

NEWSLETTER #15
August 1977

- (1) Medvedev to speak(5). Mortimer Adler includes BR (10). Brother Frank on Bertie (11). The Terkel interview (12,44). Graham Whettam on his symphony (14, 46). 62 dissertations (16). Spokesman books for sale (27). More BR films acquired (33). Time to vote (40,49). Volunteer needed (41). The index is at the end (48). An asterisk in the left column indicates a request or an offer to lend.
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REPORTS FROM OFFICERS

- (2) Chairman Peter G. Cranford reports:

The position of Board Chairman remains a nominal one. It is likely best to let it define itself ostensibly over a period of time. Its eventual position will no doubt be to note the overview and guide policy.

As things have developed with us since the founding, the best work of the society is done by individuals with the following characteristics:

1. Russell has had a big impact on their lives and they are knowledgeable about him.
2. They have a high degree of altruism.
3. Their work demonstrates a high degree of competency.
4. They all think and write well.
5. They work effectively as "one-man committees".
6. They are all volunteers.

To strengthen the society, I think that the governing board should be composed primarily of members who have the above qualities. Board members who are not able to actively work in spreading ideas but have unique contributions to make should be in special categories -- honorary, sponsors, etc. Potentially strong board members are difficult to spot in advance. I expect they will surface on their own -- first by volunteering and second by performance. The number of working board members probably should be increased.

Since our purpose is to spread Russell's ideas, they should be spread at first to our own members -- who often are looking to the working members for leadership. For this, we need three pamphlets: "What We Believe", "What Russell Can Do For You", and "What You Can Do For The Bertrand Russell Society". We need to educate our own members if the only thing we do is to provide them with various reading lists. It occurred to me that the simplest thing an individual or group could do is to purchase a Russell film of their own and show it widely in their commu-

nity. I did a similar thing during the war in educating groups as to certain threats posed by yellow fever. I reached very large numbers of people with minimum effort on their part and mine. A Russell film followed by a question and answer period would be just as effective.

I am planning to do some rather direct spreading of ideas this year by purchasing the Russell film on happiness and showing it on request to those interested. A contribution might be solicited.

Although we attract some by our slogan, "The good life is inspired by love and guided by knowledge", another motivator is more effective. Russell was ultimately concerned with the survival of humanity. There is no greater motivator than survival. This incidentally is what makes the churches tick. They offer survival after death. This is an offer difficult to refuse but we can match it with survival before death plus "survival" after death of the kind advocated by Russell.

Another thing that members can do when they write or give talks is to use the ideas of Russell where they seem appropriate. I have done this both with small groups and on a national scale. Persistent legitimate name and idea dropping will in time grow in an exponential manner providing the ideas are sound. There is no one to do this but us. Incidentally, wherever I have mentioned "compossibility" to the very intelligent it has created a great deal of interest. This sort of propogandizing is done very well by the Seventh Day Adventists. I think that we will find that many church methods have utility for us.

I think we need a "one-man committee" to get us started in a small way in the publishing business. The Rationalist Press, Albert Ellis, church groups, etc. do this with profit. I think that Bob Davis suggested sometime ago that small books a la Haldeman-Julius might be the way to begin.

A serious weakness in the organization is that we have not yet begun to establish an applied philosophy. Everything considered, I cannot think of a greater applied philosopher than Bertrand Russell. A rather lengthy manifesto for this non-existent discipline could easily be put together from his writings and his activity.

The society can become very influential if it is able to do the following:

The society must develop a strong compossible situation with its own members. It must be profitable for each member to belong to the society and it must be profitable for us to have them as members. I do not think that the organization should be faulted so far for not having done this better. We have been too weak to do anything but grow. All that we have been able to offer members is some satisfaction of their herd instincts -- i.e., to belong to a group that is interested in an altruism of the sort demonstrated by Russell. We also have been sought out by those lost in the philosophical jungle who are looking for a rational meaning in life.

The society will grow in a limitless fashion if it learns how to make money. This is an absolute necessity. I think therefore that as soon as possible the newsletter must be made

to pay for itself and that all funds given away should be given on an indefinite loan/contribution basis. All that this would mean is that all applying for a travel grant would make a commitment to repay the money when they can comfortably do so. They could have the choice of repaying it as a minimal interest loan or as a tax deductible contribution to the society. This would not be a legal obligation. It would simply be an unenforceable moral obligation. This should work two ways. Members, particularly students, who are having extreme hardship (and we have some) should be assisted with dues, etc. out of a fund set up for this purpose.

In making money, we should capitalize on methods that have proven successful. Albert Ellis has generously spelled this out for us. He is a splendid promoter -- the best I know in psychology. If he lives to be 97, his total literary and financial output will rival Russell's -- if it doesn't already. If he ever retires we should draft him as finance chairman.

Since so much depends on finances, the time has come to get a good money raiser. The job can be made compossible simply by paying someone to do it. But we don't have the money! In the early days of television there was a similar problem. There were no programs because there were no television sets to receive them. There were no TV sets because there were no programs. However, as with TV, we can do it if we simply make a start...as we have done with the film library.

We have concerned ourselves with awards for others. I think that it would be wiser to give awards to each other. The only payment the society can make for meritorious work is by recognition. As a starter, I propose that the board give annual rewards for various forms of achievement. This increases compossibility.

(3) President Bob Davis reports:

Instead of presenting a formal President's Report in this issue, we note that the following items were initiated by Bob: Whettam's Symphony (14,46), new honorary member (24), Spokesman Books (27), Lamont speech (22,43), Earl Russell's maiden speech (23,45).

(4) Treasurer Steve Reinhardt reports:

Balance on hand (3/31/77).....	1850.82	
Income: 18 new members.....	164.73	
30 renewals.....	367.93	
Total dues	532.66	
Contributions.....	891.00	
	<u>1423.66</u>	
		<u>1423.66</u>
		3274.48

Carried forward.....	3274.48
Expenditures: Information & Membership	
Committees.....	932.30
"Russell" subscriptions.....	213.50
Toward film purchase.....	250.00
	<u>1395.80</u>
Balance on hand (6/30/77).....	<u>1878.68</u>

REPORTS FROM COMMITTEES

Science Committee (Joe Neilands, Chairperson):

- (5) The Committee has invited Dr. Zhores A. Medvedev to lecture at Berkeley, and he has accepted. Tentative date: November 22. Subject: Environmental problems in the USSR. In his letter of acceptance, Dr. Medvedev writes: "I have studied very seriously the aspects of radioactive contaminations of environment in the USSR."
- (6) "I'm interested in having the BRS Science Committee approach professional science societies on the matter of setting up a world-wide short-wave transmission network for communication of both research results and social concerns among scientists. I have floated the idea around a little and it's not entirely crazy," says Joe.

Information Committee (Lee Eisler, Chairperson):

- (7) The BRS is testing ads in ATLAS and in HUMAN BEHAVIOR. We'll report the results in a future Newsletter.
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BY BERTRAND RUSSELL

- (8) "The Faith of a Humanist"(continued). Last issue we printed this essay (NL14-14), with BOB DAVIS's comment that it had not been printed in any book he knew of. Well, KEN BLACKWELL and HARRY RUJA are preparing a complete bibliography of BR's writings, and Ken sent us the record telling how this essay originated and where it has been published. It is interesting not only in itself, but as a foretaste of what the Blackwell & Ruja complete bibliography will be like. Here it is:

The faith of a rationalist. Listener, Lon., 37 (29 May 1947), 826, 828. Broadcast 20 May 1947 in a series of talks on "What I believe". Reprinted without title in A.D. ^tRichie et al., What I Believe (London: Porcupine Press, 1948); as The Faith of a Rationalist / No Supernatural Reasons Are Needed to Make Men Kind (Girard, Kan.: Haldeman-Julius, B-638, 1947), pp.3-5; The Faith of a Rationalist (London: Watts, n.d., 12pp. [idem., London: Published for the Rationalist Press Association Ltd by Barrie & Rockcliff, n.d., 12pp.]); with Russell approving the change, as The Faith of a Humanist (Toronto: The Humanist Guild of the University of Toronto, [1960], 8pp.); The Faith of a Humanist (Yellow Springs, Ohio: American Humanist Association, n.d., AHA Publication No. 205 [Leaflet Series], 12pp.); as "The faith of a humanist", Humanist Anthology, ed. Margaret Knight (London: Barrie & Rockcliff, 1961); Atheism (A). MS is titled "What I Believe"; TS. BBC script.

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It is JOHN TOBIN who brought "The Faith of a Humanist" to our attention originally. He had sent it to BOB DAVIS, who sent it to us. John tells why he thinks the BRS should publish it in pamphlet form:

I consider it an explicit, simple and succinct statement describing a humanistic orientation towards life, without being "philosophical".

I have given copies of it to many people.

Kai Neilson in his article, "The Resurgence of Fundamentalism" (The Humanist, May/June 1977), says, "There is a gap — indeed a widening gap — between intellectuals and plain folks, and it is perhaps nowhere more evident than in their reaction to religion."

I agree, and consider "The Faith of a Humanist" to be just the kind of thing that is needed. It is something that "plain folks" can understand.

ABOUT BR'S WRITINGS

(10)

Mortimer Adler, a man known to be very choosy about books — he chose the books in the collection, "Great Books of the Western World" — has been doing some more choosing. This time he concentrates on books of the

20th Century, and has chosen 95 of "lasting significance." 3 of them are by ER: "Introduction to Mathematical Philosophy", "The Problems of Philosophy", and "Proposed Roads to Freedom".

* For the full story, including the list of the 95 "best books", as it appeared in the Chicago Tribune, May 22, 1977, write the BRS Library, c/o Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641. (Thanks, DON.)

ABOUT BERTRAND RUSSELL

(11) A brotherly view, as reported by DON JACKANICZ:

During my trip to the Russell Archives in June, 1977 I had a rare chance to skim through (not enough time to have read) My Life and Adventures, the autobiography of Bertrand's brother, Frank. This book of over 300 pages, surprisingly at least to me, mentions Bertrand Russell only a few time and chiefly so concerning his very early years. Frank Russell's life was a full one in its own way, yet the lack of more substantial material concerning his brother raises a few questions. Should anyone know more about the relations between the two brothers which might help to explain this minimal treatment, would he or she please let me know?

The following excerpts from MLAA give an impression of Frank Russell's style while confirming information we have received from other sources:

My brother on the other hand is a Russell in appearance, physique, artistic qualities, but certainly not ineffective, although perhaps with a touch of the Russell instability. [p. 9.]

We always had German nurses and governesses, and in those days I knew German as well as English. My brother knew German before he knew English. [p. 17.]

[At Pembroke Lodge] Bertie, whom they caught younger [than I] and who was more amenable, did enjoy the full benefits of a home education in the atmosphere of love, with the result that till he went to Cambridge he was an unendurable little prig. [p. 38.]

Aug 9 [1883] I gave Bertie his first lesson in Euclid this afternoon--he is sure to prove a credit to his teacher. He did very well indeed, and we got half through the Definitions.

Sept 7 [1883] Bertie successfully mastered the Pons Asinorum this evening, and in fact did it very well. [This and the preceding paragraph are from F. R.'s journal; p. 101.]

(12) Studs Terkel talked with BR in a 1972 radio interview. We reproduce it on Page 27 from Terkel's latest book, "Talking to Myself" (Pantheon Books, 1977), pp.64-68.

(13) Burke's Peerage, London, 1967, contains the following:

RUSSELL.



The 3rd Earl Russell (Bertrand Arthur William Russell, O.M.), of Kingston Russell, Dorset, and Viscount Amberley, of Amberley, co. Gloucester, and of Ardsalla, Meath, F.R.S., *educ.* Trin. Coll. Camb. (B.A., 7th Wrangler 1893, 1st. cl. Moral Science 1894, Fell. 1895, M.A. 1897), Dr. *honoris causa*, Univ. of Aix-Marseilles, 1949; hon. Assoc. Nat. Inst. of Arts and Letters (U.S.A.) 1953; apptd. Fell. and Lect. Trin. Coll. Camb. 1944, author of *German Social Democracy, Philosophy of Leibniz, Philosophical Essays*, etc., Nobel Prize for Literature 1950; received O.M. 1949; b. 18 May, 1872; s. his brother as 3rd Earl 1931; m. 1stly, 13 Dec. 1894 (m. diss. by div. 1921), Alys Whitall Pearsall (d. 21 Jan. 1951), dau. of Robert Pearsall Smith, of Friday's Hill, Haslemere, Surrey. He m. 2ndly, 27 Sept. 1921 (m. diss. by div. 1935), Dora Winifred, M.B.E., dau. of late Sir Frederick Black, K.C.B., and has issue,

1. JOHN CONRAD, Viscount Amberley, served as Sub-Lieut. R.N. on British Admiralty Delegation in Washington (*Corn Vol, Porthcurno, nr. Penzance, Cornwall*), b. 16 Nov. 1921, *educ.* Dartington Hall Sch., and California and Harvard Univs.; m. 28 Aug. 1946 (m. diss. by div. 1955), Susan Doniphan, dau. of late Nicholas Vachel Lindsay, American poet, and has issue,

1. Sarah Elizabeth, b. 1946.

2. Lucy Catherine, b. 1948.

1. Katharine Jane, b. 29 Dec. 1923, m. 1948, Rev. Charles William Stuart Tait (*St. Andrews, Wellesley, Mass., U.S.A.*), son of Charles Herman Avis Tait, of Boston, Mass., and has issue,

1. David Alexander, b. 1951.

2. Jonathan Francis, b. 1955.

3. Andrew Michael Philip, b. 1961.

1. Anne Elizabeth, b. 1953.

2. Harriet Ruth, b. 8 July, 1930; m.

He m. 3rdly, 18 Jan. 1936 (m. diss. by div. 1952), Patricia Helen, dau. of Harry Evelyn Spence, and by her has issue,

2. Conrad Sebastian Robert (110, *Goldhurst Terrace, N.W.6*), b. 15 April, 1937, *educ.* Eton, and Merion Coll. Ox., m. 1962, Elizabeth Franklin, eldest dau. of H. Sanders, of 9, Victoria Road, Harborne, Birmingham.

