

NEWSLETTER #7  
July 1975

- (1) Members are asked to reconsider and vote on BRS financing of "What I Believe" (Item 45). Members have voted on the time and place of the 1976 Annual Meeting (Item 2). Peter Cranford appoints a new Finance Committee Chairman (Item 4), and expands on his stand on mysticism (Item 9). Members will vote on Joe Neilands revised Science Committee Statement (Item 15). BRS issues "A Report on Courses on Bertrand Russell" (Item 12). BRS Awards are proposed (Item 25). An asterisk indicates a request or offer.
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ANNUAL MEETING (1976)

- (2) Results of the vote. 20 members returned their ballots, not a very good showing.

18 ballots stated preferences as to location: 14 mentioned NYC as their 1st or 2nd choice; 3 mentioned Hamilton, Ontario; 2 mentioned Washington, D.C. No other location was mentioned more than once.

19 ballots stated preferences as to time (including several that said "any time":) 10 mentioned December as their 1st or 2nd choice; 7 mentioned June. Including 2 "any times", December is preferred by 12 out of 19 ballots. Of these, 6 mention December 26, 27, 28; 3 mention December 31-January 1, 2.

December 26, 27, 28 has the further merit of permitting BRS members to attend the BRS session at the APA Meeting. (The APA Meeting is December 28, 29, 30. The BRS session will take place December 28.)

Accordingly, the next Annual Meeting will be in NYC, December 26, 27, 28, 1975. We hesitate to call it the 1976 Meeting; we'd better call it the "1976" Meeting.

- (3) Rotation plan. Joe Neilands made this excellent suggestion: hold the Annual Meeting every 4th or 5th year on the West Coast, every 10th year in the mid-West, and the rest of the time in NYC.

One way to do something like that is to have 2 years in a row in NY, then the 3rd year somewhere else; then another 2 in a row in NY, and again the 3rd year somewhere else; and so on. The "somewhere else" could be West Coast the 1st time, mid-West the 2nd time, West Coast the 3rd time; repeat this for a 9-year cycle.

It would work out this way for the next 18 years: West Coast the 3rd, 9th, 12th and 18th years; mid-West the 6th and 15th years; NY the rest of the time. West Coast has the Meeting every 3rd or 6th year; mid-West has it every 9th year.

At the "1976" Meeting, let us discuss the "every 3rd year" plan and alternatives.

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## REPORTS FROM OFFICERS

(4) President Peter G. Cranford reports:

Finance Committee. The most important development since the last report is that TRUMAN ANDERSON, JR. has offered his services in connection with our money-raising problems. Truman is 31, and is President of Petro Search, Inc., at 825 Petroleum Club Bldg., Denver, Co. 80202. In his letter of enrollment, he writes, "His books have had a very important impact on my life and personal philosophy." He wants to form a Denver chapter and to see the Applied Philosophy Committee succeed. He has had experience in raising funds for non-profit organizations. I have appointed him Finance Committee Chairman — with BOB DAVIS, LEE EISLER, KATE TAIT and myself as members.

(5) Newsletter #6. I have heard universal praise of LEE EISLER's last Newsletter. I have awarded him the honor of raising his rank in the Order of Red Hackle to "2nd degree."

(6) New publication. I admire the courage of DAN MANESSE in putting out "Bertrand Russell Today" on his own. Dan has good promotional ability, and this is a rare quality. He thinks in large terms. Dan is open to suggestions and thinks in large terms.

(7) Bob Davis continues to help with the Presidential load, and always does a willing and thorough job. He is politically sophisticated and has the ability to penetrate to the heart of problems. He is hard to fool and has the courage to speak out.

(8) Jobs to do. This summer I need to work on the bylaws, set up a working Board of Directors, get correspondence out faster, and set up the BRS in the American Psychological Association as ED HOPKINS did with the philosophers.

(9) Russellian mysticism. Although I am in close agreement with Russell on matters of religion, I also recognize religion as a widespread current answer to deep psychological needs. Russell, who had tremendous intellectual courage, was able to satisfy his needs in a generally rational manner, but the path he blazed may not be one that can be comfortably followed by the great masses of mankind. Like him, I consider the attraction of mysticism fraught with dangers, but I also believe it has the capacity for great good. My conclusion, from which I see no escape: if it is a psychological impossibility to eliminate all mysticism, then the only alternative is to harness at least some of it. To me the Russellian mysticism is an attempt to put meaning into life. I would extend this to include all emotional means that will help make the attempt successful. Hence we would harness ethical or neutral emotional means to promote his causes.

But there are various forms of mysticism, many derived from basically biological sources, which, properly used, can provide motive power to rationalism. These forms are psychological in nature and find expression in the desire to be a leader, to follow, admire, and love a leader, to

contribute to the welfare of the herd, to be physically and emotionally close to others, to exercise the functions which contribute to survival, to like oneself, to set up defenses against death, to find meaning in a life unlimited by one's ego, and various other motivating feelings that are not necessarily rational.

I believe that mysticism gone rampant is insanity, but that turning one's back upon it is unscientific, and attacking it is bootless. Attacks against mysticism arouse the most violent passions, and they are no different and no more useful than the attacks of the mystics against the agnostics.

Mysticism should not be attacked. It should be understood. This produces a certain sympathetic understanding as to why it appeals to so many, and what can be done to make it serve rational ends.

Did Russell overlook the good potential of mysticism because he was preoccupied with its evils? The answer would give us a starting point in bringing the mystics and agnostics closer together. As things stand, the Christians and some other religions fear and abhor the agnostics, and the agnostics are unsympathetic to the needs of the "tender-minded."

The tender-minded mystics have a body of thought that helps maintain the stability of their personality. The tough-minded agnostics have a body of thought that maintains theirs. Thus the mystic is "shook up" by a statement that "Jesus will punish you for riding your motor-bike recklessly, for He is the God of Probability." The agnostic will be "shook up" by a statement that Russell (the super-agnostic) was fundamentally a mystic and a "Christian" in attitude. Both reactions are cut from the same psychological cloth.

The brain generally does what the emotions dictate, and I don't think the emotional and the cerebral can be separated. The pragmatic and ethical use of the emotions for good ends is what I mean by Russellian mysticism.

(10) Treasurer Katharine Tait reports, as of May 1, 1975:

Balance on hand (February 7, 1975).....	1244.52	
Income: Pledges and contributions.....	486.03	
Dues (new and renewals).....	359.00	845.03
		<u>2089.55</u>
Expenditures: Information Committee.....	850.18	
McMaster, Archives (30 subs).....	90.00	940.18
		<u>940.18</u>
Balance on hand.....	1149.37	

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REPORTS FROM COMMITTEES

(11) Committee on Applied Philosophy. See Items 33,34 (LOCAL CHAPTERS).

(12) Information Committee (Lee Eisler, Chairperson):

Courses on BR. We wrote up a 2-page Questionnaire, to be sent to "Chairperson, Philosophy Dept." at 275 colleges and universities. We first sent it to our own BRS philosophers, asking for suggestions, and got many good ones. We then mailed the revised Questionnaire, a great improvement over the original, and got back 54. We suspect that a 20% response from heads of departments, who are very busy people, is probably pretty good; and if so, the credit should go to our BRS philosophers, whose suggestions converted the original Questionnaire into something a department head would be willing to take the time to read.

We then wrote up the results of the Questionnaire in a 4-page Report, and mailed it to the 275 institutions. (We enclose a copy of the Report.) We also mailed it to all publishers whose books are used in the courses, and to these publications read by philosophers: JOURNAL OF PHILOSOPHY, REVIEW OF METAPHYSICS, PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH, APA BULLETIN, and RUSSELL. Also to THE HUMANIST, HUMANIST IN CANADA, THE AMERICAN RATIONALIST.

