with extensive commentaries and supplied with informative annotations amounting to approximately 150 pages in the first volume and 180 pages in the second. Together with the prefaces and the introductions they supply us with an epistolary biography of Russell that covers most aspects of his life.

There are some differences between the first and the second volume due to the availability of letters. In the first volume there are many letters to Russell's first wife, Alys, and his lover, Lady Ottoline Morrell. Griffin writes in the preface to the second volume that these touched on almost everything that was important to Russell, which made it unnecessary to look for letters elsewhere. The letters to Ottoline continued apace until 1916. For a time, his letters to Colette O'Neil were as revealing as those to Ottoline, but there is no correspondent in the period covered by the second volume to whom Russell revealed himself as fully and frequently as he had done to Alys and Ottoline.

For the second volume Griffin has therefore been forced to search further afield for letters. At the same time there are many more letters from which to choose. Another complicating factor has been the variety of Russell's interests after 1914. Before the First World War Russell had mainly

devoted his energy to logic and the foundations of mathematics. When the war broke out, he channeled his energy into anti-war work. After the war his interests grew in many directions, as did the number of his correspondents. Towards the end of his life he returned to political activism, but his correspondence in the 60s covers a wider range of topics than at any other time.

Given the variety of Russell's interests, Griffin had to decide which interests should be included. This must have been a difficult task, but Griffin argues convincingly as to why he has excluded letters directly related to Russell's involvement in world government organizations, letters concerning the Indo-Pakistani border dispute and technical letters about philosophy. He has also excluded letters concerning religion—although not totally—people he had known, events he had been involved in and opinions he had held. Some topics had to be excluded due to the lack of suitable letters. In spite of all these restrictions, Griffin has been able to produce a most interesting, if not complete, epistolary biography.

The book is divided into six chapters: 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); and 6) Peace (1955-1970). The titles and the periods are aptly chosen and give a good hint about the major projects in which Russell was involved. So far my own research on Russell's life and work has been concentrated on the period ending with the onset of the First World War. This means that there is a lot of information that is totally new to me and I have benefited much from Griffin's informative commentaries and footnotes, which are often characterized with a sly sense of humor.

Although Griffin has explicitly excluded letters regarding religion, the topic is touched upon directly in some letters, and Russell's often complicated relationship to God and religious matters is indirectly revealed through his semi-religious use of words like "God," "love," "sin," and "sinful." One of my favorite letters regarding Russell's religious struggle is one he wrote to Colette in October 1916 (#279), where he writes,

The centre of me is always and eternally a terrible pain—a curious wild pain—a searching for something beyond what the world contains, something transfigured and infinite. The beatific vision—God. I do not find it, I do not think it is to be found—but the love of it is my life—it is like passionate love for a ghost. At times it fills me with rage, at times with wild despair—it is the

source of gentleness and cruelty and work, it fills every passion that I have. It is the actual spring of life within me.

Although the intensity of his religious struggle diminished with time and was replaced by a strong ethical commitment that he expressed through his political work, it still remained an undercurrent in most of his undertakings.

The topic of religion often turned up in Russell's letters to his daughter, whose struggles as a young person in many ways mirrored those of her father. His answer to her regarding her fears of Hell reveals his own understanding of what God values most, which happens to coincide with his own preferences. The letter was written in December 1946 (#476). "As for fear of Hell, I suggest the following hypothesis: God values veracity above all other virtues, and has refrained from giving us evidence of His existence; therefore He will damn all those who believe in Him, as having sinned against veracity." If Russell were right, he and other agnostics who refused to believe something without good reason had nothing to worry about, and as a matter of fact *they* would be the truly religious rather than those who believe and obey out of fear of punishment.

