

## NEWSLETTER #8

October 1975

- (1) Arrangements for the forthcoming Annual Meeting are discussed (3-10). Travel expense will be deductible for some (8). The Science Committee statement on nuclear energy is adopted (27). BRS will not finance "What I Believe" (25). Ken Blackwell provides a book-list (29). "75 Years of Rationalism" (56). This issue has an index, in 2 parts (2)(64.5). Numbers in parentheses are item numbers, not page numbers. An asterisk in the left column indicates a request or an offer to lend.
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- (2) Index. Annual Meeting: time and place (3), schedule (4), room reservations (5), comments (6), Sunday morning meeting (7), tax-deductible travel (8), electing directors (9), by-laws (10). President's Report (11). Vice-President's Report: Annual Meeting suggestions (12), Los Angeles next?(13) Universal Human Rights Committee (14), (Item omitted) (15). Treasurer's Report (16). Applied Philosophy Committee and ethics (17). Finance Committee (18). Information Committee: advertising and inquiries (19), American Rationalist item (20). Committee on Science: nuclear statement adopted (21,27). Hiroshima Day address (22,69). (Item withdrawn) (23), Public Service (N.J. utility)(24). Results of voting: "What I Believe" (25). Were we fair? (26) Nuclear statement vote (27), Sen. Gravel's Newsletter (28). Blackwell's book-list (29). Essays for non-philosophers (30). Alley cat (31). Philanderer (32). Two books on BR (33). BR display (34) On the environment (35). Indiana essays (36). BRS at APA (Pacific Div.) (37). On women's rights (38). Fresno Chapter (39). Political asylum (40). Pugwash Symposium (41). New members (42). New addresses (43). Male/female ratio (44). Autographed photo (45). Political hodge-podge (46). Corrections: BRS Awards (47), misspelled name (48), sample, not response (49). "Philosophy" (50). "The Guardian" (51). Recommended reading (52,53). Foreign, add \$5 (54). Contributions (55). "75 Years of Rationalism" (56). Index, Part 2 (64.5)
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## ANNUAL MEETING, DECEMBER 26-27-28, 1975

- (3) The place: Hotel Tudor, 304 East 42nd Street, New York, N.Y. 10017. Phone: (212)986-8800.

- (4) The schedule:

Friday (Dec. 26) 8 P.M. to midnight. Film and business meeting #1

Saturday (Dec. 27) 9 A.M. to noon. Business meeting #2

Noon to 2 P.M. Lunch (unscheduled)

2 to 6 P.M. Business meeting #3

6 to 7 P.M. Red Hackle Hour

7:30 to 9 P.M. Banquet

9 P.M. to midnight. Business meeting #4

Sunday (Dec. 28) 10 A.M. to 1 P.M. BRS session at APA  
 (Statler-Hilton Hotel, 7th Avenue at 33rd Street)  
 1 to 2:30 P.M. Lunch (unscheduled)  
 2:30 to 5 P.M. Business meeting #5, if needed

(5) Reserving a room: you will need lodging for 2 nights, Friday and Saturday, December 26 and 27. A single room costs \$14, a double-bed or twin-bed room costs \$20. No deposit is required, unless you expect to arrive after 6 P.M. We have applied for certification, to eliminate the local 8% tax. To get these rates, mention BRS, when writing to reserve. Write Mr. Thomas D. Damberg, Hotel Tudor.

(6) Comments:

- (a) We are at the Hotel Tudor again because we found it satisfactory the past 2 years and because its prices are modest for New York.
- (b) If you arrive Friday afternoon, phone Peter Cranford on the house phone, and let him know you have arrived. We will gather in Peter's room.
- (c) At about 6:30 P.M. we will move to the Hotel Tudor dining room for an informal meal, and be there until we move to the Carriage Room for the 8 P.M. meeting.
- (d) The Saturday night banquet will be in the Hotel Tudor dining room ("Three Lions Pub") and we will have it exclusively as a private dining room. Choice of sliced steak, broiled chicken, broiled fish. Cost, including a drink and tip, is \$10.50. Pay then.
- (e) We will try to have information on restaurants in the area, if you wish to go elsewhere for lunch Saturday and Sunday.
- (f) Note that the Sunday morning session is at a different location. It's where the American Philosophical Association meets (Statler-Hilton Hotel.)
- (g) If there should be last minute changes in schedule, we will leave the revised schedule at the Hotel Tudor front desk.
- (h) Bob Davis suggests making travel reservations early, because of the Christmas crunch. For more of his suggestions, see (12).
- (i) Please use the last page of this Newsletter to let us know that you plan to attend (if you do.) It will help our planning, if we can learn in advance how many members expect to attend.

(7) The Sunday morning meeting is being held under the auspices of the American Philosophical Association, at their hotel (Statler-Hilton). Papers on BR will be read, and discussed, by professional philosophers. For the program, see (65); for abstracts (66). This is the 2nd year in a row that the BRS has a session at APA, and we expect it to be an annual event, chaired by ED HOPKINS, who conceived it and administers it.

A word to non-professional philosophers: This is going to be pretty heady stuff, and non-professionals may not be able to follow it. As we know, BR wrote for 2 entirely different audiences; this is the other audience. Nevertheless we think you will want to attend this session, to get an idea of the kinds of things BR dealt with in this area -- and that professional philosophers continue to work on. Courage!

(8) Tax-deductible travel to meetings. Some, but not all, BRS members are entitled to deduct the cost of travel, lodging and meals, to attend the Annual Meeting, the IRS has informed us. These members fall into 2 groups:

- (1) Professional members -- including philosophers, educators, sociologists, historians, economists, psychiatrists, psychologists, etc. -- who benefit in the field of their professional competence through their membership in the BRS.

(2) Essential members. This refers to members whose presence is essential to the proper conduct of the Meeting. This includes directors, who elect the officers at the Meeting; officers, who conduct the meeting; committee chairpersons, who report to the Meeting; and committee members who amplify the chairperson's report.

Note: If you take a tax-deduction, you must also report it to the BRS Treasurer, Kate Tait. (Dr. Katharine Tait, c/o Reischer, 1300 N. Barton, Arlington, Va. 22201.) The BRS is required to report it as income — even though it pays no tax on income — when income exceeds \$5000.

(9) Electing directors. At the Annual Meeting, members present will be asked to vote for directors.

We think the person best qualified, at this point, to recommend a slate of directors is Peter Cranford, who has been in communication with more members than anyone else, and more often, and who has — we think it has been demonstrated — a sound intuition in these matters.

We will therefore list the 12 members whom Peter recommends as directors.

However, this is not a closed affair. Any member may nominate members as candidates. If you wish to nominate someone, send us the member's name (use the last page of this Newsletter), along with a few brief remarks saying why you are nominating him/her.

At the Meeting, members will elect 12 of the candidates.

Here is Peter's list of 12: ANDERSON JR., ARKIN, BLACKWELL, CRANFORD, DAVIS, DENONN, EISLER, GARSTENS, NEILANDS, PITT, SLEZAK, TAIT.

The lines of authority — within the BRS — go as follows: members elect directors; directors elect officers; the President appoints committee chairpersons; committee chairpersons appoint committee members.

(10) By-Laws. The Bertrand Russell Society, a non-incorporated entity formed in February 1974, has been replaced by The Bertrand Russell Society, Inc. The BRS Constitution must be replaced by the corporation's by-laws. These are now being drawn up and will follow the lines laid down in the Constitution. They will be submitted to the members for approval or modification, probably at the Annual Meeting.

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#### REPORTS FROM OFFICERS

(11) President Peter G. Cranford reports:

The Society was born early in 1974 and the immediate problem was the danger of a still-birth. This danger we survived. During the next twelve months we carefully felt our way as to what we were going to do, but held firm to the idea of "spreading his ideas" and trying anything that gave hope of establishing beachheads of activity.