One outstanding fact emerges from the Questionnaires: of the institutions responding, 83% give at least one course that is partly or exclusively on Russell. This suggests that interest in Russell, among professional philosophers, is very high.

We must not assume that our 20% sample is completely representative. Institutions that do give courses on Russell are probably more likely to answer the Questionnaire than institutions that do not; so the figure for all 275 institutions would probably be something less than 83%. Nevertheless, 20% is a respectably large sample, and we can take considerable satisfaction in the 83% figure.

We hope to achieve several things with the Questionnaire and Report: (1) to acquire information that would be useful (or at least, interesting) to teachers of philosophy; (2) to discover the state of current interest in Russell, among professional philosophers; (3) to stimulate additional interest in Russell, in philosophy departments, which could lead to an increase in the number of courses on Russell; (4) to bring the BRS to the favorable attention of philosophy departments; (5) to have a good reason for bringing the BRS to the attention of the publishers of Russell's books. (Re (4), several philosophers have joined the BRS as a result of the Questionnaire.)

We messed up one thing, somewhat, on the Report. In Item 19 (Page 3 of the Report), we failed to mention the name of the Bard paperback — it's HERTRAND RUSSELL SPEAKS HIS MIND — and we implied that it is still in print. It isn't. It is available today in a hardbound library edition at \$9.75, published by Greenwood.

(13) Advertising. We will run our small classified ad in MENSA, THE PROGRESSIVE (August), ATLANTIC MONTHLY (August), HARPER'S (August), THE HUMANIST (July/August).(14) Philosophers Committee. See Item 23 (PHILOSOPHERS' CORNER)

(15)

Committee on Science (J.B. Neilands, Chairperson):

At the Annual Meeting there had been a proposal from JOE NEILANDS, that the Committee work to achieve 6 goals, if the BRS approved. There was opposition to some of the proposals (NL6-11). In view of the opposition, Joe reconsidered: "I think it may be easier for us to reach a consensus on something concrete, like nuclear power, as opposed to more esoteric items like accountability or funding in science. Accordingly, I have prepared a statement on nuclear power for submission to the Science Committee, and eventually to the membership."

Here is the statement, which has been approved by a majority of the Committee:

Nuclear Power and the Energy Crisis

The Committee on Science of The Bertrand Russell Society, Inc. has considered the question of nuclear power in relation to the persistent energy crisis and wishes to make the following recommendations:

1. Large scale fission reactors for generation of electricity should be phased out and no more units of this type should be constructed, pending solution of certain outstanding problems. Of the latter the safe disposal of the radioactive fission products is the most urgent. Fission reactors are inefficient and waste excessive amounts of heat into the environment. Nuclear plants are liable to sabotage and to theft of plutonium for purposes of blackmail, terrorism or military operations. Finally, the amount of insurance available for public and private sources is insufficient to requite all possible claims in the event of a large scale accident.

2. As a rational alternative to nuclear power we advocate an integrated program based on the immediate, stringent conservation of energy coupled to a longer range development of solar power as the single solution guaranteed to be compatible with maximum stabilization of the biosphere.

Committee on Science

Amy Block  
J. B. Neilands

We are going to vote by mail, on whether the BRS should approve this statement. The last page of this Newsletter is a ballot, on which you can indicate your approval or disapproval.

We thank MARTIN GARSTENS, DAVE GREENMAN, ANITA LEVINE and BRUCE THOMPSON for sending their comments on the original proposals — some with clippings and articles, including the following:

."Public Interest Report" on Nuclear Terrorism... "drafted by Dr. L. Douglas DeNike, a contributor to 'Bulletin of the Atomic Scientists' and author of a forthcoming book on radioactive crime and banditry."  
(Sent in by ANITA LEVINE.)

. "Manifesto on Energy signed by 32 Scientists" — including 10 Nobel Prize winners — which says, "We can see no reasonable alternative to an increased use of nuclear power to satisfy our energy needs." (Sent in by DAVE GREENMAN, who is a power plant engineer, and thinks nuclear power is the best of the currently available alternatives.)

. Reprint of the "Congressional Record," Senate, 4/1/74, in which Sen. Abourezk says solar energy is entirely feasible and that the "AEC is trying to deceive the public into thinking that solar energy is 'way down the road' and 'decades away', and that Exxon, Gulf and Shell have bought up solar energy companies and are doing whatever is necessary to make that prophecy come true." (Sent in by AMY BLOCK.)

. Many newspaper stories on the dangers of plutonium as fuel. (Sent in by ANITA LEVINE.)

\* We will lend any of this material on request.

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(16)

JOE NEILANDS also sent us the following Letter to the Editor, "Chemical and Engineering News," April 7, 1975, Page 47:

Sir: I was greatly surprised in reading the report entitled, "Scientists debate pollutant thresholds," (C&EN, Feb. 17, Page 22) to find that the general consensus at the recent American Association for the Advancement of Science meeting is that pollutant thresholds exist below which human health is not adversely affected. For the last several years, all I have been reading and hearing is that there are no safe levels of carcinogens nor of radiation.

The higher the level, supposedly, the greater the number of cancer cases or of teratogenic effects. In addition, amply demonstrated synergistic effects of multiple chemical exposures and known wide variations in individual susceptibility must lower these threshold limits (if they exist) to vanishingly small quantities.

Before everybody climbs on the bandwagon in accepting this new consensus of experts, I suggest appropriate reflection be given to the following quote from Bertrand Russell. This brilliant mathematician and philosopher once stated that, "Even when the experts all agree, they may well be mistaken."

Werner A. Mukatis  
Associate Professor of Chemistry  
Bradley University

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SHORT AND SWEET

(17)

"When I was young, I liked mathematics. When this became too difficult for me, I took to philosophy, and when philosophy became too difficult, I took to politics."

Reported by Steve Harvey, in BR's obituary, in the Los Angeles Times, 2/8/70; mentioned in "Thomas Jefferson: An Intimate Portrait" by Fawn M Brodie. Our thanks to Gary Slezak.

ABOUT BR'S WRITINGS

(18) BR's 2 audiences. BR wrote for 2 entirely different audiences. Philosopher Russell wrote for his fellow-philosophers. Citizen Russell wrote for the ordinary citizen.

Philosopher Russell wrote about such things as theory of knowledge, philosophy of mind, language, logic, mathematics, metaphysics.

Citizen Russell wrote about almost everything else (except esthetics): about happiness, marriage, morals, sex, politics, religion, science, nuclear disarmament, psychology, history, education, international relations, civil liberties, censorship, democracy, power, political systems, tyranny, cruelty, and unnecessary wars.

Many philosophers read Citizen Russell, but few citizens read Philosopher Russell. That is to be expected, because philosophers are also citizens, but relatively few citizens are philosophers.

Each audience takes considerable interest in what Russell has to say (to it):

Professional philosophers pay quite a lot of attention to Russell, to judge by the results of the recent BRS Questionnaire, sent to 275 colleges and universities, inquiring about courses on Russell. 83% of the institutions responding are currently -- Spring 1975 -- giving at least one course that is partly or wholly on Russell.

Ordinary citizens -- quite a few of them -- apparently want to read everything Russell ever wrote. Practically all of Russell's books -- and there are many -- are still in print. "Books In Print 1974" lists 74 entries under "Bertrand Russell, Author," which is a kind of record: Russell has the most books in print today of all the philosophers since Aristotle.

The BRS is open to -- and welcomes -- members of both audiences. About 1 BRS member in 5 is a professional philosopher; the others are ordinary citizens. Well, sort of.

(19) Booklist. We have a 3-page list of BR's books, compiled by Bob Davis. It is not for professional philosophers, not for Russellites, not for anyone who has read a fair amount of BR. But if you have read only a few Russells -- or only in one field -- then you might find this list helpful in letting you know what else is available. The list consists of titles ( plus an occasional comment) grouped under these headings: biography, history, religion, science, education, fiction and anecdotes, social \* philosophy, and miscellaneous essays. We will send it, on request.