My favorite letter relating to philosophy is one he wrote to Robert E. Egner in response to his inquiry about Russell's views on existentialism (#605). Russell was in his 95th year and he wrote the draft by hand: "I am sorry, I still hold the same view on existentialism, but I have no wish to express it publicly, as I greatly admire Sartre and some others of the group. You will find the gist of my disagreement in *Principia Mathematica* Vol. I, *14." Griffin's footnote is short but illuminating: "The section of *Principia* which gives Russell's theory of definitive descriptions, where the existentialist view that existence precedes essence is reversed." Russell's reply can also be used as evidence against those who believe that he had abandoned realism and accepted a linguistic interpretation of logic and mathematics.

Since I am presently working on a book about the Russell Peace Foundation and the War Crimes Tribunal in Stockholm 1967, I have benefited much from the last section both with regard to the selection of letters and Griffin's commentaries and footnotes. He has saved me a lot of work and given me ideas for further research for which I am greatly thankful.

In comparing Griffin's two volumes of epistolary biography with Ray Monk's two volumes of ordinary biography, there is no doubt that Griffin's

work is of far greater value from a scholarly point of view. Griffin is admirable in his attempt to be fair and neutral in his commentaries. Where Griffin supplies facts and important contextual information, Monk gives us his own prejudiced psychological interpretations and ethical evaluations that often are interesting but most of the time reveal his underlying negative attitude to Russell. I am sure that Griffin does not approve of everything that Russell said and did, but he has left it up to the reader to decide the ultimate value of Russell's personal qualities, his importance as a philosopher and the relevance of his political activism. For these reasons I am sure that Griffin's books will be used and referred to by many scholars long after Monk's books have lost their appeal.

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Nicholas Griffin, ed., with the assistance of Alison Roberts Miculan. *The Selected Letters of Bertrand Russell. The Public Years, 1914-1970*. London: Routledge, 2001. Pp. 660.

Regular Features:

Russell-Related Odds and Ends

- The October 23, 2000 issue of *Partisan Review* features an article entitled "The Legacy of the Anti-Communist Liberal Intellectuals," by Ronald Radosh. The article seeks to defend those liberals who made common cause with McCarthy (despite their strong disagreements with him) to stamp out the "red menace" during the early days of the Cold War. Radosh spends some time discussing the views of one of these liberals, Diana Trilling, who was apparently greatly irritated by Russell at the time. While Russell had, "years earlier...been among the first intellectuals to accurately characterize the nature of Soviet Communism," by the 1950s Trilling thought he "had begin to lose the clarity of his early thinking" by "spreading the false idea that the United States was near the condition of Fascist Germany in the 1940s." Those interested in Russell's principled denunciations of the attacks on civil liberties from that era should consult *Bertrand Russell's America, 1945-1970*, ed. by Barry Feinberg and Ronald Kasrils (Boston: South End Press, 1983).

Source: Russell-1

- Laura Miller recently reviewed two new popular works on the history of philosophy—Christopher Phillips’ *Socrates Café* and Anthony Gottlieb’s *The Dream of Reason: A History of Philosophy from the Greeks to the Renaissance* (both published by W.W. Norton, 2001). Miller’s review, which appeared in *Salon* on March 23, 2001, compares both works to Russell’s monumental *History of Western Philosophy*. Miller writes, “Since Russell’s book combines great erudition with ample amounts of sheer reading pleasure, and since the number of readers up for *two* massive works of philosophical history can’t be large, Gottlieb [whose work comprises the first of a projected two-volume tome] certainly has his work cut out for him.” At <http://www.salon.com/books/feature/2001/03/23/philosophy/index.html>, the review can still be found.

Source: Russell-1

- The April 23, 2001 issue of the *New Republic* featured another review by Simon Blackburn, this time of Manfred Kuehn’s *Kant: A Biography* (Cambridge University Press) The review, entitled “Königsberg Confidential,” pithily sums up the difference between the writing styles of Kant and Russell in the opening paragraph:

There is a scene in the film *Superman III* in which Lorelei Ambrosia, the blonde bombshell, is secretly reading the *Critique of Pure Reason*. “But how can he say that pure categories have no objective meaning in transcendental logic? What about synthetic unity?” she squeaks, before hurriedly hiding the book and picking up a trashy magazine as her gangster boss enters. The director’s choice of book was perfect: no other single work could be so improbable, and so easily recognizable as such by the audience. You might just take Bertrand Russell on a beach holiday, as I once did; but Kant, never. (Incidentally, although she has not quite mastered the jargon, Lorelei’s question is a good one.)