He m. 4thly, 15 Dec. 1952, Edith, dau. of Edward Bronson Finch, of New York.

Lineage—THE RT. HON. LORD JOHN RUSSELL, 1st Earl Russell, P.C., K.G., G.C.M.G., *educ.* Westminster and Edin. Univ., b. 18 Aug. 1792, 3rd son of 6th Duke of Bedford (by his wife Georgiana Elizabeth, dau. of 4th Viscount Torrington); m. 1stly, 11 April, 1835, Adelaide

(d. 1 Nov. 1838), widow of 2nd Baron Ribblesdale, and dau. of Thomas Lister, of Armitage Park, and had issue,

1. Georgiana Adelaide, m. 15 Aug. 1867, Archibald Peel, D.L., of Westlea, Broxbourne, Herts, 3rd son of Rt. Hon. Jonathan Peel, M.P., and d. 25 Sept. 1922, leaving issue (see PEEL, E.). He d. 9 Aug. 1910.

2. Victoria, m. 16 April, 1861, Rev. Henry Montagu Villiers, Preb. of St. Paul's, elder son of Rt. Rev. Hon. Henry Montagu Villiers, Bishop of Durham, and d. 9 May, 1880, leaving issue (see CLARENDON, E.). He d. 9 Sept. 1908.

His Lordship m. 2ndly, 20 July, 1841, Lady Frances Anna Maria Elliot (d. 17 Jan. 1893), dau. of 2nd Earl of Minto, and by her had issue,

1. JOHN, Viscount Amberley, M.P. for Nottingham, b. 10 Dec. 1842; m. 8 Nov. 1864, Katharine Louisa (d. 28 June, 1874), dau. of 2nd Baron Stanley of Alderley, and d. 9 Jan. 1876, having had issue,

1. JOHN FRANCIS STANLEY, 2nd Earl.

2. BERTRAND ARTHUR WILLIAM, 3rd and present Earl.

1. Rachel Lucretia, b. 2 March, 1868; d. 3 July, 1874.

2. George Gilbert William, B.A. Camb, Lieut. 9th Lancers, b. 14 April, 1848; d. 27 Jan. 1933.

3. Francis Albert Rollo, M.A. Oxford, F.R. Met. Soc., b. 11 July, 1849; m. 1stly, 21 April, 1865, Alice Sophia (d. 12 May, 1886), dau. of Thomas Spragging Godfrey, of Balderton Hall, Notts, and had issue,

1. Arthur John Godfrey, B.A. Balliol Coll. Oxford, b. 11 March, 1886; m. 3 Sept. 1914, Elida (*Tree Top, Farham Lane, Haslemere, Surrey*), dau. of late William Foster, and d.s.p. 9 March, 1943.

He m. 2ndly, 28 April, 1891, Gertrude Ellen Cornelia (d. 28 Oct. 1942), eldest dau. of Henry Joachim, of Hightland, Haslemere, and d. 30 March, 1914, having by her had issue,

2. John Albert, M.C., Capt. 2nd S. Staffs Regt., served in World War I 1914-18 (wounded), b. 8 Oct. 1895; m. 1928, Alice Ives, and d.s.p. 12 April, 1931.

1. Margaret Frances, b. 15 May, 1894; m. 18 Dec. 1918, Edward Mayow Hastings Lloyd, C.B., C.M.G. (*Tillythorpe Reg. House, Hopton, Herts; Reform Club*), 3rd son of late Edward Wynn Mayow Lloyd, of Hartford House, Winchfield, Hants, and has issue,

3. (Mary) Agatha, b. 1853; d. unm. 23 April, 1933.

This distinguished statesman, orator, and writer entered Parliament as M.P. for Tavistock 1813, represented successively various other places, viz., Hunts, Brandon, Devon, Stroud, and the City of London, and sat in the House of Commons for forty-seven years, during which period his name was prominently connected with most of the political events of his country. He was Sec. of State for the Home, Foreign, and Colonial Deptts., Lord Pres. of the Council, Commr. to the Congress at Vienna, etc., and was 1st Lord of the Treasury (Treasurer) from 1846-52. He was afterwards apptd. Foreign Sec. 18 June, 1859, and held that office till he again became First Lord of the Treasury 1865 (ret. 1866). He was raised to the peerage as EARL RUSSELL and Viscount Amberley, by patent, dated 30 July, 1861, and d. 28 May, 1878, being s. by his grandson.

JOHN FRANCIS STANLEY, 2nd Earl Russell, Hereditary Lieut. Lieut. Army Motor Reg., J.P. Norfolk, Alderman L.C.C. Part ser. Mil. of Transport 1929, and Earl Under-Sec. of State for India 1899-31, b. 12 Aug. 1865; m. 1stly, 8 Feb. 1890 (m. diss. by div. 1901), Mabel

Edith (d. 29 Sept. 1905), 3rd dau. of Sir Claude Scott, 4th Bt. He m. 2ndly, 31 Oct. 1901 (m. diss. by div. 1913), Marion, dau. of George Cooke, of Cumberland, and 3rdly, 1916, Mary Annette, authoress (d. 9 Feb. 1941), widow of Count (Henning August) von Arnim, and dau. of H. Herron Beauchamp, and d.s.p. 4 March, 1931, being s. by his brother.

Creation—30 July, 1861.

Arms—Arg. a lion rampant, gu. on a chief, sa., three escallops of the field, over the centre escallop a mullet. **Crest**—A goat, statant, arg., armed and unguled, or. **Supporters**—Dexter, a lion, gu., sinister, an heraldic antelope, gu., armed, unguled, and tufted, ducally gorged, and chained, the chain reflexed over the back, or, each supporter charged on the shoulder with a mullet, arg. **Motto**—Che sara sara.

Residences—Flem. Parthenon, Penrhyn, Penrhyn, Merion House, Club—Athensium.

(Thanks, DON.)

BR CELEBRATED

(14)

Graham Whettam's symphony — "Sinfonia Contra Timore", symphony against fear — bears this dedication:

"Dedicated to Bertrand Russell, and all other people who suffer imprisonment and other injustice for the expression of their beliefs, or the convenience of politicians and bureaucracies."

The composer's own story, telling — among other things — how the scheduled first performance in 1964 was cancelled because of the dedication, appears in a 10-page supplement to this Newsletter.

(We incorrectly named the composer "Graham Whetlow" in NL14-5.)

Mr. Whettam writes to BOB DAVIS (7/3/77): "There is a very good recorded performance which was made in Leipzig, and is available to radio stations internationally. I do not know whether American radio stations have arrangements for obtaining tapes from East German Radio; certainly European radio stations have facilities for exchanging tapes, and I know that the BBC is at present awaiting the arrival of that particular tape."

ASSESSMENTS OF BR

(15)

Hoopes vs. Hook. OPHELIA HOOPES takes exception to Sidney Hook's article in "Commentary", July 1976 (NL12-62), which describes BR as anti-semitic. She disagrees with Hook, and cites the following from a 1959 TV interview, "Fanaticism and Tolerance", transcribed in "Bertrand Russell Speaks His Mind" (NL7-12, NL13-22):

Woodrow Wyatt: "Do you think that this has happened a great deal in human history — that large groups of people have been seized with fanaticism?"

BR: "Yes, it's happened at most periods in most parts of the world. It's one of the diseases of the mind to which communities are subject."

Wyatt: "Which would you say are some of the worst occasions?"

BR: "Well, I think there have been various occasions one could mention. Take anti-Semitism. That is one of the most dreadful because that is the worst manifestation that is recent, and so dreadful one can hardly bear to think of it. Well, though I know it is not considered the right thing to say, anti-Semitism came in with Christianity; before that there was very, very much less. The moment the Roman government became Christian it began to be anti-Semitic."

PHILOSOPHERS' CORNER

(16)

62 dissertations. We reproduce "A First Bibliography of Dissertations About Bertrand Russell" compiled by FRANK HERTRAND:

1. Lillian W. Aiken, "The Ethical Theory of Bertrand Russell," Diss. Radcliffe College 1955, W1955.
2. Abram Cornelius Benjamin, "The Logical Atomism of Bertrand Russell," Diss. The University of Michigan 1924, L1927, 63 p.
3. Thomas Howard Bikson, "The Logical Atomism of Bertrand Russell: A Critical Evaluation," Diss. University of Missouri-Columbia 1967, 68-00284, 246 p.
4. Rees Higgs Bowen, "A Constructive Study of the Religious Philosophies of Samuel Alexander, L.T. Hobhouse, and Bertrand Russell," Diss. Yale University 1924, S0265.
5. Chrystine Elizabeth Cassin, "The Origin and Development of Bertrand Russell's Theory of Descriptions," Diss. The Florida State University 1968, 69-11286, 251 p.
6. Robert Jerold Clack, "Analysis and Ontology: A Study of Reconstructionism in the Early Philosophy of Bertrand Russell," Diss. University of North Carolina at Chapel Hill 1965, 65-14321, 232 p.
7. Joseph L. Cobitz, "The Method of Analysis in the Philosophy of Russell and Moore," Diss. Harvard University 1948, W1948.
8. Wayne Clifford Cogell, "The Foundation of Bertrand Russell's Philosophy of Value," Diss. University of Missouri-Columbia, 1969, 70-02973, 132 p.
9. John Webber Cook, "An Essay on Russell's Conception of an Ideal Language," Diss. The University of Nebraska-Lincoln 1960, 60-04499, 240 p.
10. Theodore Cullom Denise, "The Social Writings of the Philosopher Bertrand Russell," Diss. The University of Michigan 1955, 00-12196, 273 p.
11. Roderic Clark Duchemin, "Aspects of the Philosophies of John Dewey and Bertrand Russell and their Relation to Education," Diss. The Ohio State University 1953, 58-07196, 386 p.
12. Elizabeth G. Ramsden Eames, "A Discussion of the Issues in the Theory of Knowledge Involved in the Controversy Between John Dewey and Bertrand Russell," Diss. Bryn Mawr College 1951, 00-04520, 395 p.

13. William Eastman, "A Critical Discussion of Russell's Neutral Monism," Diss. Brown University 1956, 00-19521, 181 p.
14. Gisela Fitzgerald, "The Language of Private Sensations: Russell in Light of Wittgenstein's Private Language Remarks," Diss. Purdue University 1973, 74-15157, 253 p.
15. Thomas Rowland Foster, "The Russell-Leibnitz Definition of Identity: Some Problems," Diss. The Ohio State University 1974, 74-24324, 164 p.
16. Charles A. Fritz Jr., "Bertrand Russell's Construction of the External World," Diss. Columbia University 1950, 00-01849, 306 p.
17. Kevin Paul Funchion, "Russell, Strawson, and the King of France," Diss. University of Toronto 1974, X1975.
18. Ned Stewart Garvin, "Analysis in Russell: Its Ontological and Epistemological Foundations," Diss. Boston University Graduate School 1975, 75-00013, 370 p.
19. David Albert Gerber, "Gratuitous Argument: An Analysis of Criticisms of the Linguistic Constructions of John Austin, Russell, Ayer, and Carnap," Diss. The University of Texas at Austin 1970, 72-02337, 177 p.
20. Edmund Lee Gattier, "Bertrand Russell's Theories of Belief," Diss. Cornell University 1961, 61-06747, 234 p.
21. John Arthur Giguere, "Bertrand Russell's Theory of Empiricism: An Analysis of His Later Works," Diss. Marquette University 1970, 71-05298, 202 p.
22. Edwin Ray Guthrie, "The Paradoxes of Mr. Russell, With a Brief Account of their History," Diss. University of Pennsylvania 1912, L1915, 23 p.
23. Keith Edward Halbasch, "Bertrand Russell's Early Philosophy of Language," Diss. University of Illinois at Urbana-Champaign 1969, 70-13338, 200 p.
24. Joel Hartt, "An Examination of Bertrand Russell's Philosophy of Politics," Diss. New York University 1974, 74-29991, 168 p.
25. Richard James Hissey, "Russell's Early Realism," Diss. York University 1972, X1975.
26. Sarah N. Hone, "Russell's Realism vs. Urban's Idealism," Diss. New York University 1938, 73-03190, 353 p.