The main accomplishments of 1975 are these: The organization is running smoothly and promises to continue to do so. We are a legally tax-exempt foundation in excellent standing with the Internal Revenue Service. Our finances, though limited, are in good condition. We are fulfilling our purpose of "spreading his ideas" through a magnificent Newsletter and through our promising relationship with the American Philosophical Association. These two "beachheads" are open-ended and give us unlimited opportunities for the expenditure of money and energy.

We have other beachheads in the making. The most promising at this time is that of the Science Committee, which is concerning itself with problems of some magnitude. Our first national recognition may well come from this source.

It is now clear that we have the means of permanently funding the Society. We place small ads in national journals announcing the existence of the Society. This draws members. With their fees we are able to finance the Newsletter. The Finance Committee then raises additional funds from those desirous of making further contributions on an annual basis, and from other sources. (Some members contribute by Christopher-type activities that they finance themselves.)

Our December 1975 Annual Meeting should be by far our best. The first two were very informal affairs, but this one will be much better organized. Bob Davis and Lee Eisler have already begun work on it and I appreciate their relieving me of this responsibility.

Our most important task in 1976 will be to capitalize on the great pool of intelligence, liberal thinking and Russellian motivation of our members.

(12) Vice-President Robert K. Davis reports:

My summer business crush is drawing to a close and I can again attend to more BRS business. I shall be in contact with more members. I intend to visit new members in Southern California.

Regarding the Annual Meeting: In view of the travel problem at Christmas, we view the 27th (Saturday) as being the major day for serious business. Officers and Chairpersons plus anyone else with business for the Meeting should arrive as early as possible Friday, to attend to last minute details and prepare for a smooth presentation at the Meeting. Members who wish to propose something or conduct business at the Meeting should write to me, with copies to Peter and Lee (or use the last page of this Newsletter) — as soon as possible, please, since the agenda has to be organized well before the Meeting.

(13) Concerning Joe Neiland's suggestion for alternate meeting places (NL7-3): I would be happy to organize a meeting here in Los Angeles, if the members wish it. We are gaining members here, and such a meeting might spur us on. Maybe I can get Disneyland to add a Philosophers' Ride to Fantasyland — perhaps a myriad of logical symbols carrying people on abstruse journies!

(14) When the BRS was founded 2 years ago, Katharine Tait and I were responsible for the Universal Human Rights Committee (then called the International Civil Liberties Committee.) We felt that the mistreatment of human beings had been a matter of great concern to ER, and continues to be to many of his followers. Both Kate and I are officers, and have not had time to do much on this committee. I have written a few letters; that is about the extent of it. Lately, however, I have received some letters of interest from new members; I intend to write them, and ask that other interested members write me. Perhaps we can come up with some ideas and action plans by the time of the Meeting.

(16) Treasurer Katharine Tait reports, as of August 1, 1975:

Balance on hand (May 1, 1975).....	1149.37	
Income: Pledges and contributions.....	542.99	
Dues (new & renewals).....	<u>166.00</u>	708.99
		<u>1858.36</u>
Expenditures: Information Committee.....	139.47	
McMaster, Archives(11 subs)	33.00	
Membership refund	12.00	
Contribution refund	<u>100.00</u>	284.47
		<u>284.47</u>
Balance on hand.....	1573.89	

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## REPORTS FROM COMMITTEES

(17) Applied Philosophy Committee (Martin A. Garstens, Chairperson:)

While attending a music festival at Skidmore College (Saratoga Springs), I heard an amazingly well-presented series of lectures on ethics by a Professor Rucker of this college. Just the sort of thing (with modifications) for applied philosophy. It was a sort of Socratic dialogue, done with immense skill. I think discussions of ethics may constitute the heart of what we can do in applied philosophy. I am looking into this very thoroughly, and when Russell discussions begin here again, I plan to center it around Russell's (and other's) views on ethics. I think we need to clearly define the new ethic for our time and learn to live according to it. There is much confusion in this area.

(18) Finance Committee: the new Chairperson, Truman E. Anderson, Jr., has been out of the country since his appointment, and has nothing to report at this time.Information Committee (Lee Eisler, Chairperson:)(19) Advertising and inquiries: We have begun to keep track of the number of inquiries (about the BRS) that we receive, as a result of advertising. Our August advertising was particularly heavy; our ad appeared for the first time in HARPER'S MAGAZINE, HARPER'S WEEKLY, BOOKLETTER, ATLANTIC MONTHLY, THE PROGRESSIVE, THE NATION, THE NEW REPUBLIC, in addition to our old stand-by, SATURDAY REVIEW. Such a large amount of advertising is not normal for us (too expensive), but we were mostly trying out new publications to see what results they produce.

During August, we received 41 inquiries, during September 44, a total for the 2 months of 85, which is quite a lot. 8 persons enrolled in August, 14 in September, a 2-month total of 22. Thus about 1 inquirer out of 4 enrolls — from this particular mix of publications.

- (20) "The American Rationalist" gave a brief digest of BRS's "Report on Courses on Bertrand Russell" in its July-August 1975 issue.

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

- (21) The Committee's statement, "Nuclear Power and the Energy Crisis," has been adopted as the official BRS position, as indicated in (27).
- (22) Hiroshima Day address was given by JOE NEILANDS at the Glide Memorial Church in San Francisco: "Nuclear Power Means Atomic Bombs and Radioactive Garbage." (69) provides the full text.
- (23) (Item withdrawn, pending confirmation.)
- (24) HERMAN LEFKOWITZ informs us that Public Service Gas & Electric Co. (N.J.) has distributed, with its July customer service bills, a reprint of "Manifesto on Energy Signed by 32 Scientists." It favors nuclear energy (NL7-15).

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THE MEMBERS VOTE

- (25) "What I Believe:" should the BRS finance its publication, as described in NL7-46? 31 "no" votes, 2 "yes" votes. Consequently, the BRS is not committed to financing the publication of this short essay at this time. We think this makes good sense, since we don't have the funds. However, we would very much like to see WIB published as a separate short book, a view which members expressed even while voting "no".  
DOUG LACKEY writes (8/1/75): "Thus far, E. P Dutton have expressed no interest in republishing WIB, even with a guaranteed pre-sale of 2000 copies paid for from my own funds." Accordingly, even if the BRS vote had gone the other way, it would not have made any difference: it would not have induced Dutton to publish.
- (26) Did we stack the cards against financing, by saying "We recommend 'no'" on the ballot? GARY SLEZAK and BERNARD WHEELER think we did. Presumably their objections are based on the idea of "No electioneering near the polls." We don't think the analogy is valid, but that's only our opinion.  
\* What's yours?
- (27) Nuclear statement: should the BRS approve the Science Committee's statement, as set forth in NL7-15? 25 "yes" votes, 7 "no" votes, 1 abstention. The statement is now the official BRS position on energy.  
Two members who favor the statement are not fully satisfied with it. Neither ANITA JOYCE LEVINE nor JIM McWILLIAMS wants solar power to be the sole alternative, excluding wind, geothermal, ocean thermal.

- (28) Not out front. JOE NEILANDS writes (8/14/75): "The Union of Concerned Scientists has hustled 2300 signatures from scientists denouncing nuclear power -- which makes us not exactly out in front in the BR tradition!" Senator Mike Gravel's Energy Newsletter reports it this way:

Some 2,300 scientist, engineers and technologists have called for a cut-back in America's nuclear power program. In a statement prepared by the Union of Concerned Scientists, they say the U.S. should develop a national policy of conservation and non-nuclear energy.

This statement was released in Washington August 6, the 30th anniversary of the atomic bombing of Hiroshima. The scientists said their "early enthusiasm" for nuclear power has been "eroded" by concern about radioactive wastes and the link between nuclear power and nuclear weapons technologies.

Our thanks to DAN McDONALD for sending the Gravel Newsletter.