The review is at <http://www.tnr.com/042301/blackburn042301.html>.

Source: Jack Clontz

- On May 30, 2001, Random House, Inc. agreed to settle a lawsuit filed by Ralph Schoenman, Russell’s former assistant in the days of the Committee of 100 and the Bertrand Russell Peace Foundation. Random House agreed to stop publication of an American edition of Brian Magee’s *Confessions of a Philosopher*; other terms of the

settlement were not disclosed. The suit resulted from a claim Magee made against Schoenman in the chapter of the book dealing with Russell. An earlier lawsuit Schoenman had filed against Orion, the publishers of the British edition of Magee’s book, was similarly settled.

Source: Russell-1

- *Skeptical Inquirer* published an article by William Hare entitled “Bertrand Russell and the Ideal of Critical Receptiveness” in its May/June 2001 issue. Of course, half the BRS probably reads *Skeptical Inquirer* already, with the other half withholding judgment on the magazine until all the facts are in...

Source: Dave Henehan

- The July 9, 2001 issue of the *Nation* features several articles dealing with the movement against the U.S. invasion of Vietnam. Two of these articles mention Russell’s involvement with the movement. An article called ““The Vietnam Syndrome,”” by Richard Falk, briefly describes the International War Crimes Tribunal set up by Russell and Sartre to gather evidence against the U.S. for its actions in Vietnam. He also quotes French President Charles de Gaulle’s response to Sartre’s request to hold the tribunal in France: “I have no need to tell you that justice of any sort, in principle as in execution, emanates from the state.” It’s hard to think of an expression with which Russell and Sartre would more wholeheartedly disagree.

The second article consists of a review of Gerald Nicosia’s *Home to War: A History of the Vietnam Veterans’ Movement* (Crown, 2001). The review, written by antiwar activist Michael Uhl, is entitled “That’s Vietnam, Jake.” The review discusses the Citizens’ Commission of Inquiry on US War Crimes (CCI) As follows:

As for CCI, the New York-based committee was founded by Ralph Schoenman in November 1969, just after the revelation in the US press (twenty months after the fact) of the infamous My Lai massacre. Schoenman had been a principle organizer of the Bertrand Russell War Crimes Tribunal—an unofficial panel of prominent world figures who assembled on two occasions in Europe, heard testimony and judged as “genocidal” the US conduct of the war in Vietnam.

The review further mentions that “A colorful appreciation of Ralph Schoenman, onetime kibitzer extraordinaire of the American left, now quite forgotten, is offered by Tariq Ali in his lively antiwar memoir *Street Fighting Years* (Collins).” Mr. Schoenman, who remains active in radical politics, would presumably disagree with being characterized as “forgotten.” The review provoked a heated letter exchange between Nicosia and Uhl in the September 17/24 issue which also mentioned Russell and Schoenman.

Source: Peter Stone

- Warren Allen Smith has written a brief account of the 2001 BRS Annual Meeting for *Gay & Lesbian Humanist* (Summer 2001). Here he recounts his participation on a panel (organized by the Greater Rochester Russell Set) that discussed Ray Monk’s *Bertrand Russell: The Ghost of Madness*. The contents of the panel discussion, including Warren’s contribution, will appear in a forthcoming *BRSQ*.

Source: Warren Allen Smith

- Reviews have begun to appear of *The Selected Letters of Bertrand Russell: The Public Years, 1914-1970*, edited by the BRS’s very own Nick Griffin and published by Routledge. Hywell Williams reviewed it for the *Guardian* on July 14, 2001, under the appropriate title “A Rational Animal.” An unsigned review appeared in the July 21, 2001 *Economist*, prompting an exchange of letters with a disgruntled Lord Lawson. Lord Lawson claims that Griffin wrongly denies that Russell advocated preventative nuclear war with the Soviet Union. The exchange appeared on the letters pages of the August 4, 11, 18, and 25 issues of the *Economist*.