27. Bredo Christoffer Johnsen, "Knowledge and Induction in Bertrand Russell's 'Human Knowledge'," Diss. Harvard University 1972, X1972, 276 p.
28. Donald Kalish, "The Role of Propositions in Philosophical Logic, with Special Reference to the Philosophy of Bertrand Russell," Diss. University of California, Berkeley 1949, W1949, 311 p.
29. Merriellyn Kett, "Moore and Russell's Refutation of Bradley's Idealism," Diss. De Paul University 1973, 73-28662, 252 p.
30. Annie Dorothy Kinrade, "Discipline and Freedom in Education: A Comparison of Theories of John Dewey and Bertrand Russell," Diss. University of Toronto 1963, X1963.
31. Peter Koestenbaum, "Freedom as the Basis of Truth and Reality in Russell's Positivism and Stace's Mysticism," Diss. Boston University 1958, 58-03105, 463 p.
32. Alice Ruth Koller, "The Concept of Emotion: A Study of the Analyses of James, Russell, and Ryle," Diss. Radcliffe College 1960, X1960, 136 p.
33. Victor A. Lowe, "Conceptions of Nature in the Philosophical Systems of Whitehead, Russell, and Alexander," Diss. Harvard University 1935, W1935.
34. Martin Wu-Chi Lu, "Language and Reality in the Later Russell," Diss. Southern Illinois University 1973, 73-23700, 177 p.
35. John Anthony McFarland, "Moore's and Russell's Critiques of F.H. Bradley," Diss. Brandeis University 1971, 71-30138, 373 p.
36. John L. McKenney, "The Problem of a Science of Ethics in the Philosophies of John Dewey and Bertrand Russell," Diss. The Ohio State University 1952, 00-25456, 273 p.
37. Martin Brian McMahon, "Bertrand Russell's Two Ontologies," Diss. The University of Wisconsin 1972, 72-13981, 289 p.
38. Robert C. Marsh, "Bertrand Russell's Philosophy of Education," Diss. Harvard University 1951, W1951, 134 p.
39. Silvano Miracchi, "Russell, Negative Facts and Ontology," Diss. The University of Iowa 1972, 72-17586, 251 p.
40. Robert Wallace Murungi, "Bertrand Russell's Theory of Neutral Monism," Diss. Columbia University 1967, 67-14071, 201 p.

41. Orvil Floyd Myers, "The Significance of the Mathematical Element in the Philosophy of Bertrand Russell," Diss. University of Chicago 1926, S0330.
42. Robert Allen Neidorf, "Bifurcation and Events: A Study in Einstein, Russell, and Whitehead," Diss. Yale University 1959, X1959, 124 p.
43. John Joseph Neumaier, "Bertrand Russell's Social Philosophy and its Relation to Logic, Ethics, and Sociology," Diss. University of Minnesota 1954, 00-13369, 421 p.
44. Philip Nechlin, "A Critical Exposition of Russell's Philosophical Logic," Diss. Columbia University 1955, 00-12458, 349 p.
45. Marianne E. Olds, "The Nature and Function of the Logical Constructions of Bertrand Russell," Diss. Radcliffe College 1952, W1952, 222 p.
46. Richard Burl Parker, "The Theory of Relations in Russell's Metaphysics," Diss. University of Washington 1973, 74-02223, 131 p.
47. Raymond Keller Perkins, Jr., "Meaning and Acquaintance in the Early Philosophy of Bertrand Russell," Diss. Duke University 1973, 74-07559, 213 p.
48. William L. Rabenstein, "The Problem of Teleology in Relation to the Views of Bosanquet, Royce, B. Russell, and S. Alexander," Diss. Cornell University 1934, W1934.
49. Richard Keith Scheer, "Bertrand Russell's Conceptions of Meaning and Vagueness of Meaning," Diss. The University of Nebraska-Lincoln 1958, 58-03777, 145 p.
50. Richard H. Schlagel, "An Analysis of the Sense-data Theories of Moore, Russell, and Broad," Diss. Boston University 1955, W1955.
51. Jerome Arthur Shaffer, "A Study of Philosophical Analysis, with Special Reference to Russell's Analysis of the External World," Diss. Princeton University 1952, 00-06836, 245 p.
52. Sidney Sheffield Siskin, "The Skeptical Educator: Bertrand Russell's Educational Views in the Light of his Intellectual Development," Diss. Cornell University 1974, 75-06749, 291 p.
53. Janet Farrell Smith, "Theory of Reference and Existential Presuppositions in Russell and Meinong," Diss. Columbia University 1975, 75-18442, 328 p.
54. Philip Stander, "Bertrand Russell's Philosophy of Education," Diss. Columbia University 1968, 69-06041, 286 p.

55. Albert J. Taylor, "Dewey and Russell as Educational Theorists: A Comparative Analysis," Diss. Rutgers University The State University of New Jersey 1966, 66-12081, 214 p.
56. Ross Thalheimer, "A Critical Examination of the Epistemological and Psychophysical Doctrines of Bertrand Russell," Diss. The John Hopkins University 1929, L1931, 31 p.
57. Sid B. Thomas, Jr., "Acquaintance and Complex Objects in Bertrand Russell's Early Work," Diss. The University of Wisconsin 1961, 61-03175, 110 p.
58. Colin M. Turbayne, "Constructions versus Inferences in the Philosophy of Bertrand Russell," Diss. University of Pennsylvania 1950, W1950, 176 p.
59. Shogoro Washio, "A Criticism of the Realism of G.E. Moore and B. Russell," Diss. Harvard University 1911, S0084.
60. Morris Weitz, "The Method of Analysis in the Philosophy of Bertrand Russell," Diss. The University of Michigan 1943, W1943.
61. Norbert Wiener, "A Comparison Between the Treatment of the Algebra of Relatives by Schroeder and that by Whitehead and Russell," Diss. Harvard University 1913, S0084.
62. Henry Lee Wintz, Jr., "Bertrand Russell's Present Theory of Knowledge and its implications for Education," Diss. University of Southern California 1963, 64-05168, 270 p.

* * * * *

Frank writes:

The above listing of dissertations has been culled from Dissertation Abstracts International. When given, I have added the order number and the number of pages for each dissertation. Individual copies can be ordered from: University Microfilms International, Dissertation Copies, P.O.Box 1764, Ann Arbor, MI 48106. \$15 apiece for softbound, \$18 for hardcover.

* As this is believed to be a first bibliography, please bring any corrections or additions to my attention.

Frank's address: 6 Olde English Village Rd., Apt. 304, Dover, NH 03820.

RUSSELL ARCHIVES

Bertrand's list), spent 5 days at the Russell Archives at McMaster University. Here are a few paragraphs from his report:

My one suggestion to anyone considering an Archives visit is to examine A Detailed Catalogue of the Archives of Bertrand Russell before arriving at McMaster. Although too few of these books were published, many large public and college libraries have a copy. It would be worth a special trip of 100 miles to be able to consult the Catalogue in advance. Now I had examined a copy twice before, but I had not taken notes. Thus I had to use valuable time reviewing the Catalogue at the Archives. Learn from my mistake!

I spent the remainder of Tuesday, Wednesday, Thursday and Friday morning examining a rich variety of correspondence, books, and other materials. Here is a partial list: Russell's correspondence from and to Attlee, Einstein, Eliot, EMMA GOLDMAN, KARL Popper, Santayana, Whitehead, and Wittgenstein; correspondence concerning the British Liberal Party, Fabian Society, Independent Labour Party, and Labour Party; the Archives' card catalogue; two plays concerning Russell; Frank Russell's My Life and Adventures; volume 1 of the projected 25 volume set of Russell's essays; a bibliography of Russell's contributions to periodical publications (very lengthy); and a collection of reviews of the recent Ronald W. Clark, Kate Tait, and Dora Russell books. To my surprise Mr. Blackwell informed me that I may have been the first Archives patron to request the file of correspondence labelled "Frank Russell's death"!

I especially enjoyed discovering, listening to, and taping a number of phonograph recordings of Russell all but one of which are no longer commercially available. The director of the Music Library, Mr. Jambor, kindly allowed me to use the LIBRARY's facilities.

Don's complete 4-page report -- which also describes his wanderings in and about Toronto and Hamilton -- is available from the BRS Library (c/o Jackanicz, * 3802 N. Kenneth Avenue, Chicago, IL 60641). We recommend it, especially to anyone contemplating a visit to the Archives.

RATIONALITY

(18)

"...nothing could be further from instinct than rationality and therefore, according to Ferenczi, rationality was also the height of madness." Humboldt's Gift, by Saul Bellow, p. 31 (Viking 1975).

This is probably not Bellow's own view. He is quoting his half-drunk, half-mad poet-genius, Humboldt, who is fictional. Is Ferenczi fictional too?

NEWS ABOUT MEMBERS

- (19) Amy Block has been appointed to the Faculty Academic Senate Committee on Academic Freedom, at UC Berkeley.
- (20) Alex Dely has founded the Philosophy Club at Illinois Central College, which he hopes to form into a BRS chapter. He reports on this, and on his graduate study semester at Ghent State University (Belgium) and on a seminar he attended at CERN (Europe's largest nuclear research facility, at Geneva) in a supplement which accompanies this Newsletter. Alex will welcome inquiries or comments about anything in his report. His address: 2419 N. Prospect Rd., #B, Peoria, IL 61603.
- (21) Ed Hopkins took a week's hiking trip in the Smokies and is spending most of the rest of the summer in the library, reading and writing. He and JACK PITT meet almost daily. Jack, you recall, is attending a 2-month seminar at The Johns Hopkins University (NLL4-26).
- (22) Corliss Lamont has written "Adventures in Civil Liberties", recounting his "personal involvement in civil liberties battles, court cases, and crises," published by Basic Pamphlets, Box 42, New York, NY 10025. Price 50¢. It can also be borrowed from the BRS Library.
We mentioned earlier (NLL4-23) that Corliss Lamont had been named Humanist of the Year by the American Humanist Association, and that he had given the keynote address at AHA's recent meeting. We reproduce the text of that address as it appeared in "The Humanist", July/August 1977, pp.34-35 (43).
- (23) John Russell, the 4th Earl Russell, who inherited the title from BR, made his maiden speech in the House of Lords on July 21, 1976. We reproduce it below (45).
BOB DAVIS offers this sidelight on the occasion of the speech: "It was made in the middle of a discussion on the industrial world's responsibility to the third world. This discussion was initiated by Lord Brockway, whom those familiar with Russell's life will remember as the young anti-war activist who worked with BR during the first world war (and who has been a fighter in liberal/left causes ever since.) We first met Brockway working with BR; now we find him working with BR's son."

NEW HONORARY MEMBERS

- (24) We are delighted to welcome a new honorary member:

Conrad Russell, son of Bertrand Russell and Patricia ("Peter") Spence Russell. He is a historian.

All 3 of BR's children are now honorary members of the BRS.

Their addresses:

The Earl Russell/Carn Voel/Porthcurno/ Nr. Penzance/Cornwall/England

Dr. Katharine Tait/46 Dunster Street/Cambridge, MA 02138

Mr. Conrad Russell/Dept. of History/Bedford College/Regent's Park/London NW1 4NS/England

NEW MEMBERS

(25) We are very pleased to welcome these new members:

Bill Alexander/1737 Viewmont Drive/Hollywood,CA 90069
 Dennis Darland/625 S. 29th Street/Lincoln,NE 68510
 Dimitri Drobatschewsky/PO Box 1527/Scottsdale, AZ 85252
 Barry Goldman/3027 Hinano/Honolulu,HI 96815
 Kevin Groves/2508 San Gabriel, No. 3/Austin, TX 78705

Peter Houchin/26 Saxe-Coburg Square/Edinburgh, Scotland
 Dr. Tony Johnson/ PO Box 868/ Corinth,MS 38834
 John La Greca/2808 43rd Avenue/Vernon,B.C. V1T 3L3/ Canada
 John McCormack/2910 S. 51st Terrace/Kansas City,KS 66106
 Daniel Reed III/730 Belmont E. #2/Seattle, WA 98102

Richard A. Russell/3115 Fillmore St./Hollywood, CA 33021
 Thomas Stanley/Box 366/Hartford,VT 05047
 Albert Stewart III/414 Pittsboro St./Chapel Hill, NC 27514
 W. Bruce Taylor/4831 Willett Parkway/Chevy Chase, MD 20015
 Joseph Trudden/86-11 34th Avenue/Queens, NY 11372

Jeff Williams/Philosophy Dept./U. of Wisconsin/Milwaukee, WI 53201

ADDRESS CHANGES

(26) Please note the following new addresses:

Dong-In Bae/Wuellnerstr. 100/5000 Koeln 41/ West Germany
 C. Grant Brooks/PO Box 413/ Thiells,NY 10984
 Walter A. Goodpastor/6421 Olympia/Houston,TX 77057
 Dr. Frank E. Johnson/Dept. of Surgery/Memorial Hospital/1275 York Avenue/NY NY 10021
 Paul S. Kane/4333 Redwood Avenue, Villa #5/Marina del Rey,CA 90291
 Bruce Thompson/82 Topping Drive/Riverhead,NY 11901

BULLETIN BOARD

(27) Spokesman books sold here. BRS members may now purchase Spokesman books from the BRS Library.