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#### ABOUT BR'S WRITINGS

- (29) Blackwell's book-list. We enclose, with this Newsletter, a 4-page Russell book-list, prepared by KEN BLACKWELL. It sorts BR's books into 17 categories and can be used as an aid in studying BR's thought. It speaks for itself, so we will say no more about it here other than that we are delighted to have it.
- (30) Not for philosophers only. Some of the papers presented at the Russell Symposium at Indiana University in 1972 -- they are listed in (36) -- are of general interest: those by Wollheim, Nakhnikian, Schoenman, and Sherman. They are the last 4 on the list.
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#### ABOUT BR

- (31) Alley cat. Complimentary remarks about BR can be found by the carload. Uncomplimentary remarks are not in short supply either. The following excerpt from "En Route to 'The Waste Land'" by T. S. Matthews ("The Atlantic", January 1974) contains both kinds:

For some months the Eliots lived with Vivienne's parents in Hampstead. Then Bertrand Russell, who at Harvard had wished Eliot would speak up more, and was grinned at, with an admiring grin, as "Mr. Apollinax," encountered his well-remembered pupil one day in Oxford Street. Renewed acquaintance warmed to cordiality, and led to introductions: to Lady Ottoline (Russell's mistress at the time) and all the Comus crew that batted on her at Garsington Manor for well-fed weekends -- Leonard and Virginia Woolf, Katherine Mansfield, Middleton Murray, Aldous and Maria Huxley, Vanessa and Clive Bell, Duncan Grant, Lytton Strachey, and lesser lights. It led also to a ménage à trois.

Bertrand Russell had a first-rate mind, humane aspirations, and the sexual morals of an alley cat. Although he strongly resembled Tenniel's illustration of the Mad Hatter, he was apparently attractive to some women; and many women helplessly attracted him. He now invited the impoverished Tom Eliots to come live with him in his small London flat. Only a very innocent or a very sophisticated couple would have accepted the offer. The Eliots were not sophisticated.

...

In January, 1916, Eliot wrote him an effusively grateful letter:

Dear Bertie: This is wonderfully kind of you; really the last straw, so to speak, of generosity. I am very sorry you have to come back, and Vivienne says you have been an angel to her...I am sure you have done everything possible, and handled her in the very best way; better than I. I often wonder how things would have turned out but for you. I believe we shall owe her life to you, even.

Russell explains this letter, or partly explains it, in a deadpan footnote that may or may not reveal more than he intends: "Mrs. Eliot was ill and needed a holiday. Eliot, at first, could not leave London, so I went first with her to Torquay, and Eliot replaced me after a few days." Did Russell seduce Vivienne; and was Eliot, for at least a time, unaware of the fact? The probable answer to both questions, in the light of the circumstantial evidence and of the characters concerned, is yes.

...

Bertie's angelic handling of Vivienne was not the only reason for Eliot's gratitude. Russell's conscience, which was sleepy only in sexual affairs, troubled him about some debentures he held, with a face value of 3000 pounds, in an engineering firm that was making munitions: "Russell was a pacifist at the time, so he handed over the debentures to Eliot. The small but steady income from them was a great help. (Eliot kept the debentures for some years and finally returned them.)"

Thanks to BERNARD WHEELER for sending us this article.

(32)

Philanderer. From "Walter Scott's Personality Parade" — "Want the facts? Want to learn the truth about prominent personalities? Want informed opinion? Write Walter Scott" — a page in "Parade, The Sunday Newspaper Magazine" of August 31, 1975, in "The Pittsburgh Press":

Q: Can you tell me if Bertrand Russell, the great British philosopher, was also a great philanderer? B. Dreher, Cambridge, Mass.

A: Yes. He slept with pretty nearly every female he could get his hands on. An excellent book by one of his wives, Dora Black Russell, provides the details. It is an autobiography, "The Tamarisk Tree: My Quest for Liberty and Love," published in London by Elek.

This looks remarkably like a question dreamed up by a publisher's publicity department in an effort to sell more copies of a book. Thanks to JAMES WILLIAMS for sending us this item.



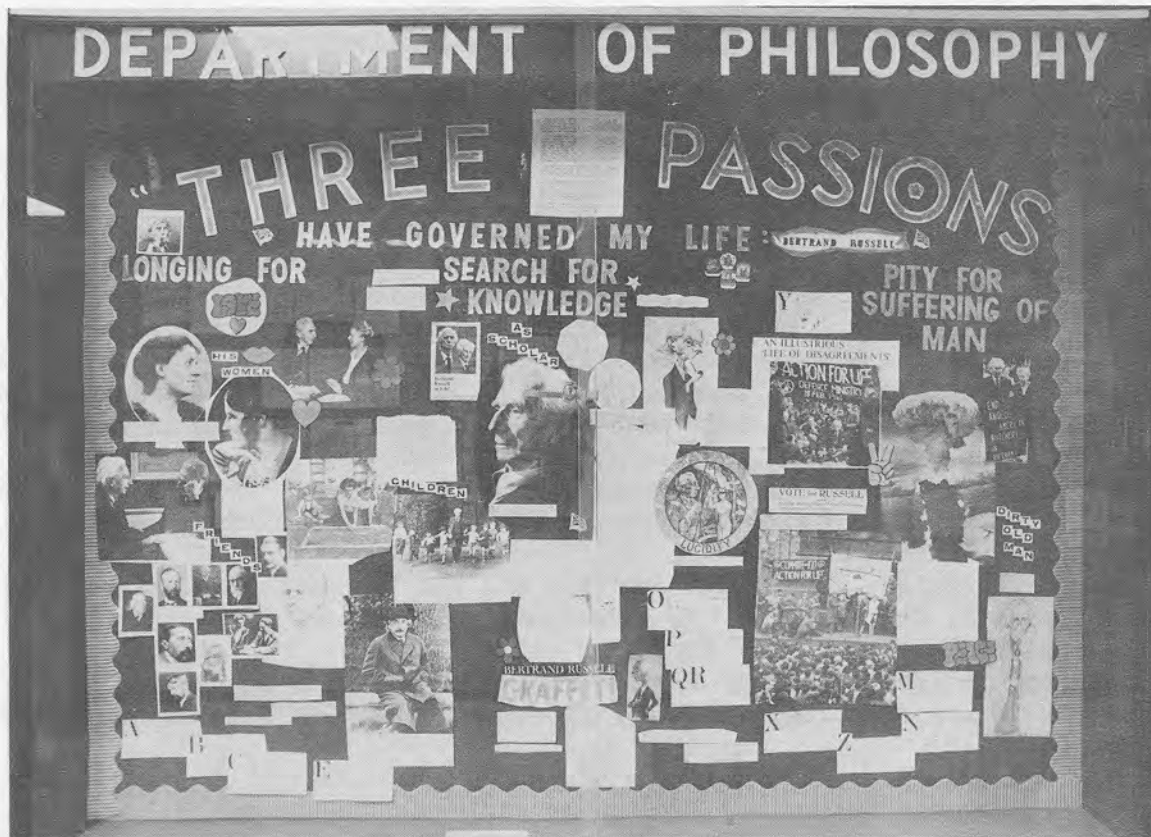
(33) 2 new books on BR, that we mentioned earlier — "My Father, Bertrand Russell," by KATHARINE TAIT (NL3-38) and "Bertrand Russell: A Life and Times," by Ronald W. Clark (NL5-15) — are about to appear, in October or November. Our thanks to MARTIN GARSTENS, who saw the announcement in "The Washington Post" of 8/31/75. For later information on Kate's book, see (57).

(34) BR display. Promoting the study and spread of BR's ideas is a major aim of the BRS, and there are many ways of going about it. One of the most innovative and appropriate, we think, is the splendid Russell Bulletin Board Display pictured below. It was created by Susan Hunt, one of Professor CHARLES R. MAGEL's students at Moorhead (Minnesota) State College.