Other reviews include one in the *Times* on June 6 by Ian MacIntyre (“I Could Not Resist Making Love to Mademoiselle”) and one by Alan Ryan in the July 6 *Times Literary Supplement* (“Dazzled and Blinded by the Lamp”).

Source: Russell-I & Peter Stone

- A.C. Grayling, author of the Oxford “Past Masters” volumes on Russell and Wittgenstein, has published a new book entitled *The Meaning of Things: Applying Philosophy to Life* (London: Weidenfeld, 2001). Daniel Johnson has reviewed it for the August 26, 2001 issue of the *Times*. The review, entitled “The Subtitle Suggests

Philosophy, but Nobody Need Be Frightened,” takes some issue with Grayling’s liberal attitude towards sex. Of Grayling’s stance on this issue, Johnson writes, “If I have his policy right, you live with a friend, or friends, and you guiltlessly sleep with whomsoever you can, free as air. Such jouissance comes strangely from a venerable philosopher, although Bertrand Russell experimented in similar directions, with discouraging consequences.”

Source: Russell-I

- Edward Said wrote a long review essay for the September 17/24, 2001 issue of the *Nation*, entitled “The Public Role of Writers and Intellectuals.” Said lists a number of Nobel Prize winners in literature, noting that each mind will “trigger in the mind an emblemized region, which in turn can be seen as a sort of platform or jumping-off point for that writer’s subsequent activity as an intervention, in debates taking place very far from the world of literature.” Among these winners he lists “Nadine Gordimer, Kenzaburo Oe, Derek Walcott, Wole Soyinka, Gabriel Garcia Márquez, Octavio Paz, Elie Wiesel, Bertrand Russell, Günter Grass, Rigoberta Menchú, among others.” Most quotable line in the review? “Realism and its close associate, pragmatism, are mobilized from their real philosophical context in the work of Peirce, Dewey and James, and put to forced labor in the boardroom where, as Gore Vidal has put it, the real decisions about government and presidential candidates are made.”

Source: Peter Stone

- Tariq Ali, a close associate of Russell during the heady days of the Bertrand Russell Peace Foundation and the first International War Crimes Tribunal, recently experienced firsthand the current effort to restrict civil liberties in response to September 11. Ali was stopped and briefly detained at Munich’s airport for carrying a book by that noted Islamic fundamentalist, Karl Marx. His description of this sordid episode appeared in the October 30, 2001 issue of the *Independent*, and is online at <http://www.independent.co.uk/story.jsp?story=102144>.

Source: Ken Blackwell

- News from France! Bertrand Russell, along with Plato and Leibnitz, will form part of the “agregation” in philosophy for the next two years. The “agregation” is the national French competitive examination that determines who will fill university positions in each field. This means

that a lot of people will be studying Russell; perhaps some exciting new scholarship will come out of it, as instructors teach and students write about Bertie.

Source: Anne-Françoise Schmid

- Jeffrey Toobin has written an article entitled "Battle for the Barnes" on the state of the Barnes Foundation and its magnificent art collection. The Foundation's creator, millionaire art collector Dr. Albert Barnes, hired Russell to teach philosophy at the Foundation and then sacked him, prompting a famous lawsuit. Toobin's article appears in the January 21, 2002 issue of the *New Yorker*.

Source: Thom Weidlich

News from the Humanist World

- The International Humanist and Ethical Union (IHEU), of which the BRS is an associate member, will be holding its 15th World Congress on July 3-6, 2002. This conference will mark the 50th anniversary of the IHEU. The meeting will be held in the Netherlands, at the Golden Tulip Conference Hotel, Leeuwenhorst, Noordwijkerhout near Amsterdam-Schiphol airport, the seaside and The Hague. The theme of the conference will be "Human Diversity, Human Rights and Humanism: All Different, All Equal."