Spokesman Books is the publishing arm of The Bertrand Russell Peace Foundation (Nottingham, England).

A 2-page list of books by and about BR, taken from the Spokesman Books catalog, is reproduced on the next page.

DON JACKANICZ says: "All of these books are fine. I recommend each of them to anyone interested in Russell."

Books by and about Bertrand Russell

JUSTICE IN WARTIME

by Bertrand Russell

It was for holding the views on war and peace expressed in this book, which has been out of print for half a century, and for acting on them, that Russell was deprived of his university lectureship and finally sent to prison.

232pp Demy 8vo

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Cloth £4.00

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by Bertrand Russell

A facsimile reprint of the first edition of Russell's book of 1924, long out of print, in which he answered J.B.S. Haldane's *Daedalus*, an optimistic lecture on the future of science.

64pp. 6½" x 4½"

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THE LIFE OF BERTRAND RUSSELL, IN PICTURES AND IN HIS OWN WORDS

ed. Christopher Farley and David Hodgson

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Contributors to this memorial booklet include: Raymond Williams, Arnold Toynbee, David Horowitz, Ken Coates, Lawrence Daly, Gunther Anders, Mehmet Ali Aybar, Vladimir Dedijer, and Laurent Schwartz. There are also extracts from Russell's writings.

A selection of the thousands of tributes paid to Russell after his death at the age of 97, this booklet brings out his passionate devotion to the cause of social justice and international brotherhood. It is well illustrated.

35pp. illus. 4to.

SBN 85124 017 8
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by Noam Chomsky

The Bertrand Russell Memorial Lectures delivered by Professor Chomsky at Cambridge University in 1971, discussing Russell's attempts to discover the conditions of human knowledge and the conditions of human freedom. These lectures remain among the most important examinations of Russell's life and work.

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95pp Crown 8vo

Paper £0.30
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ROY MEDVEDEV: POLITICAL ESSAYS

A new volume from the leading spokesman of socialist democracy in the USSR.

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With a Foreword by Roy Medvedev

This vital document has long been out of print: yet without it, it is impossible to understand modern communism.

THE SOCIALIST ENVIRONMENT:

edited by Colin Stoneman, Tony Emerson and Michael Barratt Brown

Through an arrangement with Spokesman Books, we are able to offer their books at 20% off of list price, plus a mailing charge.

Prices in the Catalog are in English Pounds. Here is a conversion table, at an assumed \$1.75 per Pound:

<u>price in Pounds</u>	<u>price in \$</u>	<u>less 20%</u>	<u>plus mailing</u>	<u>total cost</u>
4.00	\$7.00	\$5.60	\$0.35	\$5.95
2.00	3.50	2.80	.35	3.15
1.00	1.75	1.40	.35	1.75
.30	.53	.42	.35	.77
.25	.44	.35	.35	.70

The BRS makes a modest profit on any Spokesman books you may order, which goes into the Library's coffers.

In future, we expect to be able to ship books promptly; but during the next few months, please expect delays, as we await shipments from England by slow surface mail.

BRS Library address: c/o Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641. Please send payment when you order.

- (28) Russell T-Shirt. \$6, 4 for \$20. State size: small(34-36), medium(38-40), large(42-44). Postpaid. Historical T-Shirts, Box 55, Somerville, MA 02144. JOE NEILANDS was given one for Father's Day, and thinks well enough of it to have sent us this information.

CORRECTIONS

- (29) \$250 for films was appropriated from BRS funds, at the Directors Meeting. It had been incorrectly reported as \$300 (NL13-4,47).
- (30) NL13 was incorrectly dated "February 1976", on Page 1. It should have been "February 1977".

BRS LIBRARY

- (31) Don Jackanicz, Chairperson of the BRS Library Committee, reports:

The activities of the B. R. S. Library continue to grow. Perhaps the most noteworthy success concerns films. Not only are we close to having acquired the seven films of Russell commercially available in the United States, but member interest in these films is increasing. With a Treasury appropriation it was possible to purchase another excellent film, The Life and Times of Bertrand Russell, which differs from the interview format of the other six. The Life is a fine doc-

umentary and, as the title suggests, an introduction both to Russell and the history of the contemporary world. I predict this will become our most popular film. A generous donation has now allowed the purchase of two other films, Bertrand Russell Discusses the Role of the Individual (from the series of interviews comprising the book Bertrand Russell Speaks his Mind) and Bertrand Russell (from the NBC television series Wisdom). The two remaining films, Bertrand Russell Discusses the Future of Mankind and Bertrand Russell Discusses Power, I would propose, should be acquired before the 1978 annual meeting.

Since January 1977 the Library's films have been borrowed seven times; one borrower can of course use a film for more than one showing. At my home three films were presented before a group of non-B. R. S. friends. While no one was immediately "converted" to become a member, all found these films informative, stimulating, and at times, as was intended, amusing. I have also attended showings before B. R. S. groups. Through the medium of film Russell can be appreciated anew. Thus I invite all members to consider borrowing films for showing before local B. R. S. groups or, as did I, as an introduction to Russell for one's friends. I remind all members that each borrowing of a film brings \$3.00 into the Treasury.

Member interest in books and articles has maintained its modest level. Writings by B. R. S. authors are one type of Library offering repeatedly requested by borrowers. The acquisition of these works should be strongly supported. However, I would also encourage the growth of our collection of printed materials by and concerning Russell. Any member in need of a particular volume or essay now has another source in addition to public and academic libraries or his or her own pocketbook. It is assuring to know that through the Library an uncommon and expensive work such as Principia Mathematica can be on any member's table within one week. We owe a great debt to all individuals and organizations making contributions to the Library.

Presently I am investigating phonograph records made by Russell. Several are known to me, and at least one of these is yet commercially available. For the next Newsletter I hope to offer an extended report on Russell records, but for now I will merely suggest the desirability of having this material available in the Library on cassette tape.

The sale of Dora Russell's autobiography, The Tamarisk Tree, has gone well. The B. R. S. has begun negotiating with Spokesman Books, the Bertrand Russell Peace Foundation's publisher, for rights to distribute its publications at a discount to B. R. S. members. Other Library sales programs

are possible. As these plans mature, all members will be informed through the Newsletter.

Having member opinion on the Library's performance would be most appropriate and informative. All letters of inquiry, proposal, and criticism are welcome.

Editor's note: The "generous donation" referred to above came from Peter Cranford, the ERS's founder. Thank you, Peter.

(32)

Don Jackanicz's film review of 3 of the ERS films, which he and some friends recently viewed, follows:

The first two films, each about 14 minutes in running time, were Bertrand Russell Discusses Philosophy and Bertrand Russell Discusses Happiness, both being interviews of Russell by Woodrow Wyatt. Perhaps the most striking thing about these films, other than Russell himself, is the backdrop before which the interlocutors were seated, i. e. a wall of shelves and books so obviously made of flat cardboard. We found this evidence of a low budget production highly comical. Perhaps Russell too considered these imitation books amusing. Of course Russell's comments are delivered in his characteristic manner of pleasing grace and wit, but the seriousness of the interviews should not be doubted. Some viewers may consider certain of Mr. Wyatt's statements and questions to be naive (possibly so with a purpose) or poorly phrased. I do. Here an interviewer finds himself next to an eminent philosopher and social activist, and he gives the appearance of having prepared himself solely by skimming one or two encyclopedia articles. But Russell's responses are so well considered and memorable that the interviewer's questionable participation tends to be overlooked.

Bertrand Russell Discusses Philosophy first considers philosophy's traditional place and then passes to twentieth century developments. Russell introduces his well known distinction between philosophy, religion, and science. What is most stressed is the value of reasoned skepticism and tolerance. Bertrand Russell Discusses Happiness attempts to be encouraged. Introduced in the discussion are problems related to the family, friendship, work, income, boredom, envy, and love.

The five films in the Bertrand Russell Discusses ----- series (consult the book Bertrand Russell Speaks His Mind for complete transcripts of these and a number of other interviews) will be highly enjoyable for anyone admiring Russell and sharing many of his opinions. They are invaluable supplements to the great body of Russell's written work. I

am very happy the B. R. S. Library has two (and soon three) of them for any member to borrow. But I feel, as did my brother and friends, that the other film shown that evening, The Life and Times of Bertrand Russell, was far more captivating. Unlike the Bertrand Russell Discusses ----- films which are limited to a brief examination of a particular topic, The Life is a 40 minute documentary of wide scope and content. Russell's life is reviewed from its Victorian beginning to its twilight years in the nuclear age. Two kinds of non-continuous interviews are incorporated: one with Russell punctuating the film with biographical details and anecdotes; and those with friends such as A. J. Ayer and Leonard Woolf who discuss Russell's personality and achievement. His work in mathematics, philosophy, social thought and criticism, and politics are considered. The narrator handles his role admirably. The use of photographs and original film footage is well conceived. And powerful excerpts from Stravinsky's The Rite of Spring perfectly accompany scenes concerning the threat of world disaster through nuclear weapons. The film begins and ends with this question of whether humanity will survive. Despite these introductory and concluding warnings which are presented most soberly, I must use the term wonderful to describe this film.

(33)

- * 10 acquisitions. In NL13-48 we listed 48 items that were available from the BRS Library. Since then, the 10 items listed below have been acquired. Where no author is mentioned, the work is by BR. The donor's name appears at the end.

49. Die Fackel/The Torch/Le Flambeau. No. 1, March 1977. Periodical of the Korean Bertrand Russell Society. Mostly in Korean. Publisher.
50. Facing Up To Nuclear Power. John Francis and Paul Abrecht, editors. Publisher.
51. The Life and Times of Bertrand Russell.(film)
52. "Bertrand Russell's Conception of the Meaning of Life" by Peter Cranford.(short paper) Author.
53. "Russell and his Detractors" by Peter Cranford. (short paper) Author.
54. Information Philosophie. November/December 1976. Swiss periodical. In German. Publisher.
55. Adventures in Civil Liberties by Corliss Lamont. Author
56. "The Case for British Nuclear Disarmament". (article) Steve Reinhardt.
57. Living Philosophies. 1931 symposium includes BR. Don Jackanicz.
58. Bertrand Russell. (film) Peter Cranford.

(34)

- Information about the BRS Library.The Library's list of all of its holdings (58 items to date) is available on request. (It is virtually the same as what has appeared in NL13-48 and NL15-33.) The Library also has a detailed Information Sheet for each item in the Library. Any of these Sheets is also available on request. (BRS Library, c/o Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641.)

HM!

- (35) HERB VOGT sent us this business card, for which we thank him:



FINANCES/CONTRIBUTIONS

- (36) Richard Harris, thank you for saving the BRS money on the purchase of the film, "The Life and Times of Bertrand Russell."
- (37) Contributions keep the BRS from going into the hole. Last year, without contributions, the BRS would have had a deficit of \$2405.54. Contributions more than covered the deficit.
We thank the following members for their contributions to the BRS Treasury: CAMPBELL, CRANFORD, GREEN, HILL, LAMONT, MILHAM.
- (38) If you wish to leave money to the BRS, here is a codicil you can add to your will. It must be signed by 2 witnesses.

I wish to give the sum of \$ _____ (or: ___% of my estate) to The Bertrand Russell Society, Inc., 2108½ Walton Way, Augusta, GA 30904, for its general purposes.

Witnesses:

Signed _____

Date _____

- (39) Tax-exempt status continues. When tax-exempt status is first granted, it is granted provisionally for a 3-year period. After 3 years, the organization reports to the IRS on its activities and finances during the period. The IRS then decides whether or not to continue the tax-exempt status. STEVE REINHARDT, BRS Treasurer, has just been advised by the IRS that the BRS continues to be tax-exempt.
-

BRS BUSINESS

- (40) Time to vote for Directors. The ballot at the end of this Newsletter will enable you to vote for 5 Directors. They will be elected for 3-year terms starting 1/1/78.

The results of the request to the members for nominations (NL14-27) were disappointing as to quantity (one), but outstanding as to quality (Warren Allen Smith; he is on the ballot.)

Next year, an innovation: you will be encouraged to volunteer to be a candidate for Director, provided you can answer yes to these 3 questions: (1) Do you feel personally indebted to BR? (2) Can you make a personal commitment to organize or to engage actively in some project that aims to spread some of BR's ideas — those that particularly appeal to you? (3) Can you attend Annual Meetings?

The ballot contains the names of 6 candidates, all of whom we believe would work effectively to promote BRS aims.