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## ABOUT BERTRAND RUSSELL

(20)

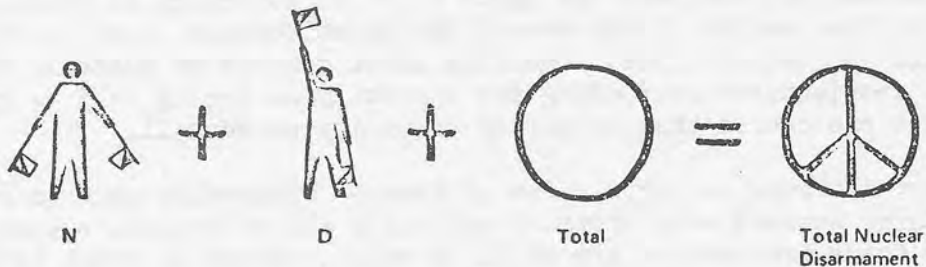
Peace symbol. AMY BLOCK sent us the following, from "Symbol Sourcebook," Page 53, by Henry Dreyfus, the American industrial designer:

## PEACE

Controversy surrounds the origin of the ubiquitous peace symbol. It was introduced by pacifist Lord Bertrand Russell during Easter of 1958, when he marched at Aldermaston, England, campaigning for nuclear disarmament.

The most acceptable explanation of the design relates it to the international semaphore alphabet: N (for nuclear), D (for disarmament). These superimposed signals are surrounded by a circle indicating complete, world-wide, or total. Thus, total nuclear disarmament.

So today, this distinctive mark is universally a symbol for peace.



(21)

Dora Russell. The following, by Jill Turner, originally appeared in The Times (London), 10/2/74, under the caption:

The woman who refused to live in the shadow of Bertrand Russell

"Men do not yet realize how women's outlook is changing, nor attempted very seriously to adapt to that change." So wrote Dora Russell in a little book, "Hypatia: The Future of Women," published not 5 but 50 years ago.

Now, aged 80, Mrs. Russell could be taken for a woman 30 years younger. And as it became clear at the recent conference of the Rationalist Press Association, she had women's rights worked out long before most of the audience was born.

Dora Russell had seen "young mothers sobbing outside the polling stations because they had no vote." Characteristically, she acted on what she saw. As soon as she became eligible at 30, she stood as Labour parliamentary candidate for Chelsea. She lost, though with the highest vote won there for Labour in many years, and her talent for raising popular support has been hard-used ever since.

With Margaret Sanger and Marie Stopes, she was in at the beginning of the fight for birth control. The aim — then as now — was that every child should be wanted, but the strain of pregnancy on the mother's health was also considered. She found it was "four times as dangerous to bear a child



as to work in a mine, and mining was men's most dangerous trade."

Armed with this statistic, she led a deputation (including a rather bewildered H.G. Wells) to the Minister of Health demanding free advice on birth control. Fifty years ago, too, she campaigned for six weeks' paid maternity leave before and after childbirth — a claim still not acknowledged as a right.

Dora Russell would approve of the fact that I have not yet mentioned that she was Bertrand Russell's second wife. "No one," she claims, "knows the importance of being a person in one's own right better than I do." She wanted "Hypatia" to be published under the name Dora Russell rather than Mrs. Bertrand Russell and is still "infuriated" that it is sometimes misclassified among her husband's works. She admits to having lived "in the shadow of his reputation" and will tell how people would call on the pretence of wanting to meet her and then talk only to her husband, treating her as "the dispenser of tea."

She was in no great hurry to get married, and was certainly not one to take a back seat. When Bertrand visited Russia soon after the Revolution, she insisted on going, too. Posing as a tourist going to see the midnight sun, she made the journey via the North Cape.

She liked Russia as much as Bertrand hated it. He wrote: "Cruelty, poverty, suspicion, persecution formed the very air we breathed," while she felt "the spirit of the Revolution abroad in the land, the birth of a new culture." The Russian army, unlike the British, were "always dancing," she told me, "but Bertie reacted to them like an old liberal."

When Bertrand Russell was invited to lecture at Peking University — at a time when Mao Tse-tung was a junior librarian there — he said he would go only if Dora went, too. Telegrams located her in Moscow, and five days after her return, she left with him for China. Their views on China coincided rather more than on the Bolsheviks, but Bertrand caught bronchitis and was soon seriously ill with double pneumonia. Without the help of penicillin, she nursed him back from the brink of death — his death was actually reported in the Japanese and later the British and American press. Soon afterwards she found herself pregnant, and only then did she agree to marriage.

Dora Russell takes seriously the responsibilities of motherhood. She claims that children's rights are even more neglected than those of women. With her astounding knack of writing what it takes the public half a century to accept, she produced "In Defense of Children," in 1932. When I met her, she was reading similar ideas in a new paperback.

For 16 years, at first with Bertrand and later alone, she ran a progressive and much-maligned school. At the time, A.S. Neill considered her "the only other educator." Together at educational conferences between the wars, they found that sex, religion, and politics were taboo and not discussed. Her reaction was simple: "What else is there to talk about?"

The school at Beacon Hill drew most of its support from Americans. "Our friends in Bloomsbury dined out on made-up stories about us," Dora says sadly. "The British don't like children" Her school council was rather like the United Nations. Children had the same voting rights as adults and decided their own timetables, rules, and punishments. She says that it worked well — the children gained a sense of community and cooperation from a very young age. But she adds that her own children became, if anything, a bit too cooperative: "They don't fight for themselves in our competitive, savage society."

Dora refers to the school as a painful time in her life. Bertrand was anxious to have a third child but apparently unable to give her one. Their unconventional marriage, which permitted affairs, broke down when those

affairs led to children and ended in a battle of blame and fabrication. But her enthusiasm carried her through, first at the school and later as science editor of "British Ally," a magazine sent to Russia during the war. She was "disgusted" when it was stopped as a result of the Cold War.

But in reality her preoccupations range much wider. She was a founder member of the National Council for Civil Liberties in 1932, and more recently was on the Hampstead committee behind the Aldermaston marches. She completed the march five times and was arrested with the Committee of One Hundred. But as long as Bertrand Russell enjoyed the CND limelight, Dora was kept away from her natural place as a leader.

Dora Russell shares with her late husband the courage to fight for what she believes right, however unpopular. She also enjoys that unquestionable advantage when it comes to having faith in one's convictions: a powerful intellect. Her first-class degree and subsequent fellowship from Girton owed nothing to her famous husband. She delights in making a good intellectual point. "Well, I don't know about all this," she starts in a cheerful, no-nonsense manner. "It has always seemed to me that..." and says what everybody has been fumbling for.

Living a few miles from Land's End still cannot cut her off from public life. Her letters often appear in the press. Cyprus and private armies are her present worries. Closer to home, she is campaigning against the closure of village schools. "They're carting children away from their homes. How can they have any roots? Why can't the teachers travel?"

Her autobiography, "The Tamarisk Tree," is to be published by Elek/Pemberton in the spring.

We are indebted to KEN BLACKWELL for letting us know about this article.

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#### FURTHERING BR'S PURPOSES

(22)

Public Interest Science. BOB DAVIS has sent us the following book review from "Bulletin of the Atomic Scientists", February 1975, and written by its Editor:

"Advice and Dissent: Scientists in the Political Arena," by Joel Primack and Frank von Hippel. Basic Books, Inc., New York. 1974 299 pages. \$12.95.

#### FROM CARSON TO NADER: THE GROWTH OF PUBLIC INTEREST SCIENCE

What ought to be known widely throughout the general public will not be known, Bertrand Russell once wrote, unless great efforts are made by disinterested persons to see that the information reaches the minds and hearts of vast numbers of people.