Registration as a full participant costs 250 Euros, which includes lunch and dinner but excludes the cost of the hotel. Rooms at the conference hotel range in cost from 84-120 Euros per night; there is also limited accommodation available at a local bed and breakfast for 30 Euros per night, and there will be camping facilities as well. For more information, please visit the IHEU's website at <http://iheu.org> or contact IHEU Congress Secretariat 2002, Postbus 75490, 1070 AL Amsterdam, The Netherlands, Phone: 0031 20 5219000, Fax: 0031 20 5219080, E-mail: hv@euronet.nl.

- The IHEU is also leading a campaign to save the life of Dr. Younis Shaikh, a Pakistani academic who was sentenced to death on August 18, 2001 for blasphemy. A report on the case can be found at the IHEU's website at <http://iheu.org/Shaiikh/>. The IHEU is asking humanists to write Pakistani President Musharraf protesting the sentence and requesting Dr. Shaikh's release. President Musharraf can

be reached via e-mail at cei@pak.gov.pk. Please send copies of any letters sent to the IHEU at campaign@iheu.org.

- The Center for Inquiry Institute is pleased to announce a full 2-week summer session of educational programs available for undergraduate credit through the State University of New York (Empire State College). The summer session will be held at the Center, in Amherst, New York, on July 14-28, 2002. The summer session will feature courses on critical inquiry and the history and philosophy of naturalism, as well as seminars, guest lectures, and other special events. Some scholarships are available. The registration deadline is June 15; scholarship application deadline is May 15. For further information, contact adacey@centerforinquiry.net or the Center for Inquiry Institute, PO Box 741, Amherst, New York 14226, Tel: 716-636-4869 x223, Fax: 716-636-1733.

Updates on Awards and Honorary Members

- A Turkish publisher recently faced criminal charges for publishing a book by BRS Honorary Member Noam Chomsky. Fatih Tas, editor of Aram Publishing Co., was indicted by a Turkish prosecutor for issuing a collection of Chomsky's talks entitled *American Interventionism*. In one of these talks, Chomsky describes Turkey's treatment of its Kurdish population as "one of the most severe human rights atrocities of the 1990s." The prosecutor charged that these words represented "propaganda against the indivisible unity of the country, nation, and State of the Republic of Turkey."

Appalled by this attack on freedom of speech, Chomsky flew to Turkey to attend the Tas's trial (at some risk to himself, as the prosecutor could well have issued the same charges against him). On February 13, however, a judge acquitted the publisher of the charges. Chomsky's presence, combined with an international campaign of support, almost certainly had an impact in protecting the right of expression in Turkey. More information about the affair can be found at <http://stopcensorship.org>.

- BRS Honorary Member Ibn Warraq has issued a statement on the terrible attack on the World Trade Center, and the relationship between Islam and the mentality that produced the attack. It can be found at the website of the Institute for the Secularisation of Islamic Society at <http://www.secularislam.org/wtc.htm>.

Warraq also used the attack to further his own polemics against those he regards as too sympathetic to Islam, including Edward Said. His polemic against Said and other intellectuals appeared in the November 10, 2001 issue of the *Guardian*. The piece is online at <http://www.guardian.co.uk/Archive/Article/0,4273,4295749,00.html>.

Others have made use of Warraq to defend secularism in the wake of September 11. Polly Toynbee wrote an article against anti-blasphemy laws in the UK that appeared in the October 5, 2001 issue of the *Guardian* and cited Warraq's similar position. The article is online at <http://www.guardian.co.uk/Archive/Article/0,4273,4270781,00.html>.

Support for Warraq's critique of Islam has also come from more surprising corners. An article in the December 2001 issue of the *American Spectator* (written by Chris Mooney) points out that Christian fundamentalists have taken an interest in Warraq's book *Why I Am Not a Muslim* (Prometheus Books, 1995) for their own sectarian reasons—oblivious of the fact that the arguments of the book (as Warraq points out) apply just as readily to Christianity as to Islam. The article is at <http://www.prospect.org/print/V12/22/mooney-c.html>.