We like it because it looks attractive and interesting, and seems likely to stimulate interest in BR; and it does so where it can do the most good: on a college campus. (We think that the most effective way of spreading BR's ideas is by exposing college students to them.)

Ms. Hunt thought this up all on her own. "I cannot share any of the credit," says Professor Magel, and adds: "In color it is rather spectacular."

Our congratulations to Ms. Hunt.



## PHILOSOPHERS' CORNER

(35)

BR and the environment. The present environmental crisis has produced a flurry of academic activity in the search for an appropriate philosophical and ethical stance towards the environment. Bertrand Russell's philosophical ideas play a prominent role in several papers recently written by GEORGE SESSIONS, which trace the historical development of Western man's anthropocentric indifference to the non-human environment. On several occasions, BR shied away from being labeled a "humanist", claiming that this philosophical orientation placed too much importance on the centrality of man in the scheme of things. BR professed an affinity for Spinoza's more cosmic orientation, and throughout his long career, stressed the compatibility of a mystical sense of the unity, and respect for the totality, of Nature with the rationalistic scientific approach. The papers argue that it is this philosophical attitude of BR's which is needed as the basis for a contemporary ecological world-view.

These are the papers:

- . "Anthropocentrism and the Environmental Crisis," Humboldt Journal of Social Relations. Vol. II, No. 1, Fall, 1974
- . "Panpsychism vs. Modern Materialism: Some Implications for an Ecological Ethic."

\* We will lend them on request.

For a similar attitude toward the environment by another author, see (63).

(36)

Indiana symposium essays published. We have received a complimentary copy of BERTRAND RUSSELL'S PHILOSOPHY, edited by George Nakhnikian, from its publisher, Barnes & Noble. It consists of 14 essays written for the symposium on BR held at Indiana University, March 9-11, 1972. Most of the essays are arranged in pairs; the second member of each pair is written in response to the first. These are the essays:

- . Frederic B. Fitch, "Toward Proving the Consistency of 'Principia Mathematica'"
- . John Myhill. "The Undefinability of the Set of Natural Numbers in the Ramified 'Principia'"
- . Nino B. Cocchiarella, "Formal Ontology and the Foundations of Mathematics"
- . Roderick M. Chisholm, "On the Nature of Acquaintance: A Discussion of Russell's Theory of Knowledge"
- . Wilfred Sellars, "Ontology and the Philosophy of Mind in Russell"
- . Romane Clark, "Ontology and the Philosophy of Mind in Sellars' Critique of Russell"
- . David Pears, "Russell's Theories of Memory 1912-1921"
- . W. C. Salmon, "Memory and Perception in 'Human Knowledge'"
- . Grover Maxwell, "The Later Bertrand Russell: Philosophical Revolutionary"
- . W. C. Salmon, "Russell on Scientific Inference or Will the Real Deductivist Please Stand Up?"
- . Richard Wollheim, "Bertrand Russell and the Liberal Tradition"
- . George Nakhnikian, "Some Questions about Bertrand Russell's Liberalism"
- . Ralph Schoenman, "Bertrand Russell and the Peace Movement"
- . Edward Sherman, "Bertrand Russell and the Peace Movement: Liberal Consistency or Radical Change?"

- (37) BRS at APA (Pacific Division.) JACK PITT and HARRY RUJA held a BRS session at the March 27th meeting — in San Deigo — of the American Philosophical Association, Pacific Division. The meeting's time and place got fouled up, and "only a few people managed to discover us," says Jack. Happily, one who did was BILL EASTMAN. "But we did have a productive discussion of the aims and activities of the BRS," says Harry, who adds, "Jack and I need to consider whether we will arrange something for the next meeting of the Pacific Division, in Berkeley in spring."

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For more PHILOSOPHERS' CORNER items, see (59-68).

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#### SPECIAL REQUEST

- (38) BR on women's rights: quotations wanted. When someone inquires about the BRS with a view to joining, we send what we call our "information package", consisting of a handful of pages that give various bits of information about the BRS and BR.

We have become aware of a conspicuous gap in the present package: nothing in it indicates that BR was one of the earliest champions of women's rights.

- \* If you know of any quotations from BR's writings — or any incidents in his life — that show this, please send it to the Newsletter (address on Page 1.)
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#### LOCAL CHAPTERS

- (39) Fresno. JACK PITT reports: "The local BRS has merged with The Philosophical Society here at the University (California State). The hope is that it will represent the community wing of the Society."
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#### NEWS ABOUT MEMBERS

- (40) DONG-IN BAE has been granted political asylum in West Germany, where he is studying for his doctorate. "I regard it as a shame that I have had to win the right of political asylum in a foreign country. It is painful that there are so many human beings 'living' under both tyrannies in Korea and that I have to remain here." Ideally, he says, he would like to be a free-world citizen, "though I am of course grateful to West Germany."

(41)

KOUJI TOMIMORI writes that he attended the Pugwash Symposium held in Kyoto, August 28-September 1. Speakers included Dr. S. Tomonaga, Prof. J. Rotblatt, Prof. W. Epstein, and Prof. T. Toyota. The speakers stressed the need of heeding Russell's and Einstein's advice, by getting rid of nuclear weapons. Kouji would be pleased to hear from other BRS members. (195 Dan, Akame-Chō/Nabari City, Mie-Ken/518-04 Japan.)

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## NEW MEMBERS

(42)

We are happy to welcome the following new members:

Elinor Ashkenazy/ 1435 Avenue 64/Pasadena, Ca. 91105  
 Dennis H. Auger/ St. Stephen Priory/Dover, Ma. 02030  
 Harry W. Clifford/275 Prospect St./ East Orange, N.J. 07017  
 Felix & Elixabeth De Cola/736 N. Martel Avenue/Hollywood, Ca. 90046  
 Lee & Freya De Cola/119 Park St./Newton, Ma. 02158

Samuel E. Dibble, Jr./1102 Gazin St./Houston, Tx. 77020  
 Joseph A. Franks/41 Smith St./ Irvington, N.J. 07111  
 Gregory & Susan Gargarian/807 Somerville #3/Somerville, Ma. 02143  
 Anthony W.(Andy) Hawks/97 Curtis St./ Somerville, Ma. 02144  
 Samuel Hopkins/2278 East 26th St./Brooklyn, N.Y. 11229

Alvin Hunter/Santa Rosa Junior College/Santa Rosa, Ca. 95401  
 Dr. Frank E. Johnson/1516 Lake St./ San Francisco, Ca. 94118  
 Richard J. Lorenz/2119 Cherry Bend Drive/ Houston, Tx. 77077  
 Mary A. McCallum/321 East 83rd St./New York, N.Y. 10028  
 Carol S. Mull/ 240 S. Chester Avenue/Indianapolis, In. 46201

Robert Nelson/ P.O.Box 1160/ Chula Vista, Ca. 92012  
 Richard R. Noriega, Jr./ 232 West 32nd St./Tucson, Az. 85713  
 Jerry A. Richards/ 628 N. 27th St./Allentown, Pa. 18104  
 Steve Simons/ 5902 W. Main/ Dothan, Al. 36301  
 John Sutcliffe/9, Naseby Avenue/Higher Blackley/Manchester M9 2JJ/ England

Kouji Tomimori/195 Dan, Akame-Chō/Nabari City, Mie-Ken/518-04 Japan  
 Herbert G. Vogt/29 Woodvale Road/Branford, Ct. 06405  
 James Williams/1310 Woodlawn Avenue/Pittsburgh, Pa. 15221  
 Dan Wray/2131 Cahuenga Blvd. #8/Hollywood, Ca. 90028  
 Bill Young/P.O. Box 612/Fresno, Ca. 93709

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(43)

NEW ADDRESSES

Fred W. Allendorf/ Genetisk Institut/Aarhus Universitet/8000 Aarhus C/Denmark  
Dong-In Bae/ 5 Koeln 41/Nassestr. 26/ West Germany  
Daniel T. McDonald III/317 Judson Hall/53 Washington Square South, New York, N.Y. 10012  
James E. McWilliams/ Box 34/ Holly Ridge, Ms. 38749  
Dario Quevedo/Math. Dept./U. of Los Andes/AP. Aero 4976/Bogota, Columbia

Glenna M. Stone/2199 Fort Dr./ Smyrna, Ga. 30080  
Katharine Tait/c/o Reischer/1300 N. Barton/Arlington, Va. 22201

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(44)

MEMBERSHIP ANALYSIS

Male/female ratio. 100 men and 22 women currently belong to the BRS (as of 9/8/75). That is, women constitute 18% of the membership. We expect the 18% figure to increase, especially if we can increase awareness of BR as an early champion of women's rights.