"I do not think this work can be successfully accomplished except by the help of men of science... I think men of science should realize that unless something rather drastic is done under the leadership or through the inspiration of some part of the scientific world, the human race, like the Gadarene swine, will rush down a steep place to destruction in blind ignorance of the fate that scientific skill has prepared for it."

It is rather late in their book that Joel Primack and Frank von Hippel

come to those words of the great English philosopher, who embodied the principle of science in the public interest. But his spirit was there in the beginning. Sparks from the fires he lit burn brightly in the pages of "Advice and Dissent," which is a book about the second- and third-generation Lord Russells of the United States and some of the drastic things they have been doing.

Rachel Carson, a woman of science who heard the message more clearly than her male colleagues, launched the environmental revolution in the United States with her publication of "Silent Spring," which led ultimately (if tardily) to the banning of mass-application of DDT, despite the entrenched opposition of the chemical industry and the government's agricultural advisers.

Matthew Meselson, a biochemistry professor at Harvard, helped galvanize concern in the scientific community over the U.S. Air Force's chemical warfare in Vietnam, triggering an independent investigation by the American Association for the Advancement of Science which embarrassed the Nixon administration into abandoning its massive jungle spraying operation (long after the damage had been done.)

William A. Shurcliff, an administrator at the Harvard-MIT Electronic Accelerator, organized the objectors to sonic booms into a potent force which marshaled the technological arguments which shot down the supersonic transport despite its entrenched backing in industry, Congress and the federal government. Physicists in Seattle, Chicago and Cambridge likewise mobilized public sentiment against the anti-ballistic missile system.

And, on the basis of a crash course in nuclear reactor engineering, Dan Ford (an economist) and Henry Kendall (a physicist) forced the U.S. Atomic Energy Committee into a wrenching (and still incomplete) re-appraisal of the safety standards in its regulation of the burgeoning commercial nuclear power program.

Those are some of the heroes of "Advice and Dissent." Their successes and their setbacks help weave together a perceptive, useful and highly readable account of the major political battles of the last decade involving the applications of science and technology. But the real message of the book, as its title suggests, is the relationship between advice and dissent in the political arena.

The role of scientific adviser to the government can be a corrupting one even for the most eminent of scientists, say Primack and von Hippel. Even when good advice is ignored or patently misused, there are strong social and psychological pressures against the adviser "going public":

The high-level government adviser has typically undergone a long process of "socialization" in Washington during his slow climb up through the hierarchy of advisory committees. His self-esteem, not to mention his position in his organization and in the eyes of his colleagues, may not be unrelated to his advisory activities and his association with men in power.

It is becoming more and more clear, however, that to the extent that the administration can succeed in keeping unfavorable information quiet and the public confused, the public welfare can be sacrificed with impunity to bureaucratic convenience and private gain. Thus advisers who keep their information and analyses confidential in the interests of preserving their "effectiveness" may find that very effectiveness decreasing as a poorly informed and uncertain Congress and public become less and less able to call the administration to account for irresponsible actions.

The authors argue against continuation of the confidential client relationship between adviser and the executive branch of the federal government, contending that the obligation of the adviser is not to the agency which pays him but to the larger public. They say secrecy should be limited to matters of genuine national security and to proprietary trade information, and that government decisions would be sounder if the technical advice on which they were based were fully disclosed. It would help, too, to make technical advice more readily available to the other branches of government.

As for the dissenters, Primack and von Hippel urge a continued strengthening, within the scientific community and the public, of the public interest science tradition, to which they themselves as young scientists have made significant contributions. (Primack is assistant professor of physics at the University of California at Santa Cruz; von Hippel is a research scientist at the Center for Environmental Studies at Princeton University; both are increasingly being heard from as advisers and dissenters.) The movement will flourish, they suggest, so long as the activists continue to do their homework, force science and technology policy debates out into the open, and utilize the political processes which remain open in our democratic society.

Currently it takes an unusually adventurous and astute individual to be an effective public interest scientist. Such exceptional personalities are no more common in science than in other fields, and society has become too complex to depend for salvation on the activities of a few individuals. The challenge to citizens and scientists alike, therefore, is to civilize the environment of public interest science so that more scientists can contribute (through such methods as greater professional recognition for the work of public interest scientists)...

There seems to be an infinite variety of forms which public interest science can take. The public support exists, scientists want to become involved, and there are plenty of dragons.

Lord Russell would have agreed.

#### PHILOSOPHERS' CORNER

(23) Philosophers Committee report, EDWIN E. HOPKINS, Chairman, Eastern Division: Plans for the BRS session at the next APA meeting (December 28, 1975) in NYC are moving ahead well. Quite a number of papers have been received to date, and the difficult job of selecting the 2 to be read and commented on at the session is now going on, with the help of DOUGLAS LACKEY and Carl Frank. The BRS program will be in the Program Issue of the JOURNAL OF PHILOSOPHY.

(24) Not enough jobs. The "Review of the Week" in the (Sunday) "New York Times," April 13, 1975, had the following item:

#### PHILOSOPHERS OUT OF WORK

Professional philosophers have traditionally been absorbed into teaching, but about 500 of the 8,000 academic philosophers in the United States have lost their teaching jobs this year, and 2000 recent doctoral graduates in philosophy are unable to find places. Some have turned to such jobs as cab-driving.

The American Philosophical Association thinks this is a waste to society, and it has started a campaign to "sell" the value of the "thinking man." With their problem-solving ability and a little supplemental training in a specific field, philosophers should be qualified for a variety of jobs in government and business, says Professor Norman Bowie of Hamilton College, the Association's executive secretary. He says purists in the field don't like the idea.

"A philosopher's training in logic makes him a natural for computer programming, and some of our members have landed government jobs dealing with social trends," said Mr. Bowie. "Experience with decision theory can be applied to urban planning. Situations involving business and medical ethics and problems such as reverse discrimination are possibilities. An ombudsman's job is ideal."

While philosophers with doctoral degrees have almost always turned to teaching, philosophy majors who do not go on to graduate work generally have entered fields such as law, business, civil service and theology.

The Association is planning institutes and conferences for businessmen and government officials to see what can be done, and for university philosophy department chairmen to discuss possible changes in curriculum.

#### SPECIAL REQUESTS

(25) BRS Awards proposal. We submit the following proposal for the consideration \* of the members. Please send your comments and suggestions.

We propose that the BRS make awards to outstanding individuals, on a regular or occasional basis.

An award should represent some cause or idea which BR championed. For instance, BR was very much against any kind of censorship. The reporter who, a year or so ago, preferred to go to jail rather than reveal the source of his information, could have been the recipient of, say, The Bertrand Russell Society 1974 Free Press Award. A few years ago, we might have given the Bertrand Russell Society Award for Moral Courage to Daniel Ellsberg.

We don't have much money now, so the award, at this point, could be simply a citation, a scroll, stating why we had chosen this particular recipient. If we come into money, we might add a cash prize — \$100?, \$500? \$1000? Also, if we succeed in having replicas made of the Epstein bust of BR, that could be an appropriate award.

The award recipient would be invited to attend a dinner at the Annual Meeting, where the award would be presented. The recipient might say a few words.

There ought to be an Awards Committee, to select nominees for the BRS Awards, and to write the citation that stated the nominee's meritorious acts. The Committee would submit its choice, and the citation, to all the members, by mail; the members would approve (or disapprove) the selection.

Any BRS member could nominate a candidate for the Awards Committee to consider, stating the nominee's qualifications.

Awards might be (a) for exposing and/or opposing hypocrisy, censorship, tyranny, cruelty, abuse of civil liberties, abuse of power, injustice, oppression, superstition, etc. — or (b) for promoting or furthering free press, population control, conservation, civil liberties, nuclear disarmament, world government, rationality in morality and elsewhere, democratic procedures, equality for women, happiness, and education.