- Those interested in Joseph Rotblat—with Russell a founding member of the Pugwash Conferences, and winner of the 1983 BRS Award—should check out his article, "The Early Days of Pugwash," published in *Physics Today* (August 1995). The article appeared after Pugwash and Russell jointly won the 1995 Nobel Peace Prize. The article is at <http://www.physicstoday.com/pt/vol-54/iss-6/p50.html#fig2>.
- Jazz musician Dave Douglas recently released an album entitled *Witness* (Bluebird), which celebrates a number of cultural activists, including Eqbal Ahmad, Ken Saro-Wiwa, and BRS Honorary Member Taslima Nasrin. *Witness* is reviewed in the December 17, 2001 issue of the *Nation*.

Member News

In this new feature, the BRSQ will report on the activities of the BRS's large and diverse membership. We begin with a brief report from Ken Blackwell on the latest book published by our President and an even briefer report from Warren Allen Smith. Members are encouraged to submit similar reports for the BRSQ.

- Fresh from securing an interview with Rep. Neil Abercrombie (*BRSQ* #112, November 2001), Chad Trainer wrote last summer to retired Sen. Daniel Patrick Moynihan (D-NY). In an earlier conversation with Trainer, Moynihan had indicated that he had met Russell at the Rand School of Social Science. Trainer had also heard that Moynihan had seen one of Russell's books on Lenin's desk at the Kremlin. Needless to say, Trainer wanted to know more. Moynihan responded several weeks later with a letter, the text of which reads as follows:

Dear Mr. Trainer:

Alack, I am overwhelmed just now with just too many projects incautiously accepted. Besides I really have so little to report on Bertrand Russell. I went to hear him talk about 1943 at, I do believe, the Rand School. I had brought along a copy of *Why Men Fight*, which he autographed and which I still cherish. As he gave it back to me, he said, "You know I never did authorize that title." An American publisher had put it out. The British original, as I recall, was called *Principles of Social Reconstruction*. A fellow standing next to me asked what the original title was, but at the time I had no idea.

One of his books was indeed on the shelf in the bookcase behind Lenin's desk in the Kremlin. But I don't know and I don't suppose whether it was put there by Lenin himself or some functionary years later intent upon impressing western visitors in the 1930s. What a fascinating society you have created.

Best,

Daniel Patrick Moynihan

The *BRSQ* again congratulates Chad on his efforts and looks forward to future interviews.

- The University of Rochester Press has just published Alan Schwerin's new book, *Apartheid's Landscape and Ideas : A Scorched Soul*. There's a cover photo at <http://www.boydell.co.uk/3906.HTM>. Here's the blurb for the book—

Apartheid's Landscape and Ideas: A Scorched Soul is an historical and artistic exploration of the culture of racism that

gave rise to apartheid. This work represents twelve years of extensive archival research conducted throughout South Africa. A mosaic of intriguing first-hand historical accounts of the country, its people, significant events, and moral and political predicaments, these accounts have been culled from diaries and correspondence from early missionaries, soldiers, politicians, laborers, and ordinary settlers. These historical documents display the prejudices, fears and character of the sojourners in South Africa. The text presents a unique view of the seeds of the racism that would later constitute the lifeblood of apartheid. In addition to the fascinating historical accounts, Alan Schwerin has compiled a set of his own black and white photographs of the South African landscape—a landscape that can be viewed as the current physical manifestation of the painful past racist perceptions that were inflicted on the indigenous people of South Africa. These striking photographs are artistic counterpoints to the sentiments articulated by the documents. Alan Schwerin completed his doctorate at Rice University and is currently chair of the department of Political Science and Philosophy at Monmouth University (New Jersey). Born in Johannesburg, South Africa, he taught philosophy in the impoverished homeland known as the Transkei, before immigrating to the United States with his family in 1985. In 1978 he won both first and second prizes in South Africa's national photographic competition for university students.