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BULLETIN BOARD

(45)

Autographed photo. Mr. Robert Y. Johnson, of Mexico, writes: "Back in 1931, when I was writing my thesis on Russell, I wrote to him asking for an autographed photo, which he kindly sent and which I still have in perfect condition. What value, if any, does this picture have? It is the size of a post card." Please send any suggestions to the Newsletter, for forwarding.

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QUESTIONS & ANSWERS

(46)

Hodge-podge. HERBERT A. STAHL writes: "BR was very critical about politicians and politics. In one of his books he concluded a paragraph or chapter with a harsh remark describing politics as a hopeless mess, an un-understandable and unfathomable hodge-podge of opinion, drives and goals, so that nobody is capable of predicting what the final outcome will be." He asks whether anyone can give the exact wording of this passage and/or tell where it appears.

\* Please reply to the Newsletter.

## CORRECTIONS

- (47) BRS Awards proposal. This is a minor correction to NL7-25, to set the record straight. It was the American Humanist Association — not The Humanist Association of Canada — that made the 1975 Humanist of the Year award to Betty Friedan and Dr. Henry Mergentaler, and that in previous years had made awards to Margaret Sanger, Brock Chisholm, Linus Pauling, Julian Huxley, Erich Fromm, Abraham Maslow, Benjamin Spock, and Buckminster Fuller. The New York Times had it wrong, and that's where we got it.
- (48) Andrew Ramsay's name was misspelled, when we gave his new address (NL7-36). Sorry.
- (49) Sample, not response. In NL7-12, speaking about the response to the questionnaire we had sent out (inquiring about courses on BR), we said, "...20% is a respectably large sample..." It was a mistake to have called it a sample; it was a response. The sample consisted mostly of institutions with more than 10,000 students. We polled all of them; the sample was 100% of these larger institutions. 20% of them responded.  
The corrected statement would read: "20% is a respectably large response, and we can take considerable satisfaction in the 83% figure."
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## SUPPLEMENTARY REMARKS

- (50) "Philosophy"(continued). On the question — Should "philosophy" be defined narrowly or broadly? (NL6-17, NL7-42, 43) — we notice that the Nobel committee favored the broad interpretation. It gave BR the prize in 1950 because he wrote about things that interested the ordinary citizen. As the Nobel Presentation says:

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.

- (51) "The Guardian". The Mayaguez item (NL7-28) said that the entire original article could be obtained from "The Guardian." We have since seen an ad for "The Guardian" which says that it "gives the Marxist viewpoint." The Marxist viewpoint is not necessarily wrong or mistaken in a particular instance; but Marxists have their own axe to grind. In future, when we pass along information that comes from a Marxist source, we will mention that fact (when we are aware of it.)

## RECOMMENDED READING

- (52) BOB DAVIS recommends: "for the more 'philosophical' of our members, 'Wittgenstein's Vienna' by Janik and Toulmin. It traces the intellectual/cultural climate of W's early years. I don't agree with much of the authors' opinions on Hapsburg Vienna or on BR, but it is an excellent exposition of the forces moulding W."  
Also: "Symbolic Logic" by Lewis & Langford. "It will attempt to teach me notation for pursuing BR." Available from Dept. of Science, Dover Publications, 180 Varick Street, New York, N.Y. 10014. They have a catalog of books on science and mathematics, including Rudolph Carnap's "Introduction to Symbolic Logic and its Applications," and Susanne K. Langer's "An Introduction to Symbolic Logic."
- (53) GARY SLEZAK recommends "Jumpers," a play by Tom Stoppard. Grove Press, Inc., 1972. Available in paperback, Evergreen Edition, \$1.95. "The play has several very amusing references to BR."
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## FINANCES

- (54) Foreign members, add \$5. We have begun to ask members and inquirers outside the USA and Canada to pay an extra \$5 when they pay dues. That's about what it costs to send Newsletters and other material by air (as printed matter.) Surface mail to foreign countries, including Mexico but not Canada, may take a month or more. We recently had a letter from England that came by ship and took a month. We have to use airmail to foreign countries.
- (55) Contributions. We thank the following members for their contributions: ASHKENAZY, BAE, BLACKWELL, DAVIS, LACKEY, McDONALD, READER, RUJA. It helps.
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## ABOUT OTHER ORGANIZATIONS

- (56) "75 Years of Rationalism," by Hector Hawton, originally appeared in "The New Humanist," published by the Rationalist Press Association (England), of which BR was at one time President. It was later reprinted in "The American Rationalist," which is where we saw it. We reprint it with RPA's kind permission. Mr. Hawton was Managing Director of RPA, 1953-71.

What is meant by Rationalism? If you consult a textbook of philosophy you will find that Rationalism is the name given to those metaphysical systems which claim to provide information about the nature of reality without recourse to the tiresome method of observation and experiment. I suppose Hegel is the supreme example of this type of Rationalist.

He argued on purely logical grounds that there could be no planet between Mars and Jupiter. Unfortunately for Hegel, astronomers discovered one the same year (1801) that he made his pronouncements. One recalls also those professors of Padua on whom Galileo poured such ridicule. He had seen the satellites of Jupiter and the mountains of the moon through his telescope, but the professors refused to look lest their beautiful theories should be killed by an ugly fact. They tried to conjure the stars out of the sky by logic as though by incantations, Galileo protested.

It is strange that the same word, Rationalism, should have come to be used in an opposite sense in the nineteenth century — namely as the antithesis of speculative metaphysics and reasoning a priori about nature. The founders of the Rationalist Press Association were not opposed to Reason, very much the contrary; what they were opposed to was doing science in an armchair. In short, they were representatives of the new age which was just dawning. Scientific enquiry was, of course, already some three centuries old, but the secularization of life and thought as a result of the new knowledge was only beginning. I am speaking now of the year 1899 when twelve men came together in a room of the Ethical Union at Surrey House on the Embankment and founded a publishing house. The almost Quixotic nature of the project may be judged from the fact that the new organisation was dedicated to the publication of unpopular books, and started without capital apart from the result of an appeal for 1000 pounds.

#### First non-fiction paperbacks

Evidently it is not only Christians who have a faith that can move mountains. Charles Albert Watts believed that the time was ripe for such an enterprise. The fruits of the 1870 Education Act could now be seen in a new, literate public, hungry for reading matter. By supplying them with a blend of sensationalism and entertainment Northcliffe started a veritable gold rush to Fleet Street. He would have found the idea of giving the masses unpopular books incomprehensible. But it was not the first time when books which seemed to have only a limited appeal, despite their excellence, hit the jackpot. This happened to three of the early productions of the RPA — Joseph McCabe's "Twelve Years in a Monastery," Ernst Haeckel's "The Riddle of the Universe," and T. H. Huxley's "Essays and Lectures." The extraordinary prescience of Charles Albert Watts is shown by more than one innovation far in advance of his time. The famous series of sixpenny reprints was a forerunner of the paperback revolution in publishing. Again, by returning to members of the RPA in the shape of publications the value of their annual subscriptions, Watts was the first to experiment with the idea of a book club. The subscription was fixed at the modest sum of five shillings. The RPA was thus able to bring scientific and freethought classics within the reach of the smallest purse — and they were often very small indeed at the turn of the century. But the RPA was never intended to be an elitist organisation. It was started to satisfy the hunger for knowledge of a largely self-educated public. The guide-lines were laid down in a document published in February 1899. Politics were to be avoided and every effort was to be made to meet the need for publications that would stimulate freedom of thought, popularize science, support a humanistic philosophy of life, separate morality from all theological conceptions, and encourage secular education.