As we see it, there are 3 benefits to making such awards: (1) An award highlights some aspect of BR's life or work, and therefore fits the BRS aim of spreading BR's ideas and furthering his purposes. (2) It may earn some publicity for the BRS. (3) The recipient will be pleased to receive recognition.

We've had the idea of BRS Awards for some time, but we must credit the Humanist Association of Canada for (indirectly) getting us to do something about it. We read the following in "The New York Times", March 29, 1975, under the heading "Notes on People":

The Humanist Association of Canada announced that its 1975 American Humanist award will be shared by Betty Friedan, the feminist writer, and Dr. Henry Morgentaler, whose conviction for performing abortions in a clinic rather than a licensed hospital was upheld by the Canadian Supreme Court. Dr. Morgentaler surrendered to the Montreal police Thursday to begin serving an 18-month sentence.

The Humanist Association of Canada has been making awards since 1967. Recipients have included Margaret Sanger, Brock Chisholm, Linus Pauling, Julian Huxley, Erich Fromm, Abraham Maslow, Benjamin Spock, Buckminster Fuller. Note that these are rather well-known names; that is one reason why newspapers print the story.

- \* Anyone interested in working on the Awards Committee should write PETER CRANFORD. (Dr. Peter G. Cranford, President, BRS, 2108½ Walton Way, Augusta, Ga. 30904.)
- \* And we repeat, please send any comments or suggestions on the awards idea to the Newsletter.

#### NEWS ABOUT MEMBERS

- (26) PETER CRANFORD, who originated the radio and TV quiz show, "The \$64 Question" — later "The \$64,000 QUESTION" — says it may soon return to the air.
- (27) ELIZABETH EAMES and KATHARINE TAIT spoke before the Philosophy Circle and local BRS chapter at McMaster University not long ago. The 2 talks were titled, "The Interaction of Russell and Wittgenstein," and "The Guinea Pig Speaks."
- (28) CORLISS LAMONT placed a large, 3/4-page ad in the "Review of the Week" section of the (Sunday) "New York Times" of June 1, 1975, that began:

TO OUR FELLOW AMERICANS!  
DON'T LET PRESIDENT FORD  
AND HENRY KISSINGER  
DELUDE YOU ABOUT CAMBODIA!

Once again in the fracas over the Mayaguez the United States Government is trying to deceive the American people.

Most of the rest of the ad consisted of excerpts from an article by Wilfred Burchett in the "Guardian" of May 29, analyzing the Mayaguez affair, and advancing the view that "this latest episode in the U.S. tradition of gunboat diplomacy was a deliberately provoked pretext for showing the

tattered U.S. flag in Southeast Asia." "The evidence pointing to the sham character of the whole affair is overwhelming," says Burchett, who then cites evidence. (Unabridged copies of Burchett's article can be obtained \* free of charge from the GUARDIAN, 33 West 17th Street, New York, N.Y. 10010.) The ad was signed by Corliss and Helen Lamont.

(29) CORLISS LAMONT had another ad in that same (Sunday) "New York Times" of June 1, 1975. This one was in the Book Review section. Here it is:

**YES! There is a Solution!**  
**HOW TO BE HAPPY**  
**—THOUGH MARRIED**

by Dr. Corliss Lamont, Author, Educator, Philosopher

Some common sense suggestions for improving marriage: A brief guide for frustrated or perplexed married couples. Topics covered are The Joy and Beauty of Sex, The Need For Variety, Revised Wedding Services, Divorce as the Worst Solution.

*"More useful than any ten of the current sex manuals." DR. JOHN K. SHELBY*

Read the pamphlet, enjoy it, recommend it! Send 50c in coin or check to:

**BASIC PAMPHLETS, Dept. T61, Box 42, New York, N.Y. 10025**

(30) HERBERT C. LANSDELL has kindly given us a copy — which we will lend on \* request — of each of the following 2 papers:

"INS opinion about psychosurgery," a 3-page paper published in the "Bulletin of the International Neuropsychology Society," 11/74, signed by: H. Lansdell, Potomac Chapter, Society for Neuroscience.

"PSYCHOSURGERY: SOME ETHICAL CONSIDERATIONS," a 12-page paper published under the heading

**"PROTECTION OF HUMAN RIGHTS  
 IN THE LIGHT OF SCIENTIFIC AND TECHNOLOGICAL PROGRESS  
 IN BIOLOGY AND MEDICINE"**

in "Proceedings of a round table conference organized by CIOMS with the assistance of UNESCO and WHO" at "WHO Headquarters, Geneva, 14, 15 and 16 November, 1973" and "distributed by the World Health Organization on behalf of the Council for International Organizations of Medical Science, Geneva 1974." The paper is by Dr. Herbert Lansdell, Psychologist, Laboratory of Neural Control, National Institute of Neurological Diseases and Stroke, Bethesda, Maryland, U.S.A.

(31) ANITA JOYCE LEVINE writes:

I was a candidate this March, 1975 for City Council here in San Antonio. My platform was to deal with our energy problems by bringing solar energy to San Antonio — we already have a working demonstration set of solar collectors on the roof of the workshop at my house — and to compel our City Public Service Utility to withdraw funding of the South Texas Nuclear Project, in which they are wasting a million dollars a month and will continue to do so for the next 8 to 10 years.... I lost the election because not enough money to spend on ads, but was able to influence another candidate on my place to go solar. He won!

- (32) HARRY RUJA did the 31-page bibliography that appears in "Bertrand Russell. A collection of Critical Essays," edited by D. F. Pears (Anchor Books, Garden City, N.Y. 1972), paperback. For the most part, it lists "only those of Russell's writings which are primarily philosophical."

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#### LOCAL CHAPTERS

- (33) Chicago area. GARY SLEZAK reports:

The Chicago-area chapter of BRS has met 3 times since I last reported (NL6-42). We have discussed "COH", "A Free Man's Worship", and the first half of "Human Society in Ethics and Politics."

Many of the comments about "COH" resembled those made by the first group (of non-Russellites) which discussed the book last July (NL3-16). Yet the criticism were fewer this time, due mainly, I think, to the fact that most of the members of the first group were not familiar with Russell's other works, unlike the members of the present group.

At our February meeting, we compared "A Free Man's Worship" with "COH". One person thought BR was more like Prometheus in "COH", while in "A Free Man's Worship" he was Atlas — supporting the heavens on his shoulders!

At our last meeting we discussed the first half of "Human Society in Ethics and Politics." I think it's one of BR's best popular books, but not everyone agreed. One member, a philosophy student, thought BR raised more questions than he answered, that he treated the subject simplistically. We had a good discussion of the ethical importance of free will (BR thought its importance exaggerated) and also of superstitious ethics.

We will discuss "Freedom and Organization: 1814 to 1914" at the next meeting, probably in July.

- (34) New York City area. This is a new chapter, or rather, it will be a new chapter, for it can hardly be said to exist yet. Meetings were postponed till Fall, for various reasons.

The chief movers, DON JACKANICZ and DAN MCDONALD, both at NYU, sent a letter to 18 NYC-area members, got favorable responses from 5, so the group should be able to start this Fall with a nucleus of 7.

They came up with an ingenious way of recruiting members for BRS: they made up small posters, each consisting of an interesting picture of BR with a short paragraph underneath that says in effect, if you are interested in BR, his work or ideals, write BRS for more information. One picture they used was the cartoon from "The Evening Standard", 9/21/61, that appears opposite Page 212 of Volume 3 of the "Autobiography." ("All right, for the last time who's the brains behind all this?") They posted their posters "here and there in the NYU area." We have had an inquiry as a result of the posters. Don and Dan suggest that other members might wish to do the same kind of thing.