Vote for 5 of the 6. We would like to have all 6 as Directors but our present Bylaws limit us to a total of 15 Directors. We suggest changing the Bylaws, to enlarge the number of Directors.

* * * * *

Here are a few facts about each of the 6 candidates:

ED HOPKINS, Chairperson, Philosophers' Committee. He originated, and is in charge of, the annual BRS Symposium given before the American Philosophical Association (Eastern Division). Present Board Member.

DON JACKANICZ, Chairperson, BRS Library Committee, doctoral candidate writing a dissertation on BR. He originated, and is in charge of, the BRS Library, and has been the moving force behind the acquisition of BR films. Present Board Member.

JIM MC KEOWN, of the Department of Sociology, University of Wisconsin. Active in the BRS Chicago area chapter. Present Board Member.

JACK PITT. BRS Secretary and a founding member. He drafted the BRS Bylaws (and their predecessor, the BRS Constitution), and originated the idea of the new BRS Travel Grants. Present Board Member.

WARREN ALLEN SMITH. Member (and former Board Member), American Humanist Association, American Unitarian Association, British Humanist Association, Mensa; former book review editor, The Humanist (USA); teacher of English; columnist (NL14-27), owner of recording studio.

KATE TAIT, BR's daughter, founding member, honorary member, first BRS Treasurer, American citizen, mother of 5. Present Board Member.

* * * * *

* Please vote.

(41)

Volunteer needed. We would like to provide BRS members with an index to the first 3 years of the Newsletter (1974-1976, Issues 1 through 12).

Will someone volunteer to make the index?

It will require time and care.

A good way to proceed might be to index first only the first 4 Newsletters, which were issued in 1974. Then the 1974 index would be examined and discussed. Thereafter the remaining 8 Newsletters would be added to the 1974 index.

Whoever volunteers will get a good view (or review) of what's happened during the BRS's first 3 years*, while performing a very useful service for the BRS.

* If interested, write the Newsletter (address on Page 1).

*to say nothing of the delight of discovering (or rediscovering) certain items, such as BR's witticism about why he took to politics (NL7-17) or his remark about the way Americans are democratic (NL14-14).

ABOUT OTHER ORGANIZATIONS

(42)

KERS. We have received the 2nd issue of "The Torch" (No. 2, July 1977), published by the Korean Bertrand Russell Society, which we reported on in NL13-55. As before, it is written in Korean, German and English, mostly Korean. There is a 2-page story in English, picked up from the "International Herald Tribune", with the heading:

Deceit, Torture Alleged

'Confession' in Seoul: A Tale of Terror

The KERS says this about the story:

We have no doubt that the above report about a concrete case of torture, deceit and terror of the Park regime does not exaggerate the true situation in South Korea...etc.

* "The Torch" (No. 2) is available from the BRS Library. (34) gives the Library address.

(43) CONGRATULATIONS CORLISS!

Dr. Lamont was given the Humanist of the Year Award for 1977 by the American Humanist Association. The Humanist is pleased to publish his acceptance speech, delivered in Los Angeles, April 29, 1977.

How I Became a Humanist

Corliss Lamont

It is a high privilege to receive this award; and I thank profoundly the American Humanist Association for bestowing on me such a great honor.

I am happy to be in the company of those who have received the Humanist of the Year Award since 1953, persons such as: Margaret Sanger, Linus Pauling, Julian Huxley, Erich Fromm, Benjamin Spock, Buckminster Fuller, Henry Morgentaler, and Betty Friedan.

If you look at that list of the twenty-seven Humanists of the Year, you will agree that the AHA has gathered under its banner a notable group of scientists, teachers, doctors, editors, writers, social workers, and others.

I thought that instead of giving this distinguished audience a message about humanism as such, it would be more interesting for me to become somewhat autobiographical about how I became a humanist and about the chief causes, all stemming from humanism, that I have fought for during my lifetime.

Those main causes have been: (1) the philosophy of naturalistic humanism; (2) the defense and extension of civil liberties; (3) international peace; (4) the conservation and appreciation of nature; (5) economic planning.

I became a humanist some forty-five years ago, in 1932. What first led me in the direction of this philosophy was my study of the age-old question of personal immortality, life after death. I was stimulated in my research by my aunt and uncle, who were spiritualists and kept bringing me messages from the dead. My aunt was a sort of medium and presented me with a poem on my twenty-first birthday, supposedly dictated by my deceased cousin Joe. It was titled, "Thou Art a Man Today." On another occasion my aunt announced she had an important message from "the other side" for my father, Thomas W. Lamont, a banking partner in J. P. Morgan & Company, from J. Pierpont Morgan, the elder. The message was, "Tom, you are doing a fine job," a remark so general that it

could apply to almost any employed person alive. The Lamont family reacted with scorn and skepticism, and I began to have serious doubts about the existence of a hereafter.

In 1932, I took a Ph.D. at Columbia with a thesis entitled *Issues of Immortality*. It took no stand for or against the idea of a future life. But my analysis had gone far in convincing me that there was no hereafter. A few years later, in 1935, I took a reasoned position against that belief with my book *The Illusion of Immortality*.

New efforts are taking place today to prove possible immortality. Raymond Moody's best-selling *Life After Life* concentrates on reports by those declared dead who are then revived. They say that beyond death it is beautiful and serene, with deceased relatives and friends greeting you with loving kindness. The trouble is that these reports come from people who didn't really die and who probably dreamed it all while unconscious.

In 1947, I started to give a course at Columbia on the philosophy of humanism, and from it developed my book *Humanism as a Philosophy*, later retitled *The Philosophy of Humanism*. This gave a general systematic summary of our philosophy. You can count on the fingers of one hand the number of courses on the philosophy of naturalistic humanism given in American educational institutions. In fact, I don't know of a single such course at present.

In the twenty-eight years since my book appeared, it is regrettable that hardly any books have been written by American authors giving an overall treatment of humanism or naturalism. Paul Kurtz's excellent book *The Fullness of Life* is the nearest approach I know. And of course the volume he edited, *The Humanist Alternative*, a symposium, is very useful.

There are plenty of humanist professors in American colleges and universities. Many American philosophers are preoccupied with language philosophy and analytic philosophy. But I suggest that the primary reason for the lack of American books on humanism is that teachers are timid about taking a negative position publicly on

controversial issues, such as the existence of God and immortality. They are afraid their academic careers might be adversely affected. Professor Walter Kaufmann of Princeton states in his article "Criticizing Religious Beliefs" (*The Humanist*, March/April 1977): "There are many faults greater than a thoughtless belief in immortality or god—for example, disbelief coupled with the lack of the courage to defend it publicly." Religious supernaturalism and various occult groups have lately been making much progress in the United States. Now is the time for humanists to make a greater counterattack, in which books would be the heavy artillery. It is time for all humanists to become militant in expressing their views.

As you may know, I believe that the actuality of freedom of choice should be a fundamental tenet of humanism. I am opposed to all forms of determinism, whether religious, philosophical, Marxist, or behaviorist, as with our friend B. F. Skinner.

Certainly free choice has been operating all along in my own life, since I have continually followed paths that were not at all indicated by my family background. Those choices were motivated primarily by love of humanity and the use of intelligence, but they became operative through free will.

My second great cause has been civil liberties. I believe that the support of civil liberties and democracy is an essential part of the humanist philosophy and program. We rely primarily on intelligence and scientific method for the solution of problems, whether individual or social. Scientific method applied to economics, politics, and international relations requires full freedom of expression and inquiry. The new hypothesis, the dissenting opinion, the crackpot idea, must be allowed free expression.

I have been quite active in this field for more than fifty years. I have fought unconstitutional laws, have been sent to jail for picketing on behalf of a trade union, refused to answer questions put by the Un-American Activities Committee and the McCarthy Committee, sued the U.S. Postmaster General for censorship of the mails, and demanded my files from the FBI and the CIA, both of which had some two thousand pages on me.

I particularly relished defying Joe McCarthy, one of the most dastardly scoundrels in American history, putting him to rout in the courts when they dismissed an indictment against me for contempt of Congress, brought on by my refusal to answer McCarthy's unconstitutional questions. It was also a great victory when the U.S. Supreme Court unanimously declared an absurd Congressional censorship law unconstitutional in the case of *Lamont vs. Postmaster General*.

I was also active as a Director for many

years of the American Civil Liberties Union, and during the last decade, chairperson of the National Emergency Civil Liberties Committee.

Of course, the battle against the Federal Bureau of Investigation and the Central Intelligence Agency still goes on. And we still need federal legislation to control them properly. I am currently suing the CIA for \$150,000 damages for opening and photostating more than three hundred first-class letters of my correspondence of over fifteen years with a learned economist in the Soviet Union who formerly taught at Columbia University.

Every good Humanist has an obligation to work for world peace, my third cause. Our supreme ethical goal is the happiness, freedom, and progress of all mankind. But that goal can never be attained so long as international wars continue or remain a threat. Today the supreme danger is, of course, war with nuclear bombs, which could destroy the entire human race and all forms of life upon this earth. I opposed American military intervention in Vietnam from the start, as far back as 1962, when President Kennedy was sending the first U.S. troops and military advisers to South Vietnam. In fact, I organized the first public advertisement, printed in the *New York Times*, telling Kennedy to stop the intervention. And I believe he would have stopped it had he not been assassinated through a right-wing conspiracy that wanted the intervention to continue. I never believed the Warren Commission's report that Oswald alone shot Kennedy. It is highly suspicious that a few weeks ago George de Rohenschildt, a man who was about to testify before the House of Representatives committee investigating the assassination—was shot to death in Florida. The police said it was suicide, but I think it was murder.

The central need in international peace in this era is good relations between the two superpowers, the United States and the Soviet Union. And so I have spent considerable time in working for American-Soviet cooperation and disarmament agreements. I am still hopeful that the Carter Administration will work out fruitful terms for nuclear disarmament with the Soviet Union.

The enemies of detente with the Soviet Union are the enemies of peace. And the Committee on the Present Danger is itself a great danger to the American people.

My fourth cause is the conservation and appreciation of nature. The American Humanists were in there fighting decades before the drive against pollution and for ecological values became popular causes for the American people and the American government.

Hand in hand with the conservation crusade goes the appreciation of the beauty and magnificence of nature. For the humanist

this is a central value, to be celebrated every season of the year and indeed every day of the year. Poets and prose writers, both in England and America, have been preeminent in expressing the aesthetic grandeur of external nature. I have myself been active in the conservation movement all my adult life, and for many years I was manager of the Lamont Nature Sanctuary established by my mother on the Palisades of the Hudson River. This sanctuary is at present under the supervision of Columbia University.

What is more beautiful, glorious, and exciting than America's national parks, especially in the west? As most of you know, it is a wonderful experience to go through the Grand Canyon National Park, Yosemite,



Glacier National Park, Zion, Grand Teton, and others. In its system of national and state parks, America clearly leads the world.

Along with the appreciation of nature usually goes the outdoor life, with much exercise in the open air. And this has been my practice since early youth. People keep asking me why I am so healthy and vigorous at seventy-five. A major reason is certainly that I take a lot of exercise, especially in skiing and tennis, hiking and dancing. Skiing I consider the queen of sports, because it is splendid exercise, because it gives you the chance to breathe pure air, and because it provides beautiful winter scenery: snowscapes and snow-clad mountains to refresh the soul. This last winter I had two grand visits to Aspen, Colorado, where I found plenty of snow. Now, since April 1, I have gone over to tennis. I must admit, however, that for some years I have played only doubles.

One's state of mind and psychological attitude are also important for health. I have never been seriously ill, except for an appendicitis operation in my youth. I like Hotspur's remark in Shakespeare's *Henry IV*. "Zounds, how has he the leisure to be sick?" It's true. I haven't had the time to be sick!

Social economic planning is my fifth main cause. In my book *The Philosophy of Humanism*, I stated: "Humanism brings to

the fore the concept of planning as a key to the establishment of a sound economic order."

Now I would say, "the key." As we view the current situation in the United States and other capitalist countries, we find them all beset with economic problems, such as inflation, that seem impossible of solution. But there is a solution; and that is far-reaching planning—city, state, and national. *Wage and price controls* are necessary for effective planning.

Planning comes naturally to human beings. Effective thinking, as John Dewey pointed out, is usually concerned with solving a problem through drawing up a plan of action. There are seven main levels of planning: (1) problem-solving thought; (2) an individual planning for self and future; (3) family planning, with planned parenthood; (4) private businesses planning, but often planning against each other; (5) government planning, federal, state or municipal; (6) planning for the benefit of all the people by coordinating the entire industrial and agricultural life of the country with transportation, finance, and retail distribution (this is much needed today); (7) international planning through the United Nations, with its specialized agencies, such as the Economic and Social Council and the World Health Organization.

In all these types of planning, except mere thinking, the drawing up of a financial budget is central. The preparation of a budget, whether by individuals, families, businesses, universities, humanist associations or any other organizations, is always an example of planning. All insurance policies involve a financial plan.

Under the capitalist system in the United States, there can be a great deal more effective planning than at present. Planning as such does not imply a socialist society, though I myself favor that sort of society.