BRS members may order this book for the discounted price of US \$56.25. (That's \$25 off the regular price of \$75.) The book may be ordered from the University of Rochester Press, 668 Mt. Hope Ave., Rochester, NY 14620 USA, (585) 273-5779, and purchased using check, Visa or Mastercard. A note of thanks to Tim Madigan for arranging the discount.

- Warren Allen Smith had a letter to the editor in the November 25, 2001 issue of the *New York Daily News*. The letter responded to a rather intemperate claim by a fireman that the Clintons were somehow responsible for the September 11 World Trade Center attack. The letter is available online at http://www.nydailynews.com/2001-11-25/News_and_Views/Opinion/a-133101.asp.
- In a related story, Warren Allen Smith has also been active organizing a memorial service for freethinkers killed by the attacks on the World Trade Center—a group much neglected in days when “God Bless America” is on every public figure's lips. The memorial took place on

December 14, with participants meeting at Fraunces Tavern and then proceeding to a spot near Ground Zero. (Repeated requests to the Mayor's office for access to Ground Zero went unanswered.) Representatives from the Freethought Society of Greater Philadelphia, Freethinkers NY, the Corliss Lamont chapter of the American Humanist Association, Staten Island Atheists, the Thomas Paine Foundation, and the Brooklyn and the New York Ethical Societies, among other groups, took part.

Books & BR

This regular feature will present information on Russell-related books—new books about Russell, new editions or collections of Russell's work, etc. If you know of a book deserving mention in this space, please let us know.

Please note that if the BRSQ reports on a book for sale, the most important rule in economics applies in full—caveat emptor. The BRSQ assumes no responsibility for the validity of the claims made by any bookseller, publisher, dealer, etc.

The BRSQ would welcome reviews on any new titles discussed in this feature.

- Commonwealth books (Boston, MA) recently offered the following book for sale at its website, <http://www.commonwealthbooks.com>:

Wittgenstein, Ludwig. With an introduction by Bertrand Russell *Tractatus Logico-Philosophicus*. New York : Harcourt, Brace & Company, Inc., 1922. First American edition. 8vo. Cloth. 189 pp. Parallel German and English language texts. Book enclosed in handsome custom-made clamshell case, quarter calf over marbled paper-covered boards with cloth edges, four raised bands ruled in gilt, double gilt rule at head, triple gilt rule at tail, burgundy calf spine label with title and author in gilt, date in gilt at tail, backstrip gilt ruled. Slight fraying to head and heel of spine, corners slightly bumped and rubbed, Walter Lippmann's bookplate on front pastedown, top edges dust soiled, gutter exposed between pp. 128 and 129, 1.5" tear to pp. 189, 2" from top edge. Book is very good in a fine clamshell case with all faults as noted. Bookseller Inventory # 407135 Price: US\$ 950.00 convert currency Presented by Commonwealth Books, Boston, MA, U.S.A.

Wonder if all journalists take such care of their philosophy books!

Source: David White

- December 2001 saw the publication of BRS member Anne-Françoise Schmid's edition of Bertrand Russell's *Correspondance sur la philosophie, la logique et la politique avec Louis Couturat (1897-1913)* (Paris: Editions Kimé, 2001). The work is in French, consisting of 2 volumes with a total of 734 pages. The price in euros is 68; in francs, 448.12. There will be an additional charge for international postage. Most of the correspondence contained within has not previously been published elsewhere.

The book can be ordered from Editions Kimé, Béatrice Charrié, 2, impasse des Peintres, F - 75002 Paris, France. For more information, visit Kimé's website at <http://perso.wanadoo.fr/kime> or contact Beatrice Charrie at kime.editions@wanadoo.fr. Credit card orders cannot be accepted.

Source: Anne-Françoise Schmid & Ken Blackwell

Russell-crypt Gerry Wildenberg

This is another in a series of simple substitution ciphers based on the writings of Bertrand Russell.