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NEW MEMBERS

(35) We extend a warm welcome to these new members:

Louise S. Bial/Netherwood Road/Hyde Park,N.Y. 12538  
C. Grant Brooks/PO Box 268/111C E. Crooked Hill Road/Pearl River,N.Y. 10965  
Peter M. Calagna/1014 "G" Georgia/Huntington Beach, Ca. 92648  
Dr. William Eastman/Dept. of Philosophy/U. of Alberta/Edmonton, Alberta T6G 2E1/Canada  
Dr. Mary Engel/Apt. 12G/4455 Douglas Avenue/Riverdale,N.Y. 10471

Dallas E. Foreman/ 1938 W.Alex.-Bellbrook Road/Dayton,Oh. 45459  
Paul Halpern/4050 Conshohocken Avenue/Philadelphia,Pa. 19131  
Donald D. Love/35 Killdeer Crescent/Toronto,Ont. M4G 2W7/Canada  
Dr.Vincent E. Parr/225 West Bower Street/Harrison,Ar. 72601  
Dr. Charles L. Reid/Dept. of Philosophy/Youngstown State U./Youngstown,Oh. 44503

Dr. Eugene Russell Shaw/5767 Sunset Drive/South Miami,Fl. 33143  
Dr. Thomas W. Simon/Philosophy Dept./U. of Florida/Gainesville, Fl.32611

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CHANGES OF ADDRESS

(36) John A. Butler/1-626 Broadway Avenue/Saskatoon, Sask./Canada  
Robert K. Davis/2131 Cahuenga Blvd. #8/Hollywood, Ca. 90028  
Richard A. and Rebecca Hyman(Mr. and Mrs.)/39c Christopher Drive/Stoughton,Ma. 02072  
Andrew C. Ramsey/Apt.S/8204 S. Broadway/Whittier, Ca. 90606  
Hildburgh Scheu/188 Lester Street, 1B/Waterloo, Ontario N2L 3W4/Canada

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BULLETIN BOARD

(37) Little Blue Books, the first mass-marketed paperbacks, that were advertised in the old Saturday Evening Post in the days when it was the most influential medium in America (the 1920s), and -- like the Post -- sold for a nickel, are available. Order directly from Little Blue Books, Box 10, Girard, Ks. 66743. Here are the ones by BR:

Little Blue Books, 20¢ each: 1582 A LIBERAL VIEW OF DIVORCE. 1463 HAS RELIGION MADE USEFUL CONTRIBUTIONS TO CIVILIZATION? 677 WHAT CAN A FREE MAN WORSHIP? 1372 WHY I AM NOT A CHRISTIAN.

Big Blue Books, 50¢ each: 5839 AM I AN ATHEIST OR AN AGNOSTIC?(1949)  
5864 AM I AN ATHEIST OR AN AGNOSTIC?(1950) 5544 CAN MEN BE RATIONAL?  
5638 THE FAITH OF A RATIONALIST. 5332 HOW TO READ AND UNDERSTAND HISTORY.  
5380 IDEAS THAT HAVE HARMED MANKIND. 5381 IDEAS THAT HAVE HELPED MANKIND.  
5376 IS MATERIALISM BANKRUPT? 5543 IS SCIENCE SUPERSTITIOUS?5542 ON THE VALUE OF SCEPTICISM. 5345 AN OUTLINE OF INTELLECTUAL RUBBISH. 5545 STOICISM AND MENTAL HEALTH. 5289 THE VALUE OF FREE THOUGHT. 5546 WHAT IS THE SOUL?

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## QUESTIONS AND ANSWERS

- (38) Quotation tracked down. KEN BLACKWELL has supplied the source of the quotation, "Je suis libre, et le monde lui sera aussi," on the Russell medal offered for sale by the French government agency, Monnaies et Medailles (NL6-47):  
 "It comes from a letter BR wrote to Lady Ottoline Morrell on August 31, 1918, a date on which he was not free, as he was then enduring a prison sentence of up to 6 months for anti-war work. The exact English is, 'I am free, and the world shall be.' It appears at the end of the appendix to Chapter 1 of the second volume of BR's Autobiography."
- (39) Philosophy and literature. THOMAS W. SIMON asks whether any member "knows of any attempt to relate BR's philosophy with his literary works. I am working on this project and would greatly appreciate such information."  
 If you have information on this, please send it to the Newsletter and we will forward it.
- (40) BR on Kant. Can anyone help with the following? It "concerns Kant's famous statement in the 'Critique of Practical Reason' to the effect that two things fill his mind with awe: the starry heavens above and the moral law within. Somewhere Russell comments on it and expresses surprise or astonishment that Kant should have made such a statement." Where is BR's comment located?  
 (We are asking that answers to Items 39 and 40 be sent to the Newsletter for forwarding, rather than directly to the inquirers, as the simplest way for us to know when questions are answered; also, some answers may be suitable for the Newsletter.)
- (41) "Human Society in Ethics and Politics." LEE EISLER asks whether anyone can explain this title, which has puzzled him for years.
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## SUPPLEMENTARY REMARKS

- (42) "Philosophy". TRUMAN E. ANDERSON, JR. has this to say, on what ought to come under the heading of "philosophy" (discussed in NL6-17):  
 If the sole purpose of philosophy is to provide academicians with obscure language and abstruse concepts with which to dazzle one another in technical journals, then the "popular" writings may be only "mere journalism". To suggest that an essay on happiness is less philosophic than an essay on neutral monism is an insult to philosophy.  
 The study of philosophy is deeply endangered by those who feel that it is a technical matter comprehensible only by experts. The more speculative aspects of philosophy are intellectually challenging and exciting, but the more practical elements are of far greater value to the human race.
- (43) And here is part of what GENE TUCK had to say:

Philosophy renders logical certainty, an intellectual feeling. Common sense

renders psychological certainty, an emotional-instinctual feeling. As I would not call intellect emotion, so I would not call philosophy common sense. This latter is what I believe the "narrow" interpretation of "philosophy" would avoid-prevent.

Philosophers should philosophize about philosophy, if the word is to maintain its meaning. Otherwise meaninglessness is invited in, and the sky's the limit.

Ordinary people almost never talk about philosophy, so why call what they do talk about by that name? In the world of psychological man, logical man is scarce — although his day is coming.

I would turn Russell's wit\* completely around. Science is what we believe (psychological conviction) and philosophy is what we know (logical conviction.)

(\*BR was asked, "What is the difference between science and philosophy?" BR replied: "Science is what you know, and philosophy is what you don't know, roughly speaking." Ed.)

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#### GOOD QUOTES

(44)

Against irrational behavior. DAN MCDONALD sends the following quote from "Cows, Pigs, Wars, and Witches," by Marvin Harris, a Columbia University anthropologist:

"I see no reason why the further indulgence of involuted, ethnocentric, irrational, and subjective modes of consciousness should result in anything markedly different from what we have always had: witches and messiahs. We don't need more weird vibrations, bigger psychotropic cults, and zanier head trips. I make no claim for the millenarian splendors that will come from a better understanding of the causes of lifestyle phenomena. Yet there is a sound basis for assuming that by struggling to demystify our ordinary consciousness, we shall improve the prospects for peace and economic and political justice. If this potential change of odds in our favor be ever so slight, I think we must regard the expansion of scientific objectivity into the domain of lifestyle riddles as a moral imperative. It's the only thing that's never been tried."

Dan adds: "The Harris book is concerned with the anthropological interpretation of so-called irrational behavior. Dr. Cranford originally formed the BRS to act as a grassroots campus movement. The Harris book can serve as a useful handbook for explaining why science and scepticism are better than blind acceptance of the contemporary world urban social order."