The planning idea has been discussed in humanist circles for a long time. As far back as 1949, *The Humanist* published an excellent article in favor of planning, by Professor Joseph Blau of Columbia.

There are other important interests that I have had and shall have, such as the pursuit of poetry and the joy of music. But they are not particularly bound up with the humanist philosophy, as are the five main activities I have outlined.

As I look back on my life, I find that a great deal of it has been involved in controversy, and battles against evil men and evil institutions. I did not plan it that way, but that's the way it has been—and will be.

I never intend to retire. I will keep on going as long as I can write or typewrite or dictate a letter. My ideal here is Bertrand Russell, who kept on fighting till his dying day at ninety-seven. However, I want to hit ninety-eight to see the twenty-first century in!

The subject has been agreed upon beforehand: survival in a nuclear age. He will speak of nothing else. Some sixty-five books written and God knows how many essays and it all comes down to this. You're prepared for the nimbleness of his wit but not for the depth of his feeling. "I am ninety. In the course of nature, I will soon die. My young friends, however, have the right to many fruitful years. Let them call me fanatic."

As I press down the ON lever, the clock chimes eleven times. We have a half-hour. Does it bother me? he asks. I make a stab at humor: It tolls not for us, I hope. He chuckles. He's a gracious host. Wait. There's something on his mind. I push the STOP lever.

The Cuban missile crisis is fresh on his mind. At the most tense moment, before Khrushchev had turned back, Russell had sent cablegrams to the leaders of all the major powers. A plea for sanity. He had received replies from Mao Tse-tung, Pandit Nehru, Charles de Gaulle, Harold Macmillan, Nikita Khrushchev—he pauses. "I, of course, sent one to your President. He is the only one who did not reply." Bertrand Russell may know a lot about philosophy, *Principia Mathematica*, and all that, but he obviously doesn't know much about Big Bad By God John, who ain't blinkin' for nobody.

"I am not on either side. This contest is folly. What I'd like to see is for it to die down, like the waves at sea after a great storm. The US and the USSR have so much in common, this contest is absurd. Ideology plays no part. It is simply dragged in to reinforce armaments. The differences between East and West are as to power, not as to ideology.

"Now, with these new weapons, neither side can win. War is now beyond morality. It is just plain silly. These are not evil men at work, merely silly ones. They don't seem to realize that dividends are not paid to corpses."

I try out the fat man's theory on him, just for size. "There are some who believe, though millions may go, much of the world will survive."

He shakes his head sadly. "Survivors will be ill, hungry, miserable, and savage. A very large percentage will be idiots or monsters. During all that time, there will be horror and ghastliness. It would take ages and ages for the wretched descendents of these survivors to build up anything at all again."

I drop the fat man and go elsewhere. "In your writings, you spoke of Gibbon describing man's lot as a stately historical procession, and how cultural values survived even barbarism."

"Gibbon knew nothing of the nuclear bomb."

"Yet men of science have made it. We think of science and enlightenment. Aren't there some who say, I must discover. How it is used is not my concern."

"Many have played an honorable role in trying to prevent nuclear war. Einstein, for one. But I regret to say there are a fair number of scientists who have been willing to sell their services to governments preparing for wars. None of their concern? If you see a homicidal maniac and you give him a revolver, are you not responsible for the people he kills with it? Of course you are. Similarly, these men of science who've given the world something much bigger than a revolver wash their hands of responsibility and say, 'Oh no, it is not my concern.' It's just a form of cowardice."

I mumble something to Lord Russell about Faraday and the Crimean War. I had read somewhere that he had refused to work on poison gas. That he had told the British government to go to hell or something like that. Russell can't quite make out what I'm saying. I half shout, *Faraday and the Crimean War!*

"Oh yes. That was very creditable of Faraday. He said, 'It's feasible but I won't do it.' It may be a difficult thing to do, but a scientist shouldn't shrink from it because it's difficult."

"You have been called an old fanatic leading fanatical young people..."

"I wait for time to persuade them. Everybody who has ever stood for anything that was any good has been accused of being a fanatic. It's an occupational hazard, you might say. You just have to live it down. Certainly, a great many of the young do not regard me as a fanatic, because oddly enough they'd rather be alive than dead.

"I know that many people disagree with me. But one man can be right and most can be wrong. All advances that have been made of any importance have been started initially by a very small minority, often only one. This man has always been ridiculed and persecuted by humanity. It's a law of history."

I steal a glance at the clock against the wall. I'm trying to beat it. So, obviously, is Bertrand Russell. I say something about it's being a long shot. Are the great many being reached?

He laughs. "Aren't we reaching them at this moment?"

Oh Christ! I'll bet he thinks it's a network program. Shall I tell him he'll be heard over an FM radio station in Chicago? I think I'll let it pass. Still, his words will reach some people. Is that a slight

twinge of guilt I feel? Yeah, but I suppress it rather quickly.

The idea of reaching out has caught his fancy. "I think you have to behave in a manner that excites people's interest. However the mass media are against you, the barrier can be overcome. That's why we took to civil disobedience. We get more or less known. We have reached a great many. It's a race against destruction. If we aren't wiped out, we'll somehow manage."

"Lord Russell, suppose someone says, I don't want to break the law. Civil disobedience is not for me."

I know this question will keep his motor running. "I should say, Now look here, my dear fellow, have you read any history? Have you heard of the early Christians? Didn't they disobey the law? They were told to worship the Emperor and they didn't. So they suffered. Galileo violated the law. He said the earth moved. The law said it didn't. So he was punished. Have you ever heard of anything of value brought into the world without somebody violating the law?"

"The law represents what people thought right some time ago, because it takes time to enact a law. When circumstances change, what was right ceases to be."

There is something I want to ask him. Damn it, I forgot what it was. His secretary may appear any moment, giving me the high sign. What the hell was it I had in mind? Oh yeah. "Lord Russell, you had once offered a hypothetical case. Assume mad dogs were running around in Berlin today—rabies—wouldn't both sides be working together to eliminate the epidemic?"

"Of course. They certainly wouldn't stop to argue about politics. They wouldn't say, Oh, I hope the mad dogs will bite more people on the other side than on our side. Only politicians bite that way."

I let it ride. The old boy's juices are flowing. No need for a question here. My hunch is right. "You and I are talking here, still alive, thanks to Khrushchev. It would have been wiser had he withdrawn earlier. Nonetheless, we ought to give him credit. It has nothing to do with communism. It's a personal thing."

Time is really running out, and so is the spool of tape. This calls for the home run question. "Lord Russell, what is the world you envision?"

"I should like to live in a world where children were brought up as free as possible, freely, so they shouldn't be filled with rebellious impulses. I should like to live in a world where those of men's impulses that are not possessive should have free scope.

"I divide impulses into possessive and creative. If you write a poem, you don't prevent another man from writing a poem. If you eat food, you don't prevent him from eating food. If there is a shortage, you get conflict. Naturally, material comfort must be sufficiently supplied.

"What has happened in all societies that have ever existed, creative impulses are cramped by politicians or churches. The man who has a new idea or a new way of feeling is punished, although it would be a solution for a great many of our troubles.

"I should like to see our power impulses go into creativity—poetry, music, in lesser ways, gardening. There is always something creative a person can do . . ." He pauses.

Okay, I'll ask it. It won't matter too much to him personally, he said. He's ninety. "Is it possible in our time?"

"Hardly, I think. In our time, we can move toward it. It's a matter of degree. In some ways, things are better than they used to be. People used to be burned alive. Today they're only slowly starved. I suppose that's slightly better, but I don't know. You take steps. You can't get very far in our world. There is such a lot to do."

There is such a lot to do and he won't be around to do it. A touch of rue. A touch of weariness. And what a singular life. Shall I try a parting shot? "You liked Shelley when you were young, in your formative years. Do you still feel the same way?"

His eyes light up, ever so slightly. "'Tis rather an exciting time. I liked Shelley because he had a vision of what the world might be. I still like him for that, but it's a much more difficult matter getting there than he thought. He thought kings and the Holy Alliance were the obstacles. If they were got out of the way, the world would be happy. They're all dead now, but we're not happy."

(45)

Earl Russell's maiden speech in the House of Lords, July 21, 1976.

Earl RUSSELL: My Lords, I ask for the indulgence of the House as this is the first time that I have spoken to your Lordships. I rise to protect the Third World from the usurpations of it which the First and Second Worlds have produced. The Third World is the world; the First and Second Worlds are the cold war and our first duty is to the Third World. Our duty is to keep it fed and thriving. Once you get this idea into your head and your policy trends nimble-toed back to a solid stance, you are on your feet again. Really, in conscience, we shall not have fulfilled our duty to the Third World until we have spent as much annually on feeding it as we at present spend annually on defence. Helping it with investment, so far as development goes—where this is desired by the Third World—is likewise our duty.

You are not telling me that Britain, the United States and the Soviet Union cannot together feed India and Pakistan, because they can. Why, then, are they not doing so? Give the Ministry of Overseas Development a world buyer of food surpluses who can travel round wherever there is a food surplus with funds to purchase it and give the food surplus concerned either to the Third World Government concerned or to Oxfam and World Aid to remove famine. It is in the power of the First and Second World Governments to remove famine and to end hunger as a menace to man. Let them do so, let them not hesitate and let funds be supplied for this purpose. You need a food buyer for the United Kingdom, a food buyer for the European Economic Community and a food buyer for the dollar area and the fate that you do not want is the fate you have visited on the Argentine. A few years ago the Argentine had a beef surplus. You left it unbought. The Argentine, as a result, suffered inflation and economic stagnation and, as a result of those, it suffered its present near-Fascism. You should not have abandoned the Argentine or its beef surplus. You should have bought it for the underdeveloped nations.

I have said enough to indicate what ought to be the defence of the Third World so far as economic policy is concerned. It is for you to walk in the way of truth and righteousness and support that policy. Remember, you will not have done so until you spend as much on feeding the Third World annually as you at present spend on defence—as much on feeding people as on killing them. Defeat the usurpations of the First and Second Worlds against the Third World, feed the human race and end the cold war and then your feet will be treading the path of the right policy; your policy will have virtue and will prevail. Neglect the Third

World and continue with your present policy of nonsensical cold war competitiveness and you will never get anywhere—nor will the human race. End these nonsensical competitions and spend on food rather than on killing people.

There is enough food in the United States and Russia to feed India and Pakistan. Let them do so. Let them give up their hostilities and feed people, and all the parts of Africa where there is endemic famine could be fed as well. Concentrate on food and not on war and you will win; show that Lord Boyd Orr did not live in vain. Use world food surpluses to feed starving nations and do not stop until you have done so. Let your food buyer roam the world with funds at his disposal and you will win. Now heed the Third World's requests economically. Do not brush them aside. Let us hope that the attitude of Her Majesty's Government towards the Third World proposals for a new economic order is friendly and that attention is paid to the Third World. Let the First and Second Worlds be brushed aside, end the cold war, concentrate on food and not on killing, and you will win.

A great prize stands to be gained; the abolition of hunger. Make for it and do not stop until you win the prize. Then, when you have won it and when more is spent annually on feeding people than on defence, you will be able to congratulate yourselves and shout "Huzzah!" at the edifice of the international welfare state which you will then have constructed. After all, these proposals amount to no more than the construction of an international welfare state—the extension of the Welfare State to the international sphere.

I have said enough to indicate where the right path is. Let us hope that Her Majesty's Government have the strength to walk it. All that we can do is urge them to do so; urge them to spend money on a food buyer who carries with him funds equal to the funds at present spent on defence, funds which he spends on food, food which he gives to the Third World nations, thus ending famine everywhere. He should not leave out Latin America, where there is much famine, just because people ordinarily think of the Third World as India and Africa. He should spend as much on ending famine in Latin America as he spends on ending it elsewhere. He should not stop until his task is done.

As I have said, give the Ministry of Overseas Development a world buyer of food surpluses who can travel around the world buying them. Open the grain stocks of Chicago and its meat supplies

to India and Pakistan. Do not stop until everyone is fed. Cause Britain, the United States and the Soviet Union to cease to be the First and Second Worlds and cause them to side with the Third World first. Then the cold war will go and the world will return to itself. The Third World will no longer be so styled but will be called "The World", which it is. The First and Second Worlds will then have disappeared and there will remain the Third World, which is The World. Let us hope that Her Majesty's Government will heed it and not stop heeding it. Let us hope that they will give themselves no peace until they have heeded the Third World. Let us hear no more of neglect but only of fulfilment. Let us see famine and hunger banished from the world; we have the power to see that happen. Do not stop short but go on until the food buyer appears everywhere and until the national estimates annually on defence are totally eclipsed by the estimates for what is spent on food, food for the Third World countries.