### The first agnostics

Many people think that the RPA is primarily engaged in anti-religious propaganda. That is not strictly true, though it is not difficult to see how such an impression arose. Prominent in the early booklists were authors like T. H. Huxley, who coined the word, "Agnosticism", J. M. Robertson, who argued that Jesus never existed, and Joseph McCabe, an ex-monk whose attacks on the churches pulled no punches. Before even the RPA was founded, C.S. Watts had published "The Agnostic Annual", which became "The Rationalist Annual" and is now called "Question". The Religious Establishment was convinced that Rationalism was out to destroy religion. It was seen as a greater danger than Secularism because of its more moderate tone and the intellectual eminence of so many of its active supporters. Watts was well aware of the importance of the tone of voice adopted in the publications. He realised that for Rationalism to be influential it must eschew the brashness of the sort of street-corner atheist whom the church could safely ignore unless he had laid himself open to prosecution for blasphemy. One task of Rationalism was to make unbelief respectable. To do so it had to identify with science.

There was no doubt where the RPA was to stand. For although it had no official party line, it clearly stood for morals without religion. The concern to preserve moral standards of a fairly conventional kind was implied in the objects (objectives?) of the RPA. It was evident, too, from the preoccupation of Rationalists with secular education. Among the earliest publications were books for children on moral behaviour by F. J. Gould. No one, if we discount the rather decadent literary group who caused this really very earnest period to be called "the naughty nineties", imagined anything so bizarre as the "Permissive Society".

The fears of the religious apologists were well-founded. In the long run the decline of religion was bound to put in question certain traditional moral standards. With the advantage of hindsight we know that this has happened. Seventy years ago the smear was used to create prejudice against the RPA in very insidious yet practical ways. Clerical pressure continued to be applied to booksellers, discouraging them from displaying Rationalist books. To quote the Annual Report for 1912:

...the renters of certain bookstalls have been warned that the continued exposure of RPA publications would endanger the renewal of their tenancy; managers of large wholesale houses have declined to circulate our books except where ordered, on the ground that it would be inconsistent with their religious convictions; and numerous retail firms which have hitherto included RPA books in their lists have now withdrawn them. Pressure from clerical and other orthodox clients has been brought to bear on booksellers and in every direction, sometimes ineffectually but in most cases successfully.

To some extent this was off-set by supplying books direct to members. And when these underhand tactics were repeated thirty years later against "The Thinkers Library", the series was already so successful that the effect on sales was negligible. "The Thinkers Library" sold over three millions copies before its career was brought to an end by the aftermath of the Second World War.

### Castle Reith

You may feel that I have not yet given a plain answer to the question with which I began: What is Rationalism? A publishing house is not the same

as an "ism". Some distinction must be drawn between Rationalism as an ideology, and Rationalism as an organised movement. And although the RPA is mainly concerned with publishing, it is more like the SPCA or the Catholic Truth Society than an ordinary commercial publishing firm. Such firms do not publish unpopular books, nor do they live mainly on legacies and donations.

Although the main emphasis of the RPA has always been on the written word, it sponsored highly successful lectures on evolution. When broadcasting superseded lectures, and made it possible to reach an enormously bigger audience, several deputations from the RPA got as far as the corridors of the Kafka-like institutions, but not much further. It was not until the Reith regime came to an end that the BBC was more hospitable to Rationalists, though it preferred to call them Humanists.

(Lord Reith was Director-General of the BBC until 1938. In 1947, the BBC started an annual series of broadcast lectures, called the Reith Lectures. RR gave the first one, which was published in 1949 as "Authority and the Individual". Ed.)

#### Against arbitrary authority

Another activity which engaged the RPA was the campaign to give only secular instruction in State schools. Its first Declaration forwarded to the Board of Education was signed by George Meredith, Sir Frederick Harrison, Havelock Ellis, Israel Zangwell and J. Ramsey McDonald. Many years later, in 1941, when a coalition government was preparing a new education Bill, it was sadly evident that it would be useless to revive the campaign for secular education. It was decided instead to urge the more modest and constructive policy of treating the subject of religion in classrooms on non-partisan lines.

A full-time Education Officer was appointed to publicize the new approach. It certainly met the criticism that Rationalism is purely negative and only invested in denying the "truths" of religion. It is worth noting that the word religion does not appear in the legal objects of the RPA. Rationalism is defined as

the mental attitude which unreservedly accepts the supremacy of reason and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions or authority.

I do not think there was any doubt in 1899 about where to look for the most glaring instances of arbitrary authority. The Pope had recently announced that he was infallible, and the Anglican Church, although shaken by defections, had not yet lost its arrogant self-confidence. Today the phraseology of the definition admittedly looks dated, but no one has propounded an acceptable alternative. "The supremacy of reason" has been derided by some critics, for whom it conjures up the extravagant gestures of the French Revolutionaries who enthroned the goddess of Reason in the Cathedral of Notre Dame.

This was not what the Founding Fathers had in mind, we may be sure, but their concept of Rationalism derived nevertheless from the eighteenth century Enlightenment, when the dogmas of the Church were subjected to the acids of criticism. Voltaire, Condorcet, Bayle, Diderot were Rationalists in the modern sense.

The strand of Rationalism can be traced through the Philosophical Radicals, and Utilitarians. Bentham, Godwin and Mill were heirs of the

French philosophes. They believed that only by the application of rational methods to human problems was it possible to build a better society.

Now although science is not explicitly mentioned in the formal definition of Rationalism I have quoted, it is obvious that the RPA arose from the upsurge of scientific discovery in many different fields. It was a spin-off of the Scientific Revolution which continued at accelerating pace deep into the present century. Indeed the attitude of mind which Rationalism promotes is what made science possible. For what is really meant by "Reason" in this context is scientific method.

### Literature and science

Rationalists are sometimes accused of "scientism", a pejorative term meaning a belief that science can solve all problems and that human progress is inevitable. I don't know of any scientists who take this naive view. We don't have to believe in Original Sin to recognize that civilisation is a thin and precarious crust built over latent savagery. Reason is a late development of evolution, as Darwin and Freud have shown. But can anyone deny that the world would be a better place if people behaved more reasonably? I am afraid that the answer is that some people can and do deny just that. Since the last war there has been a cult of irrationalism both in religion and in some schools of philosophy. Rationalism is thought to be cold, untouched by emotion, insensitive to poetry and music. Yeats drew this caricature of a Rationalist when he wrote scornfully of:

A levelling, rancorous, rational sort of mind  
That never looked out of the eye of a saint  
or out of a drunkard's eye.

And before Yeats, the stereotype was vividly fixed by Wordsworth in the image of a scientist "peeping and botanizing on his mother's grave", or "We murder to dissect." I suppose Darwin's lament that his appreciation of poetry and music had become atrophied gave a certain plausibility to the charge. But it is a travesty. We must not confuse the irrational with the non-rational. It would certainly be irrational to try to stifle these vital and necessary elements in our nature. As Whitehead puts it, "If man cannot live on bread alone, still less can he live on disinfectants."

The founders of the RPA would have agreed. A glance at an early list of supporters shows that literature and the arts were represented from the beginning: Emile Zola, Eden Philpotts, Arnold Bennett, George Meredith, H. G. Wells, Somerset Maugham, among the writers, Bjornson, the Norwegian dramatist, William Archer, the translator of Ibsen, Ernest Newman, the musical critic and biographer of Wagner. As for our late President, Bertrand Russell, his emotional life was not exactly inhibited by his devotion to mathematical logic. It was Russell who called a completely rational man "that inhuman monster". He must have been thinking of James Mill.