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## FUN &amp; GAMES

- (45) Coal. Our thanks to AMY BLOCK for lending us "A Random Walk in Science," an anthology compiled by R. L. Weber. Page 107 -- the first page of a 2 $\frac{1}{2}$ -page article titled, "On the feasibility of coal-driven power stations" -- is reproduced on Page 25.
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## FINANCES

- (46) "What I Believe" financing reconsidered. We are going to reconsider whether or not the BRS should put up the money for 1000 copies of "What I Believe," in the manner described in NL6-12. We will vote yes or no, by mail. The last page of this Newsletter is the ballot. The cut-off date for votes to count is September 1, 1975. Please vote!

Here is the situation, as described in Newsletter #6, Item 12:

"What I Believe." The following was proposed by Douglas Lackey, and approved:

In order to induce a publisher to re-publish BR's 1925 essay, "What I Believe," as a separate paperback, BRS agrees to purchase 1000 copies (if it is published.) The book would probably sell for \$1 or \$1.30 retail. BRS's maximum commitment would be \$1300. Douglas Lackey undertakes to sell 250 copies per year, to his students; BRS would recover its money in 4 years.

The reason for the special interest in "What I believe" is that it states BR's social views concisely, and is a good, short introduction to BR for beginners.

This is the first time the BRS has undertaken to spend a not inconsiderable amount of money, and for a purpose other than growth or internal communication. Any member who has feelings about this, one way or another, is invited to express them in the Newsletter.

We now recommend a "no" vote for the following reasons:

- . If the book is published, and BRS puts up the \$1300, that is slightly more than there is in the treasury, as of 5/1/75. It would leave the treasury empty, or slightly overdrawn.
- . Money is needed for operating expenses -- for Newsletters, for recruiting new members, etc. -- and none would be available without borrowing.
- . BRS, Inc. does not have assets, does not have a credit standing, and could not borrow money on its own. This means that some member(s) would have to guarantee a loan personally -- which no member ought to be asked to do.
- . \$1300 is nearly twice as much as the BRS collected in dues during its whole first year of existence. It is a disproportionate commitment for BRS's slim resources.
- . The proposal was approved by the members present at the Annual Meeting February 8, 1975. A maximum of 16 were present at the time of the vote. We think this is too serious a financial commitment to be decided by so few members. That is why we are asking everyone to vote on the issue.

We suggest that you vote right now. Please fill in the ballot (on the last page of this Newsletter) and mail it. Thanks!

- (47) Financing future projects. We can learn from our experience with undertaking to finance "What I Believe." If some project comes along that seems highly desirable but also calls for more money than is available, we can then put it to a vote; a "yes" vote by an individual would also indicate his/her willingness to be assessed a pro rata share of the cost, up to some stated limit. For instance, if you were to vote in favor of Project X, your "yes" vote would also indicate your willingness to be assessed up to, say, \$25, \* to help cover the project's cost. We invite comments on this.
- (48) Contributions. So far this year — meaning since February 1975, the start of our second year — we have received cash contributions from PETER CRANFORD, LEE EISLER, MARTIN GARSTENS, ALFRED KWOK, CORLISS LAMONT, JOE NEILANDS, and GENE TUCK. Much appreciated...and much needed.  
\* If you like what we're doing, help pay for it with a contribution (if and when you can spare the money.) Send it to the Newsletter.
- (49) 2nd year dues. When you receive a "Membership Renewal Request" — ie, a request for dues for your 2nd year of membership — please respond without delay. When your renewal time comes, you will receive only one renewal request.

#### ABOUT OTHER ORGANIZATIONS

- (50) BRS, Japan. Our thanks to KEN BLACKWELL for sending us the following article by Kazuteru Hitaka, a Director of The Bertrand Russell Society in Japan. It appeared in The Times (London) on May 7, 1975.

#### IMPACT ON INTELLECTUALS OF BERTRAND RUSSELL

Lord Bertrand Russell is foremost among the British philosophers who have influenced Japan. His impact on intellectuals there lay in his concept of freedom and equality and his theory of justice and reform.

Bertrand Russell introduced his ideas through "Kaizo", a leading magazine in Japan at the beginning of the century, in an article entitled "Theory of Social Reform". Until then Japan had been governed by feudalistic ideas and controlled by the police and the military. At a time when the curtain was about to rise on a new epoch it was fortunate for Japan that students, men of culture and intellectuals in Japan had already been enlightened by Russell's ideas.

His works were translated and published in Japan, one after another, and extracts from his writings appear in many school textbooks. They include "Practice and Theory of Bolshavism," "History of Western Philosophy," "On Religion," "On Power," "ABC of Relativity," "Marriage and Morals," "On Happiness." To this day Russell's works are esteemed by scholars working in philosophy, logic, mathematics, natural science, social philosophy, political thought and so on.

Russell is known to the Japanese as an active promoter of world peace as well as a leader in this cause. We were impressed by the fact that he was a leading worker for world peace until his death at the age of 97; had never

been daunted by the imprisonment inflicted on him, nor defeated by unjust powers.

The world scientists' conference (Pugwash conference) was proposed in a statement by Russell and Einstein. Other efforts of his for peace included a movement for the establishment of a federal world government, the Campaign for Nuclear Disarmament, the Committee of 100, The Vietnam Solidarity Campaign, as well as protests against the invasion by the Soviet Union of Hungary and Czechoslovakia.

These activities are held in Japan as those of a pacifist and a moderate. His book, "Has Man A Future?" has been praised unstintedly as a warning to mankind.

Russell is respected especially by young Japanese. They have been touched by his sincere attitude towards life in which he tried hard to seek truth without recourse to social conventions, and took a firm stand against unjust powers, supported by his ideology and convictions. He was neither biased nor swayed by dogma. Although he came from the British aristocracy, he devoted himself to the minority races and to the oppressed and loved people sincerely, even though it entailed risks to his life.

Russell taught young Japanese the way to humane living by his own example and his three-volume autobiography is very popular with them. His spirit will be kept alive forever among the Japanese.

(51) BRS, Japan. Professor Tsutomu Makino has sent us "THE 10TH ANNIVERSARY ISSUE, BULLETIN NO. 23, THE BERTRAND RUSSELL SOCIETY, JAPAN MAY 1975". 22 pages entirely in Japanese. We will lend it, on request.

\* Regarding Professor Makino's "READERS' INDEX TO THE SUBJECTS DEALT WITH IN BERTRAND RUSSELL'S BOOKS" (NL5-11), we had asked him if a BRS member could write him and obtain a copy, and at what cost. He answers that "your BRS can make and distribute copies for public use, without any royalty obligation," mentioning his name as compiler. Unfortunately we do not have money to do this, but we will lend our one copy on request. It is in English.

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#### ADDENDA

(52) Nobel Award. We came upon the following too late to include it where it properly belongs — in the section, ABOUT BERTRAND RUSSELL:

BR was awarded the Nobel Prize in Literature for 1950. This was the Presentation, as made by Anders Osterling, Permanent Secretary of the Swedish Academy:

"The great work on Western philosophy which Bertrand Russell brought out in 1946, that is, at the age of seventy-four, contains numerous characteristic reflections giving us an idea of how he himself might like us to regard his long and arduous life. In one place, speaking of the pre-Socratic philosophers, he says, "In studying a philosopher, the right attitude is neither reverence nor contempt, but first a kind of hypothetical sympathy, until it is possible to know what it feels like to believe in his theories, and only then a revival of

the critical attitude, which should resemble, as far as possible, the state of mind of a person abandoning opinions which he has hitherto held."

And in another place in the same work, he writes, "It is not good either to forget the questions that philosophy asks, or to persuade ourselves that we have found indubitable answers to them. To teach how to live without certainty, and yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it."