If Italy and Greece should be called Third World countries, then listen to them. Let your policy be strong, useful and consistent. Let it be a continuing policy of feeding the Third World and let us see it done in practice with enough publicity to allow the public to know that something is being done, and properly. Then people will have confidence in your Third World policies, because at present they have very little. By continuing diligence and effort, Her Majesty's Government could recover our confidence and could show, by appointing a food buyer, that they intend to get something done. Then we will know that there will be prompt famine relief wherever famine occurs and that Her Majesty's Government have the situation well in hand. Then we will have confidence that the Government have indeed heeded the Third World. It remains for me only to move that the food buyer be appointed. I do so move.

Lord RITCHIE-CALDER: My Lords, it falls to me to congratulate the noble Earl, Lord Russell, on his maiden speech, the sentiments of which I fully endorse, and I hope that we shall hear him speak on many occasions in the future. I wish to follow, as invariably I do, the line taken by my noble friend Lord Brockway in the powerful arguments which he put forward.

NEWSLETTER MATTERS

- (46) NL supplements. These supplements are being mailed with this Newsletter:
- "On Bertrand Russell — and a Symphony" by Graham Whettam
 - Alex Dely reports(7/1/77)
 - Minutes of the 4th Annual Meeting, February 4-5, 1977
 - Minutes of the 4th Annual Directors' Meeting, February 4-5, 1977
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LAST MINUTE ITEM

- (47) Free offer to psychologists. "Bertrand Russell's Relevance to Psychology," a 5-page paper by Peter Cranford, will be offered free (along with a Russell reading-list for psychologists) to readers of APA MONITOR, which is published by the American Psychological Association. The paper states the view that BR is one of the great psychologists, yet is virtually unknown to professional psychologists. The offer will be made through an ad, signed by the BRS Library. The ad will run for a year.
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INDEX

- (48) Introductory (1). Chairman Peter Cranford reports (2). President's Report (3). Treasurer Steve Reinhardt reports (4). Joe Neilands, Science Committee (5,6). Lee Eisler, Information Committee (7). Ken Blackwell (8) and John Tobin (9) on "Faith of a Humanist". Mortimer Adler includes BR (10). A brotherly view (11). Studs Terkel's BR interview (12,44). Whettam's Symphony (14,46). Hoopes vs. Hook (15). 62 dissertations (16). An Archives visit (17). Rationality (18). News about members: Block (19), Dely (20,46), Hopkins (21), Lamont (22,43), John Russell (23,45). New honorary member (24). New members (25). Address changes (26). Spokesman Books (27). T-Shirts (28). Corrections (29,30). Library Report (31). 3 BR films reviewed (32). 10 Library acquisitions (33). Getting Library information (34). Another BR (35). Richard Harris thanked (36). Contributors thanked (37). Will codicil (38). Tax-exempt status continues (39). Time to vote (40,49). Volunteer needed (41). Korean BRS (42). Lamont speech (43). Terkel interview (44). Maiden speech (45). N15 supplements listed (46). Free offer to psychologists (47). Index (48). Ballot (49). Burke's Peerage, 1967 (13).

(49)

BALLOT

5 persons are to be elected to the Board of Directors, for 3-year terms starting January 1, 1978.

6 candidates are listed below. Please make a checkmark after the names of 5 candidates, for a total of 5 checkmarks. Brief remarks about each candidate are given in (40).

Ed Hopkins ()

Don Jackanicz ()

Jim McKeown ()

Jack Pitt ()

Warren Allen Smith ()

Kate Tait ()

Remarks (optional) _____

Your name _____ Date _____

Your address _____
(You may omit your name and adress, if you wish, although we prefer to have it.)

Please remove this page from the Newsletter, and mail it to The Bertrand Russell Society, Inc., RD 1, Box 409, Coopersburg, PA 18036.

Note: to have your vote count, ballot must be postmarked no later than October 1, 1977.

Alex Dely reports

7/1/77

on his participation in the interdisciplinary research group at Ghent State University, on a nuclear research seminar at CERN, and on the philosophy club he has started at Illinois Central College.

* * * * *

At the end of '75, after receiving my bachelor in philosophy at Ghent State University -- I am a native of Belgium -- I decided to visit the United States, which turned out to be so fantastic, I decided to immigrate to America.

However, in the meantime, I realized philosophy ought to become much more aware of science, and since Einstein proved $E=mc^2$, I decided to devote future efforts to the exploration of a philosophical system of "Cosmic-Humanism", the energy philosophy to which I devoted a book. This new system, based on new forms of mathematical calculus and Buckminster Fuller's general systems theory, will try to integrate all sciences and religions, and create a continuum of an evolving man. Thus far my background.

In June '76 I was invited to participate in a 6-month interdisciplinary research group effort of specialists from 9 fields: education, psychology, religion, logic, nuclear engineering, general philosophy, biology, and the physical sciences.

We worked a 6-day week of 14-hour days. In short, here are some of the results of the GSU seminar: the establishment of two new philosophy periodicals, "Philosophica Gandensia" and "Communication and Cognition," of which 12 issues have already been published: "Dimensions of Rationality", "Justification Problems concerning Science", "Metaphilosophy" 1 and 2, "Inductive Logic", and a "Theory of Legal Concepts".

We constantly progressed from abstract theoretical views to concrete applications. Analyses were worked out within our 10 committees, each chaired by an eminent scholar. Thus we started with logic, where Russell and Whitehead's "Principia Mathematica" was heavily employed, together with conflicting views by Carnap and Popper, conflict which we resolved as published in "Philosophica 6", pp.5-27, with the following conclusions:

- a) Popper's deductivism must be rejected;
- b) Carnap's C-function is a good PC function, valuable in assessing the the probability/viability of a hypothesis, but not a TC-function (Truth Function);
- c) a new function, used to determine the degree of confirmation of a hypothesis, ought to replace TC_2 and TC_b . Such a new K-function we have developed.

It's obvious Russell's contributions on basics were very necessary in understanding these technicalities.

We developed a new form of Calculus (same issue, pp.75-101), a theory of legal concepts (using the "framework" concept, aiming at the legal unification of the world under law, only viable through axiomatization, however hard to understand.) Further, we analyzed the concept of structure (pp.101-137), working with horizontal and vertical dynamics and variabilities, drawing upon Chomsky.

Shifting towards scientific contributions (work on latest field developments, and interdisciplinary coordination), we then tackled more socially-oriented problems, such as the theories of Karl Marx re-evaluated (pp.137-175), ecology (contributions by Barry Commoner), science and values, science and political power, Marcusean sociology and artificial intelligence related to current U.S. DNA research. Other subjects, yet in manuscript form, will cover Marx, medical ethics, collective action, concepts of meaning, and violence as a means to social change.

Specifically related to Russell, we discussed his views on socialism as outlined in Proposed Roads to Freedom, criticized the mysticism of Russell's logic, and built upon his "religion of thought" and his concept of infinity, followed by symbolism in his analysis of matter, in physical terms (on which I concentrated later, at CERN).

Of course, this report makes our activities look like horrid scholasticism which in reality they were not.

All articles mentioned are available through me upon request.

* * * * *

In the Philosophy Club I founded at Illinois Central College, which we want to form into a Russell Chapter, we'd like to expand discussion, analysis, and synthesis of any of the problems touched upon above or others of concern, and I cordially invite all BRS members to participate by writing. Articles or comments will be published, if possible, in our monthly journal, "Essence".

The purpose of our club is to function as a "systems group", treating concepts which are internally linked or are linkable to each other and are in linkage with the "environment of life". Thus we want to develop a synthesis of terminology, method, action and thought.

Our activities will be as follows:

- 1.1 Formation of committees
- 1.2 Committee consultations
- 1.3 Publication
- 1.4 Organization of courses, conferences, etc., made available to institutions or individuals
- 1.5 Contacts with national and international organizations and invite guest speakers

Committees:

- 2.1 System terminology: compile information + publication of the most used concepts
- 2.2 Abstract models: compile information on current theories and models of mathematics and physico-chemical sciences
- 2.3 Empirical models:
 - a) The industrial system: management principles
 - b) Education: goals and methods
 - c) Health, environment, etc.
 - d) Social systems
 - e) Biological systems

Communication and Cognition:

- 3.1 Study of learning processes, such as developed in psychology and cybernetics

Executive branch

- 4.1 Establishment of a library and compilation of "systems" literature and catalogue
- 4.2 Organize courses and coordination of the other committees.

Momentarily, we have 15 full-time co-workers and 80 part-time, both at Illinois Central College and at Bradley University. These institutions offer both faculty and monetary support. I cordially invite and even urge you to participate in these programs.

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The last few months, I've been increasingly interested in the "energy-world-situation", and have taken up the study of nuclear engineering and physics, both for their theoretical value on the origin and composition of the universe, and their practical applications. I had the occasion to remain at CERN, Europe's largest nuclear research facility, to talk to numerous physicists and participate in research on elementary particles, where I got to meet several MIT professors currently working there.

This was all summed up in a one-week symposium, where the ideas of all the greats in the field were discussed, and attempts were made to integrate them. "Quantal formalism" was one of our topics, as it was in 1926 between Heisenberg and Bohr. Bohr's distinction between object and subject has enormous philosophical implications.

The study of Schrödinger's wave mechanics theory explained his fundamental assumption that nature is comprehensible. Einstein's paradox exhorted the view that the concept of objective reality is an "a posteriori" one. Ernst Cassirer, a major influence in Europe, argued that quantum physics conforms to the principles of Dialectical Materialism and can be expressed within a neo-Kantian framework. Oppenheimer was treated, as of course was Russell with his theories on Atomism and his relation to the empiricist, Hume.

The most hotly debated subject however was, surprisingly, the issue of freedom or determinism, the former being defended by A. O. Heisenberg's supporters, the latter by Nobel Prize-winner Louis de Broglie, who has developed a new thermodynamics theory based on an earlier version of his wave dynamics of particles.

To summarize the issue at the '27 Solvay Conference, Bohr, Heisenberg, Dirac and Pauli proposed to base quantum physics on probability, opposed by de Broglie, Schrödinger and Einstein. In today's schools, the former idea is taught, the latter isn't, though both groups have compiled new data and correct mathematical theories. Thus the issue needed, and needs, to be re-evaluated, which is being done at CERN, Stanford, Chicago (Fermi Lab), and N.Y. (Brookhaven).

* * * * *

From these projects, I returned with hundreds of books, magazines, articles, and tens of note pads, enough for years of further study. Obviously this account is very random and confusing, since hundreds of ideas keep popping into my head as I write, enough to fill a column for "Russell" for years. I strongly encourage anyone interested in any of the subjects mentioned to contact me.

I have finished another book on logic (covering the triangle dispute, Russell-Carnap-Popper), one on religion and one on physics, plus numerous essays and articles. As I said, enough material to keep me busy for years.

My best greetings and wishes to all members of the Society. It's Russell's spirit, his quest for truth and justice through courage, that we must promote!

ON BERTRAND RUSSELL - AND A SYMPHONY

Some Personal Reflections by

GRAHAM WHETTAM

The score of Graham Whettam's SINFONIA CONTRA TIMORE - Symphony Against Fear - is prefaced by the following note:

"The first performance of this symphony was given in the Town Hall, Birmingham, on February 25th, 1965, in the presence of Bertrand Russell, by the City of Birmingham Symphony Orchestra, conductor Hugo Rignold.

A previous performance, to have been given on March 7th 1964, had been cancelled by the Committee of the Royal Liverpool Philharmonic Society in exception to the dedication.

SINFONIA CONTRA TIMORE was first known as the composer's 4th Symphony, but is now the earliest acknowledged by him for public performance."

ON BERTRAND RUSSELL - AND A SYMPHONY

Some Personal Reflections by

Graham Whettam

I cannot exactly recall when I became aware of Bertrand Russell, although I do remember that I was reading some of his writings in the latter years of the second World War. I was about 17 years old, and the books included Sceptical Essays, In Praise of Idleness, and, I believe, The Conquest of Happiness. But nearly thirty years afterwards, it is difficult to say which of his books were the first to come into my hands.

It was at about this same time that Russell returned from the United States, as it happened bringing with him the manuscript of the History of Western Philosophy, and then his voice became very familiar through his many BBC broadcasts. It was not only his ideas which compelled attention, but his marvellous use of the English language, and the lucidity which this brought to his exposition of those ideas. My native language is an instrument which can be used with great subtlety; it has a very large vocabulary, and can be used in the expression of thoughts and arguments of an involved and complex kind without losing its natural flexibility. Russell possessed to an astonishing degree the ability to express his ideas in the simplest way: the logical beauty of what he said was enhanced by the beauty of his language. Years later, when he invited me to meet him, I was much impressed with the essential wholeness of the man; his thought and mode of expression were so much a reflection of the complete person that I could understand why he had been one of the great masters of the spoken word, and in broadcasting, where the voice alone must communicate everything.