When I say that Rationalism is synonymous with a scientific outlook, I am not making the absurd suggestion that there is a single philosophical system to which all scientists and therefore all Rationalists must subscribe. Again, if you glance at the list of Honorary Associates of the RPA, you will see that some are agnostics, some atheists, others pragmatists or dialectical materialists or logical positivists. There are also representatives of different political parties — Liberal, Conservative, Socialist and Communist. What they have in common is a commitment to rational enquiry in matters of belief and an opposition to irrationalism in all its forms — to thinking with the blood, like

Hitler, through the solarplexus with D. H. Lawrence, through blind faith with Kierkegaard.

So Rationalists find their bond of unity in the search rather than in the answers. They are always ready to judge in accordance with the evidence and to follow an argument through, no matter how unpalatable the conclusions. This is the attitude of mind, the rational temper, which distinguishes Rationalism from those ideologies which require adherence to a set of unsupported dogmas. It was not invented by the RPA. Although it gave rise to scientific knowledge, a similar approach existed in the minds of a few gifted individuals long before the Scientific Age dawned. In the sixth century BC something which I can only call a mutation in human thought occurred in a few communities as far apart as Greece and China. Men (Confucius was one of them) began to ask questions about the world and the meaning of life, and instead of accepting what the priests had told them, they used their reason. They began to think for themselves.

Let me quote Max Weber:

In the sense of the absence of all metaphysics, and almost all residues of religious anchorage, Confucianism is Rationalist to such a far-going extent that it stands at the extreme boundary of what one might possibly call a religious ethic. At the same time Confucianism is more rationalist and sober, in the sense of the absence and the rejection of all non-utilitarian yardsticks, than any other ethical system, with the possible exception of Jeremy Bentham's.

And to quote an authority on ancient China, Professor H. G. Creel:

A great many men have been willing that people should govern themselves, but relatively few philosophers have been willing to trust men in general to think for themselves — unless, that is, they think along the line that the philosopher graciously points out for their own good. Confucius was not only willing that men should think for themselves; he insisted upon it. He was willing to teach them how to think, but the answers they must find for themselves. He frankly admitted that he himself did not know the truth, but only the way to look for it.

I can think of no better description of Rationalism, but if it seems far fetched to trace it an ancient China, there is no doubt that Confucianism influenced the philosophers of the Enlightenment and so indirectly fertilized the free-thought movement in the nineteenth century.

Since World War II the intellectual climate has undergone a complete change. As the process of secularisation gathered strength, the needs which organised Rationalism once satisfied were less pressing. Loss of interest in religion meant that there was no longer the same interest in irreligion. Rationalism seemed to be the victim of its success. It was at this stage that I joined the RPA as editor. I must confess that I felt at times that like little Britain we had lost an empire and not yet found a role.

Another problem was the virtual disappearance of the self-educated man — the public on which the RPA mainly relied in its beginning. Facilities for higher education are available today which did not exist until long after the RPA was formed. A number of publishers have now followed Penguin into the serious paperback market. Many paperbacks cost a pound or more — very different from the RPA sixpenny reprints, and indicative of the tremendous social change that has taken place.

No movement can hope to succeed that is not allied to the social forces of the time. When these change, you must either adjust to the new situation or perish. The RPA has shown considerable powers of adaptation.

When for some reason that is not clear to me, Rationalists and Free-thinkers were almost invariably referred to by their opponents and on the BBC as "Humanists", the RPA decided to change the title of its monthly journal from "The Literary Guide" — which was no longer an accurate description of the contents — to "The Humanist". When I retired, it was changed again to "The New Humanist". An even more significant move was to sponsor jointly with the Ethical Union a new organisation called the British Humanist Association. The partnership had to come to an end when the Ethical Union lost its charitable status — a fate which has now overtaken the RPA.

In my own view the problems created by the decline of religion are still with us, but they should now fall into second place in the RPA's area of concern. The first place should be occupied by the concrete problems created by the advance of science. The population explosion is the outcome of medicine's success in death control. The depletion of the world's resources and the pollution of the environment are consequences of the abuse of technology. Automation and computerization are responsible for a second Industrial Revolution. These are some of the urgent issues that face us in the second half of the twentieth century and which did not exist when the RPA was founded. By concentrating attention on the anxieties which trouble people today, young and old, I believe the RPA would display once more that power to adapt in a changing world which is necessary for survival.

## ADDENDA

- (57) "My Father, Bertrand Russell," by Katharine Tait, is due to come out November 10th. "They have put a horrid picture of me on the back," says Kate, "but otherwise it looks all right." Harcourt Brace Jovanovich has sent out 800 review copies (which to our untutored ears sounds like a lot), and we can expect to be seeing reviews — and perhaps Kate herself on TV interviews — in the near future.
- (58) Publicity. The BRS name will get a free ride on Kate's book (57). It is mentioned on the back flap of the dust cover. This will place the BRS name before its largest audience to date.
- (59) Abstracts of program papers, the 3 that are to be read at the BRS session at APA on 12/28/75, are to be found in (66,67,68).
- (60) Interchange is a new feature of the Newsletter. We will print abstracts of papers (on BR) that are available on request, from their authors.  
\* Philosophers are invited to send abstracts, for possible future insertion in the Newsletter, to Dr. Edwin E. Hopkins, Chairman, Philosophers Committee, The Bertrand Russell Society, Inc., 352 S. Drew Street, Baltimore, Md. 21224. Here are 2 Interchange abstracts:
- (61) "Russellian Fiction and Russelian Philosophy." Russell's fiction has received little attention, particularly from philosophers. William Gass provides a philosophical means of viewing fiction, viz., the novel as a philosophical construction. Russell's fiction is found to be a curious blend of Russellian and non-Russellian philosophy. Russell's character development

and almost complete disregard for metaphor are criticized. Russell is shown failing to keep the reader imprisoned in the novel and wanting to say something about the "real-world." His fictional output is seen to mark a transitional period in his ethical philosophy. This is particularly evident in his later fictional works. In these works Russell is shown to be constructing a world in which ethical feeling and moral reasoning can be reconciled. It is claimed that it is in fiction that Russell fantasizes a rational foundation for ethics.

Thomas W. Simon, Dept. of Philosophy, U. of Florida, Gainesville, Fl. 32611

(62)

"Russell, McTaggart, and 'I!'" McTaggart borrowed one of his most crucial arguments — the argument through which he tries to show that there is immediate acquaintance with selfhood — from Russell. Russell, meanwhile, had abandoned the "borrowed" position but he returned to the questions involved a number of times and reviewed them at length in Human Knowledge, Its Scope and Limits. I argue that the original argument can be reconstructed so that it remains interesting, that Russell's later discussions introduce new issues whose implications are not fully explored, and that, when they have been restored, something remains which may serve McTaggart's position while not conflicting in important ways with Russell's basic aims in Human Knowledge.

Leslie Armour, Dept. of Philosophy, Cleveland State U., Cleveland, Oh. 44115

(63)

"Small is Beautiful: Economics As If People Mattered," by E. F. Schumacher (Harper & Row, paperback) — a new book that seems to be having considerable impact — is entirely in harmony with George Sessions' position on the environment (35), as the following quote indicates:

The arising of this error (the error of thinking that "the problem of production" has been solved), so egregious and so firmly rooted, is closely connected with the philosophical, not to say religious, changes during the last three or four centuries in man's attitude to nature. I should perhaps say: western man's attitude to nature, but since the whole world is now in a process of westernisation, the more generalised statement appears to be justified. Modern man does not experience himself as a part of nature but as an outside force destined to dominate and conquer it. He even talks of the battle with nature, forgetting that, if he won the battle, he would find himself on the losing side.