Below is today's coded quote in which each letter stands for another letter. For example BERTRAND RUSSELL could be coded as OREGENAQ EHFRRYY, O=B, R=E, et cetera. The quote below uses a different code.

After you've solved it, see if you can identify the source.

KVTI WGI, G CWTXSWC, WDP YIDRDCYP D MGRP TK
UTGHTRTXH IGDHID, GRKYACGRS
OGCW AVGIY TV IDPRYHH TV PGHDHCYV DJJ GR WGH
RYGSWQTXVWTP.

The solution will appear in the next issue of the *BRSQ*.

BRS Business and Chapter News:

Bertrand Russell Society, Inc. 4th Quarter Treasurer's Report (Revised) Cash Flow, 10/1/01 Through 12/31/01

Compiled 1/7/02 by Dennis J. Darland,
BRS Treasurer (djdarland@qconline.com)

Category Description	
BALANCE 9/30/01	7,800.92*
INFLOWS	
Dues	
New Members	198.00
Renewals	268.89**
TOTAL Dues	466.89
Meeting Income	-107.49***
Other Income	70.00
TOTAL INFLOWS	429.40
OUTFLOWS	
Library Expenses	29.32
Newsletter	886.36
Other Exp	7.45
TOTAL OUTFLOWS	923.13
OVERALL TOTAL	-493.73
BALANCE 12/31/01	7,307.19

* This was erroneously reported at \$7,900.98 due to clerical errors of \$100.00 & 0.06

** Primarily for 2001. 2002 dues will be reported in 2002. This is to make it easier to see out financial situation on an annual basis.

*** Partial refunds to some who couldn't attend.

BRS in Atlanta

The BRS had a successful presence at the American Philosophical Association's recent meeting in Atlanta. Pictures of the meeting are at the GRRS's website at <http://sun1.sifc.edu/~dwhite/errs>. Check it out!

Bertrand Russell Society, Inc
Annual Report
Cash Flow, 1/1/01 Through 12/31/01

Compiled 1/7/02 by Dennis J. Darland,
 BRS Treasurer (djarland@qconline.com)

Category Description	
BALANCE 12/31/00	7,938.23
INFLOWS	
Contributions	
Contributions-BRS	570.00
TOTAL Contributions	570.00
Dues	
New Members	734.86
Renewals	4,046.29
TOTAL Dues	4,781.15
Library Income	10.95
Meeting Income	2,503.00
Other Income	259.20
TOTAL INFLOWS	8,124.30
OUTFLOWS	
Bank Charges	3.48
BRS Paper Award	200.00
Library Expenses	54.38
Meeting Expenses	2,767.33
Newsletter	2,750.30
Other Expenses	308.35
RUSSELL Sub	2,671.50
TOTAL OUTFLOWS	8,755.34
OVERALL TOTAL	-631.04
BALANCE 12/31/01	7,307.19

Greater Rochester Russell Set

Celebrating Five Years of Monthly Russell
 Meetings Open to the Public

GRRS Catches APA's Attention

The American Philosophical Association has placed a copy of our flyer upon its website, citing it as "an example of the kind of thing that we would like to encourage." The flyer can be viewed at the APA site at <http://www.apa.udel.edu/apa/centennial/100anniv.html>.

Program, Spring 2002

Mar. 21 *Wittgenstein's Vienna*
 Apr. 18 "Tom and Viv and Bertie"
 May 16 *The Conquest of Happiness*

Program, Summer & Fall 2002

June "Russell and Critical Thinking"
 July "Russell the Anti-Communist"
Guest Speaker: Andrew G. Bone

August "Russell on Pythagoras"
 September "The City College Case"
Guest Speaker: Thom Weidlich

The Iguana Club (formerly Christian's Coffeehouse)
 Village Gate Square, 274 North Goodman St., Rochester, NY.

For information call Tim Madigan at 585-424-3184 or write
 TimothyMad@aol.com or visit
<http://sun1.sjfc.edu/~dwhite/grrs>.