In 1948 the BBC inaugurated the Reith Lectures, and which are intended to give an opportunity to an eminent person to develop and express his thinking on a matter of public importance. The first of these annual Reith Lecturers was Bertrand Russell, and his theme Authority And The Individual. Russell was concerned with how we could combine that degree of initiative which is individually necessary for progress with the degree of social cohesion that is necessary for survival. In Russell's view, " the problem comes down to the fact that society should strive to obtain security and justice for human beings, and, also, progress. To obtain these it is necessary to separate cultural matters from the Establishment. " Whilst I wholeheartedly accepted the force and logic of this argument, I was only aged 20 at the time of Russell's Reith Lectures. Many years were to pass before I would find this so exemplified in my own experience, and, ironically, linked closely with the name of Russell. Listening to these broadcast lectures was a profound and formative experience, and has at various times caused me to have expectations of Russell's annual Reithian successors which have not been always realized.

Early in 1948 I bought the History of Western Philosophy; I had read some philosophical books, of course, but found that this book, relating, as it does, the thinking of different philosophers to their times and social conditions, and to each other also, was of uniquely positive value for me. I remember reading and re-reading it for three months.

If, as an obvious philosophical layman, I have seemed to dwell too lengthily on Russell's writing and broadcasting, my purpose has been to show, through the benefit to my own non-musical thinking, the positive influence which he exerted, and which must have been of great benefit to men and women in many countries throughout the world.

Timore

The first music to be written of what became my ~~Fourth~~ Sinfonia Contra Timore was intended as the opening of a music-drama. The subject matter is not really relevant, for the project was soon abandoned (and the associations attaching to this music also). This was in about 1952. During the winter of 1956-57, when I was living in the German Black Forest, I took this introductory music, altering only some details of scoring, and made it the introduction to a two-movement symphony; in that form, and to no lasting satisfaction, the work was completed on the last day of September 1957. But this had been a period of considerable personal turmoil and difficulties for me, and this may have contributed to my later decision to start the entire work afresh. The second movement was abandoned completely, and the first part was re-written and re-thought from the end of the initial and somewhat forceful opening lento. In its present and final form, the work comprises three continuous and developing movements.

Early in 1961, two or three months after I had written my first Oboe Quartet for the Netherlands Oboe Quartet of Victor Swillens, this first movement was re-cast, partly due to the promptings of Sir Eugene Goossens, who had said that he would like some new orchestral work from me. A year previously I had dedicated my String Quartet to Goossens, who had himself been a violinist until injury to a finger obliged him to abandon string playing. In late August 1961 he told me that he had a definite outlet for a new work, and urged me to complete the symphony. The central slow movement was thereupon written in the space of a fortnight at Ingatestone in Essex.

There had been much excitement that summer caused by the the public response to demonstrations arranged in London on ' Hiroshima Day ', and organised by the

Committee of IOO, foremost amongst whom had been Bertrand Russell. As is well known, the demonstrations were against the use of nuclear weapons. It would appear that the British Government of the time had visions of the benefit which a nuclear war would bring to mankind: very ably demonstrating its own foolishness, 'Authority' caused certain individuals from among the organisers of these demonstrations to appear in court. These people were each sentenced to two months in gaol, but in the cases of Bertrand and Lady Russell, the sentence was reduced to one week for medical reasons. By this time Russell had been for over ten years the holder of the Order of Merit, the highest honour which Great Britain can bestow upon its citizens, as well as a Nobel prizewinner.

There was, of course, an enormous public outcry against the imprisonment of these peaceful people, including a great demonstration in Trafalgar Square. My own response was to write to Lord Russell at Brixton gaol offering him the dedication of the symphony I was writing in the following terms:

" Dedicated to Bertrand Russell, and all other people who suffer imprisonment or other injustice for the expression of their beliefs, or the convenience of politicians and bureaucracies."

Although this dedication subsequently caused people who apparently thought of themselves as bureaucrats to act in ways which were not intended for my benefit, I have always been very glad that it stands at the head of my score, and have indeed at various times been much heartened by it.

Sinfonia Contra Timore

~~The Fourth Symphony~~ was not completed for several months more, the closing pages being finished to my great relief on May 7th 1962. In less than two weeks the symphony's dedicatee became ninety years old: in a little over a month the friend who had encouraged me to complete this score, and who had hoped to conduct the première - Eugene Goossens - was dead. He had been ill for over half a year, but had

latterly seemed to be recovering, and I believe that he did not know how near to death he was.

I remember vividly the celebration party for Russell's Ninetieth Birthday at London's Royal Festival Hall. There was music played by the London Symphony Orchestra conducted by Colin Davis, and including symphonies by Mozart and Stravinsky: messages were read from many parts of the world. Besides men and women eminent in various branches of the Sciences and the Arts, leading statesmen or governments from many countries had sent telegrams, with the notable exception of the Government of Great Britain. I think that Russell's acknowledgement of this celebration said admirably in words what those present could see vibrating through his person. After expressing his deeply-felt thanks he continued:

"I have a very simple creed; that life and joy and beauty are better than dusty death, and I think that when we listen to such music as we heard today, we must all of us feel that the capacity to produce such music, and the capacity to hear such music, is a thing worth preserving and should not be thrown away in foolish squabbles. You may say it's a simple creed, but I think everything important is simple indeed. I've found that creed sufficient, and I should think that a great many of you would also find it sufficient, or else you would hardly be here."

I remember leaving the hall suffused with the mixed feelings of joy that I had dedicated my new work to this man, and of inadequacy before the greatness of such simplicity.

Sir

Among the conductors whom I greatly admire is ^{until recently} Charles Groves, ~~the~~ conductor of the Royal Liverpool Philharmonic. This is among the oldest of the extant concert-giving bodies and orchestras in England, having been active since 1840. On receiving a copy of the score of my new symphony, Groves promptly reserved the premiere for Liverpool, and the date was fixed for March 7th 1964. Unfortunately, however, I was denied the pleasure of hearing my work in

the acoustically excellent Philharmonic Hall. The Committee of the Liverpool Philharmonic eventually decided that the dedication made the symphony 'unsuitable' for inclusion in its programmes, and so a symphony by a composer who was safely sailing down the River Styx was substituted. This had no dedication, and was therefore found to be appropriate for Liverpool.

Curiously, in the following season the Liverpool Philharmonic included a work of mine which is dedicated " to those who, like Benvenuto Cellini, have great love and zest for life ". I have yet to meet a man who exuded more love and zest for life than Bertrand Russell: and so, even if unintentionally, I feel that Liverpool honoured him in the end.

The symphony's première was delayed for one season, for the following year an opportunity arose with the City of Birmingham Symphony Orchestra, whose conductor was then Hugo Rignold. There was a generous allowance of rehearsal time, and the performance was indeed admirable, one of the best performed orchestral premières which fortune has given me. The symphony is by no means an easy piece to perform, and particularly on account of the rhythmic writing which demands extreme precision and confidence on the part of the conductor, and extremely disciplined playing from the orchestra, who at times must perform with great flexibility and expressiveness. There is a great contrast between the regular triple and strongly marked rhythms of the scherzo-like first movement, and the irregular and even more strongly accentuated rhythms of the central part of the slow movement and also of the finale, particularly the closing pages which surge forward with much energy. These things also contrast greatly with the quality of playing required for the long violin melody of the slow movement, or the quiet slow flute solo in the finale.

The première at Birmingham on February 25th 1965 is also memorable for me on account of the pleasure which I shared with my wife in having Bertrand and Edith Russell as our guests at the performance, and on account of the warmth of the reception which I received from the public. Most vividly I recall Russell, then aged 92, holding my arm as I took him up the stairs and along the corridor to the part of the hall where we were sitting. The love and respect in which people held him I had seen on previous occasions; but to see the people in the corridor move back and stand waiting for my companion to pass moved me deeply. It was a unanimous gesture. Earlier that day I had been asked to meet the press with Russell at his hotel. One of these gentlemen, and whom I had met on previous occasions, reminded Russell of having interviewed him at his home in North Wales, and seven years earlier, of the questions which had been put, the answers given, and asked whether Earl Russell still subscribed to those views. The ninety-two year old philosopher pointed out that his answers had in certain respects been distinctly different from what had just been alleged. Afterwards the journalist produced his shorthand notes of seven years before: Russell's memory had been impeccable.

After the première I particularly recall Earl Russell's wishing that he could have written music, and could have had such an array of musicians and instruments to make the sounds which he had written. I think that he derived much pleasure from the concerted activity and high accomplishment of the orchestra. Later, whilst we were waiting for a car to collect him, he told some delightfully witty tales, though I found his tendency to ask such things as whether I remembered some curious action of King George V in 1914 a trifle

disconcerting, for I was not brought into this world until 1927. I remember asking whether he had met many composers and Russell replied "Only Vaughan Williams: and that was in 1909."

The première of my symphony was a concert occasion, and contrary to what often happens, was not broadcast or apparently even mentioned in the appropriate BBC programmes. After the Liverpool incident, the work had been found to lack sufficient merit for broadcasting, and the BBC would not allow the work's inclusion in its programmes. My wife, quite by chance, heard a BBC radio programme in which the Birmingham concert was previewed, and called me to listen. 'Concert Calendar' dealt with the Brahms Second Piano Concerto, in which Vladimir Ashkenazy was to be the soloist, and with Richard Strauss's Don Juan, a recorded excerpt from which filled in the last two or three minutes of the programme. The preview refrained from mentioning that the concert also included a symphony which would be receiving its world-première. Curiously a gentleman called Frank Gillard, and enjoying the title of Director of Sound Broadcasting, subsequently wrote to me from the BBC explaining that those responsible for the programme had not known about the symphony. Apparently they had not noticed those sections of the press releases referring to the symphony, nor the ample coverage which had already been given to the work by both the national and regional newspapers, as well as the musical magazines. Mr Gillard's position did not seem to be as sound as his title might have implied: the Establishment, at least in the shape of our BBC, did not view the work of one individual kindly.

There was some controversy in the English newspapers, for I had claimed that my symphony had been effectively banned from broadcasting in my own country. Various distinguished people made known their concern, including two former British Ministers, Mr Edward Heath and Sir Edward Boyle, both of whom were then sitting on the Opposition front bench at Westminster. Prime Minister Wilson informed me that whilst of course no

British Government may interfere in a matter of BBC programme content - a fact sometimes not sufficiently appreciated in other countries who themselves have government-controlled radio services - one of his Ministers had written to the BBC acquainting them with the strength of my views. A year or more later, some time for face-saving having passed, it appeared that a degree of merit in the symphony had at last been perceived, for I was advised that a BBC-sponsored performance was contemplated. This period of contemplation proved to be of considerable duration, but this may have been to allow for the discovery of even more merit than had been at first suspected. After some three years the music was recorded by the New Philharmonia Orchestra conducted by the Cuban-born Alberto Bolet: the broadcast was scheduled for a date in February 1970, only two days short of the fifth anniversary of the concert première.


One morning, about two weeks before this broadcast, I was asked to take a telephone call from one of our leading national newspapers, THE GUARDIAN. It appeared that the BBC had sent out publicity about my symphony, and I was asked for some comments about Russell, and for some reminiscence of him at the concert première. After this call I resumed my work until lunchtime when I turned on the radio for the news. Bertrand Russell was dead.

A postscript must be added, for the forgoing is essentially the content of an article written in 1972 as the basis for an interview with me to be heard on Netherlands Radio, and preceding an eloquent performance of Sinfonia Contra Timore conducted by Hubert Soudant. His recording was subsequently transmitted in West Germany, when Soudant was a prize-winner in the Herbert von Karajan conductors' competition in Berlin, and was also heard in Britain in a BBC 'Composer's Portrait'. This had happy consequences, for the BBC then commissioned

the Royal Liverpool Philharmonic Orchestra under its conductor Sir Charles Groves to make another radio recording. The wheel had almost turned full circle: 'almost', for the circle was closed in January 1977 when my most recent symphony, Sinfonia Intrepida, was given its world première by that same orchestra and conductor in the Liverpool Philharmonic Hall.

Sinfonia Contra Timore, my 'Russell' Symphony, has not yet been performed outside of Europe, although it has been heard in that continent's Eastern half. Some time ago I was a guest in East Germany, when GDR Radio mounted a 'Produktion' by the Leipzig Radio Symphony Orchestra under the admirable Jena conductor, Günther Blumhagen. We were given this first-class orchestra for five daily sessions of four hours each - twenty hours in all to rehearse and record a twenty-seven minute work! A very high standard was intended, and was achieved, and no composer could have been happier than I was at the end of those recording sessions. It transpired that a Produktion is GDR Radio's most distinguished treatment for a musical work. The resultant tape is available to radio stations internationally, should they wish to transmit it, and if the producers are happy enough with the quality of the recording, it could be available on disc, assuming that a record company wished to issue it.

Unless its composer is at the height of a world-wide reputation, a symphony written for an orchestra of almost a hundred players may expect ^{comparatively} ~~infrequent~~ infrequent performance in its early years. There was even a time when circumstances seemed to conspire against Sinfonia Contra Timore being performed at all. But there has never been a time for me when its dedication has been less than a source of joy, and also ^{a sense} of privilege. Among my particular treasured possessions is a photograph taken an hour or so before the symphony's first performance: Bertrand Russell, my score upon his knee, was humbly asking what it all meant, and how it worked - asking with the simplicity of the creed which I have quoted.


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