With his superior intellect, Russell has, throughout half a century, been at the centre of public debate, watchful and always ready for battle, as active as ever to this very day, having behind him a life of writing of most imposing scope. His works in the sciences concerned with human knowledge and mathematical logic are epoch-making and have been compared to Newton's fundamental results in mechanics. Yet it is not these achievements in special branches of science that the Nobel Prize is primarily meant to recognize. What is important, from our point of view, is that Russell has so extensively addressed his books to a public of laymen, and, in doing so, has been so eminently successful in keeping alive the interest in general philosophy.

His whole life's work is a stimulating defence of the reality of common sense. As a philosopher he pursues the line from the classical English empiricism, from Locke to Hume. His attitude toward the idealistic dogmas is a most independent one and quite frequently one of opposition. The great philosophical systems evolved on the Continent he regards, so to speak, from the chilly, windswept, and distinctive perspective of the English Channel. With his keen and sound good sense, his clear style, and his wit in the midst of seriousness, he has in his work evinced those characteristics which are found among only the elite of authors. Time does not permit even the briefest survey of his works in this area, which are fascinating also from a purely literary point of view. It may suffice to mention such books as the "History of Western Philosophy" (1946), "Human Knowledge" (1948), "Sceptical Essays" (1948) (?) and the sketch, "My Mental Development" (in "The Philosophy of Bertrand Russell," 1951); but to these should be added a great number of equally important books on practically all the problems which the present development of society involves.

Russell's views and opinion have been influenced by varied factors and cannot easily be summarized. His famous family typifies the Whig tradition in English politics. His grandfather was the Victorian statesman, John Russell. Familiar from an early age with the ideas of Liberalism, he was soon confronted by the problems of rising socialism and since then he has, as an independent critic, weighed the advantages and disadvantages of this form of society. He has consistently and earnestly warned us of the dangers of the new bureaucracy. He has defended the right of the individual against collectivism, and he views industrial civilization as a growing threat to humanity's chances of simple happiness and joy in living. After his visit to the Soviet Union in 1920 he strongly and resolutely opposed himself to Communism. On the other hand, during a subsequent journey to China, he was very much attracted by the calm and peaceable frame of mind of China's cultivated classes and recommended it as an example to a West ravaged by wild aggression.

Much in Russell's writings excites protest. Unlike many other philosophers, he regards this as one of the natural and urgent tasks of an author. Of course, his rationalism does not solve all troublesome problems and cannot be used as a panacea, even if the philosopher willingly writes out the prescription. Unfortunately there are — and obviously always will be — obscure forces which evade intellectual analysis and refuse to submit to control. Thus

even if Russell's work has, from a purely practical point of view, met with but little success in an age which has seen two world wars — even if it may look as if, in the main, his ideas have been bitterly repudiated — we must nevertheless admire the unwavering valour of this rebellious teller of the truth and the sort of dry, fiery strength and gay buoyancy with which he presents his convictions, which are never dictated by opportunism but are often directly unpopular. To read the philosopher Russell often gives very much the same pleasure as to listen to the outspoken hero in a Shaw comedy, when in loud and cheerful tones he throws out his bold retorts and keen arguments.

In conclusion, Russell's philosophy may be said in the best sense to fulfil just those desires and intentions that Alfred Nobel had in mind when he instituted his Prizes. There are quite striking similarities in their outlooks on life. Both of them are at the same time sceptics and utopians, both take a gloomy view of the contemporary world, yet both hold fast to a belief in the possibility of achieving logical standards for human behaviour. The Swedish Academy believes that it acts in the spirit of Nobel's intentions when, on the occasion of the fiftieth anniversary of the Foundation, it wishes to honour Bertrand Russell as one of our time's brilliant spokesmen of rationality and humanity, as a fearless champion of free speech and free thought in the West.

My lord — Exactly two hundred years ago Jean Jacques Rousseau was awarded the prize offered by the Academy of Dijon for his famous answer to the question of "whether the arts and sciences have contributed to improve morals". Rousseau answered "No", and this answer — which may not have been a very serious one — in any case had the most serious consequences. The Academy of Dijon had no revolutionary aims. This is true also of the Swedish Academy, which has now chosen to reward you for your philosophical works just because they are undoubtedly of service to moral civilization and, in addition, most eminently answer to the spirit of Nobel's intentions. We honour you as a brilliant champion of humanity and free thought, and it is a pleasure for us to see you here on the occasion of the fiftieth anniversary of the Nobel Foundation. With these words I request you to receive from the hands of His Majesty the King the Nobel Prize in Literature for 1950."

At the banquet, Robin Fahraeus, Member of the Royal Academy of Sciences, made the following comment: "Dear Professor Bertrand Russell — We salute you as one of the greatest and most influential thinkers of our age, endowed with just those four characteristics which on another occasion you have regarded to be the criteria of prominent fellow men; namely, vitality, courage, receptivity, and intelligence."

BR's Nobel Lecture later became Chapter II of Part II of "Human Society in Ethics and Politics" (1955). The Chapter's title is "Politically Important Desires." The Lecture can be heard on Heritage LP A-1202, "Bertrand Russell Speaks," which is out of print. We will, on request, make a tape(cassette) copy of the LP and send it to you, for the cost of the blank cassette(\$1).



This is Item 53 — Page 107 of "A Random Walk in Science," referred to in Item 45:

## On the feasibility of coal-driven power stations

O R FRISCH

From *The Journal of Nuclear Physics* 3, pp 27-30 in commemoration of the 70th birthday of Professor Niels Bohr (October 7, 1955) at the Institutet for Teoretisk Fysick, Copenhagen.

The following article is reprinted from the Yearbook of the Royal Institute for the Utilization of Energy Sources for the Year MMMMCMLV, 19001.

In view of the acute crisis caused by the threat of exhaustion of uranium and thorium from the Earth and Moon Mining System, the Editors thought it advisable to give the new information contained in the article the widest possible distribution.

*Introduction.* The recent discovery of coal (black fossilized plant remains) in a number of places offers an interesting alternative to the production of power from fission. Some of the places where coal has been found show indeed signs of previous exploitation by prehistoric men who, however, probably used it for jewels and to blacken their faces at tribal ceremonies.

The power potentialities depend on the fact that coal can be readily oxidized, with the production of a high temperature and an energy of about 0.0000001 megawattday per gramme. This is, of course, very little, but large amounts of coal (perhaps millions of tons) appear to be available.

The chief advantage is that the critical amount is very much smaller for coal than for any fissile material. Fission plants become, as is well known, uneconomical below 50 megawatts, and a coal-driven plant may be competitive for isolated communities with small power requirements.

*Design of a coal reactor.* The main problem is to achieve free, yet controlled, access of oxygen to the fuel elements. The kinetics of the coal-oxygen reaction are much more complicated than fission kinetics, and not yet completely understood. A differential equation which approximates the behaviour of the reaction has been set up, but its solution is possible only in the simplest cases.

It is therefore proposed to make the reaction vessel in the form of a cylinder, with perforated walls to allow the combustion gases to escape. A concentric inner cylinder, also perforated, serves to introduce the oxygen, while the fuel elements are placed between the two cylinders. The necessary presence of end plates poses a difficult but not insoluble mathematical problem.

*Fuel elements.* It is likely that these will be easier to manufacture than in the case of fission reactors. Canning is unnecessary and indeed undesirable since it would make it impossible for the oxygen to gain access to the fuel. Various lattices have been calculated, and it appears that the simplest of all—a close packing of

BALLOT

(54) Issue #1: Should the BRS finance the publication of "What I Believe," as described in Item 46?

We recommend "no".

Please vote "yes" or "no": Yes( ) No( ) (Check one.)

(55) Issue #2: Should the BRS give its approval to the Science Committee's statement on nuclear power, set forth in Item 15?

Please vote "yes" or "no": Yes( ) No( ) (Check one.)

Remarks (optional) \_\_\_\_\_  
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Note: To have your vote count, your ballot must be postmarked no later than September 1, 1975.