(64)

Russell-Trotsky dialog. We noticed this classified ad in "The New York Review of Books" of October 16, 1975:

WOULD WELCOME COLLABORATOR for projected Russell-Trotsky Dialogue on Revolution. Must know Russell or Trotsky or Russian or mathematical logic. Young, independent scholar from Pacific Northwest preferred (not essential) for personal get-together. Box 11202, Classified Dept., New York Review of Books, 250 West 57th Street, New York, N.Y. 10019

(64.5)

Index, Part 2: "My Father, Bertrand Russell" (57). Publicity (58). Abstracts (59). Interchange (60): Simon (61), Armour (62). "Small Is Beautiful" (63). Russell-Trotsky, ad (64). BRS/APA Program (65). Abstracts: Loux (66), Ulrich (67), Johnsen (68). Hiroshima Day Address (69). Annual Meeting Mailing Page (70).

(65)

Program  
of  
THE BERTRAND RUSSELL SOCIETY, INC.

at the December 1975 meeting  
of the Eastern Division of  
THE AMERICAN PHILOSOPHICAL ASSOCIATION

Time: December 28, 1975, 10 A.M. to 1 P.M. (Sunday)

Place: The Statler Hilton Hotel, New York City  
(7th Avenue at 33rd Street)

I. THE IDENTITY OF INDISCERNIBLES AND RUSSELL'S LATER THEORY OF  
SUBSTANCE. Michael J. Loux, University of Notre Dame

Commentator: Douglas Lackey, Baruch College, CUNY

II. WHAT IS RUSSELL'S THEORY OF DENOTING? William Ulrich, University  
of California, Irvine

Commentator: Justin Lieber, Lehman College, CUNY

III. RUSSELL AND LATTER DAY INDUCTIVE THEORY. Bredo C. Johnsen  
University of Houston

Commentator: Howard Kahane, Baruch College, CUNY

Chairman: Edwin E. Hopkins\*

\* \* \* \* \*

A fourth paper -- THE TRANSFORMATION OF INTENSIONAL FUNCTIONS TO EXTENSIONAL  
FUNCTIONS AS IN \*20 OF THE PRINCIPIA MATHEMATICA -- will not be read or  
commented on at today's meeting. However, its author, Joseph Bevando,  
Graduate Center, CUNY, is present and is available, in case those who wrote  
and obtained a copy of it wish to discuss it with him.

\*Not presently employed in philosophy; teaching mathematics

Abstracts of papers to be read at the BRS/APA meeting of 12/28/75:

- (66) Michael J. Loux, The Identity of Indiscernibles and Russell's Later Theory of Substance.  
 In "On the Relations of Universals and Particulars," Russell contends that the "bundle" theory of substance is false. The argument presented there is that while the Identity of Indiscernibles is false, the "bundle" theory presupposes its truth. In Inquiry into Meaning and Truth, where Russell himself develops a "bundle" theory of substance, he attempts to answer the objection posed in the earlier work. After examining the reply of the later Russell, I argue that it is unsuccessful in meeting the early Russell's criticism of the "bundle" theory.
- (67) William Ulrich, What is Russell's Theory of Denoting?  
 It is argued here that the usual understanding of the Theory of Descriptions, exemplified by David Kaplan's paper "What is Russell's Theory of Descriptions?" mistakenly takes the theory to imply that definite descriptions are not singular terms. The author defends the view that, according to Russell's formulation of the theory in "On Denoting," definite descriptions are singular terms, given the normal understanding of that concept, even though they are also held by Russell to be "incomplete symbols." Further, it is argued that Russell was not interested solely in the semantical question of giving an account of the truth conditions of sentences containing definite descriptions, but was also interested in such epistemological questions as what are the "objects of belief" and what are beliefs "about." Russell's account of denoting was, in part, intended to answer such questions. The notion of denoting plays no part in Russell's later views, eg., in the Logical Atomism period, so the thesis defended here applies only to his early formulations of the theory, but it is argued that Russell's early concerns are of more contemporary interest than the purer version of the theory he later held. Some of the implications of the early view for issues of contemporary interest, such as the problem of "quantifying in," are sketched.
- (68) Bredo C. Johnsen, Russell and Latter Day Inductive Theory.  
 It is the received view of Russell's Human Knowledge that it advances a postulational theory of the justification of induction. But there is far more afoot than this; in particular, Russell also held that the problem of induction is not to justify inductive inferences, but rather to define the notion of validity for induction. However, in spite of having clearly stated this problem, Russell never offers his (promised) solution. I formulate a solution in terms of concepts central to Russell's view of knowledge, and show how closely related this proposal is to certain views of Quine. The paper closes with an attempt to state sharply the real issue between Russell/Quine and Goodman on the theory of induction.



Glide Memorial Church  
Ellis & Taylor, San Francisco  
Hiroshima Day, August 6, 1975

(69) NUCLEAR POWER MEANS ATOMIC BOMBS AND RADIOACTIVE GARBAGE

J. B. Neilands, Professor of Biochemistry  
University of California, Berkeley, CA 94720  
and Chairperson, Committee on Science  
Bertrand Russell Society

The proliferation of nuclear weapons is inextricably associated with the development and worldwide dissemination of nuclear electric generators. In addition, the latter will burden the earth with an inventory of radioactive wastes which will contaminate the planet in perpetuity.

The US should take the lead in renouncing and phasing out nuclear power. Instead, we should turn to the sun, a fusion reactor safely installed 93,000,000 miles away in space. Life originated in the presence of the sun and is dependent on this source of energy. Solar energy is thus the only way out of the energy crisis that can be guaranteed to be non-polluting. At the same time, the solar economy will promote peace by displacing the stuff of which nuclear bombs are made.

The six nuclear equipment exporting nations, US, Canada, Britain, France, USSR and West Germany, will soon be joined by Japan and Italy. France has been negotiating with South Korea, Pakistan and Argentina for the sale of nuclear fuel reprocessing plants. Discussions have been underway between West Germany and Brazil for the establishment of a complete nuclear facility in the latter country. We now have about 220 nuclear plants operational or on order in the US and there are approximately 275 power reactors planned in 26 countries. It has been estimated that in 20 years the fissionable material in foreign transit will suffice to make 20,000 bombs. In only five years the world will have accumulated 770,000 lbs. of plutonium and the annual production of this element will be running at 40,000 lbs.

We recall that India derived her bomb from a nuclear reactor acquired from Canada.

Plutonium is the preferred raw material for fabrication of nuclear weapons. It is also the most toxic inorganic substance known to man. The lethal dose of Pu-239 is of the order of a microgram, which is to say that there are potentially 5,000,000 mortal doses in a quantity equal to the weight of a 5¢ piece. It dissipates its radioactivity slowly and is only half decayed after 24,000 years. Even if containment is 99.99% effective, hundreds of thousands of additional cases of radiation induced diseases, such as cancer and leukemia, will result from the nuclear power industry.

The US government is aware of the problems of sabotage, terrorism, blackmail, and clandestine development of weapons associated with nuclear fission power plants and hopes to rely on inspection, accounting, monitoring, special seals, and so forth. These methods are doomed to failure. Virtually no attention has been paid to the chronic hazard presented by the ashes of the nuclear process.

In conclusion, nuclear power is seen as an unacceptable risk. It is an inherently intractable technology that cannot be made palatable by treaties and so-called safeguards. The only long range solution to the energy problem is to get on with the business of harnessing solar energy while coupling this to a program of stringent conservation of energy.

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ANNUAL MEETING MAILING PAGE

Please mail this page if you plan to attend the Meeting in December 1975.

\* \* \* \* \*

1) When do you expect to arrive at the Hotel Tudor?

(a) date \_\_\_\_\_  
(b) hour \_\_\_\_\_

2) Have you any suggestions for the agenda?

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\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3) If you wish to nominate candidates for director, please name them here:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Your name \_\_\_\_\_ date \_\_\_\_\_

Your address \_\_\_\_\_  
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