

RUSSELL SOCIETY NEWS

No. 22

May 1979

- (1) Annual Meeting, NYC, June 1-3, 1979 (2). New Science Committee Chairperson sought (4). BRS Travel Grant Award in June (5,39). BR hits the jackpot (9). BR and economics (11). List of BRS members (40). Everybody's dues are due (23). BR appears with Sherlock Holmes in new detective novel (34). More paradoxes (29). Time to nominate Directors (35). An asterisk in the left column indicates a request.

- (2a) June 1-3, 1979 (Friday evening through Sunday noon) in New York City at the Tudor Hotel is when and where the BRS will hold its Annual Meeting. WARREN SMITH, who made the arrangements, says this about them:

The Tudor Hotel (304 East 42nd Street, New York, N.Y. 10017)(212-986-8800) is on Manhattan's East Side, about a block from the United Nations, and across the street from the Ford Foundation. Members arriving by car could park in a garage just steps away from the hotel. If you park on the street, be sure you are legally parked or a ticket plus towing can cost you up to \$100. Members arriving by public transportation at Grand Central Station or the Times Square area can take M-104 bus going eastward to First Avenue. From the East Side Air Terminal, walk about 4 blocks or take the short taxi ride. From JFK Airport, take inexpensive \$3.50 bus-subway shuttle to 42nd Street and Lexington Avenue, then walk or take the 50¢ M-104 bus eastward. Rooms at the Tudor are small but comfortable. Three Lions Pub in the Tudor is open until 3 A.M. Meals can cost \$3.50 and up for breakfast, \$8 and up for lunch, \$10 and up for dinner. A less expensive Automat -- one of the last two in the city -- is nearby, as are a hundred other dining spots.

Hotel rooms are at a premium throughout Manhattan. Unless you live in the city or are staying with friends, phone or write soon for reservations. To obtain special, reduced rates at the Tudor, ask for Kathy Capalbo, mention BRS, and quote these prices: single, \$30 per night; 2 people, double bed, \$40 per night; 2 people, twin beds, \$45 per night. Major credit cards are accepted.

When making a reservation, it's a good idea to accompany it with a deposit for one night.

- (2b) The agenda. BOB DAVIS has been planning it, and reports:

On Friday evening Humanist Philosopher Corliss Lamont will speak on some of the wrong things that have been said about BR. On Saturday we have Harry Ruja speaking on BR's views on Israel, Jack Pitt on BR's response to Marx, Lester Denonn on "Bertie and Litigation from Birth until Death: a Lawyer's Commentary", and David Harley on the Beacon Hill School -- "its operation, including details not previously known." We will also have films, a business meeting, a cocktail hour, and a banquet. On Sunday morning, Albert Ellis, will speak on "Psychotherapy and Bertrand Russell."

The Friday evening meeting will start at 8 P.M. in the meeting-room one floor below the lobby of the Tudor. A printed schedule of events for the entire weekend will be available in the meeting-room. We are pleased to note that all of the speakers are BRS members.

- (2c) Many members will probably eat dinner in the Tudor's dining room, before the Friday 8 P.M. meeting. This provides an opportunity to meet and greet other members before the 8 P.M. meeting starts.

REPORTS FROM OFFICERS

- (3) Chairman Peter G. Cranford reports:

The Bertrand Russell Memorial Committee was formally founded in London on March 5, 1979. Present were Lord Fenner Brockway (Chairman), Peter Cadogan (Secretary), Dora Russell, and Sir Alfred Ayer. John Sutcliffe was not able to attend. Alan Ryan, Rev. Michael Scott, Lord Ritchie Calder, John Gilmour, Barbara Wooton, and a representative from Camden borough have been (or will be) invited to become members of the Committee. Its address is Conway Hall, 25 Red Lion Square, London WC1R 4RL.

The plan is to install a bust of BR in Red Lion Square. The sculptor will probably be Mrs. Marcelle Quinton, wife of Anthony Quinton, Master of Trinity College, Oxford. It will cost about 1600 pounds, but the Committee

will try to raise 5000 pounds -- the surplus to be used for a series of memorial lectures. The appeal for funds will be international. Approaches will be made to The British Academy, The Royal Society, The Nobel Peace Foundation, Mc^Master University, and Humanist organizations.

- . Dora Russell has won her suit against The Bertrand Russel Peace Foundation for her son John's inheritance. John is the present Earl.
 - . Ralph Schoenman, BR's former secretary in whom BR eventually lost confidence, has been permitted to re-enter England, after having been classed for some years as an undesirable alien.
 - . Jack Pitt will be in Europe this year on a sabbatical, and will confer with John Sutcliffe.
 - . John Sutcliffe may visit the USA this summer, and attend our annual meeting. He is a frequent commentator in "The Freethinker" and "The New Humanist", and continues to be very active in promoting BR's ideas. He has a plan for a New Manchester School. See (11).
 - . The home office of the BRS (at 2108 $\frac{1}{2}$ Walton Way) collapsed as the result of flooding brought on by broken water pipes, and is now located at 1500 Johns Road, Augusta, Georgia 30904. The phone numbers are unchanged: (404)736-3514 and 6384.
 - . The first BRS was almost certainly founded at the University of Peking in December 1920. For this fact and others about BR, see The May 4th Movement by Chow Tse-Tsung (Stanford University Press, 1978, paperback), recommended to me by Dora^Russell.
 - . "The Humanist"(November/December 1978 issue) has a section, "Moral Education and Secular Humanism", that deals with applied philosophy.
 - . I may have been in error when I said the Camden Council was BR's refuge when Trinity turned him out in 1918 (RSN21-4). Does anyone know the facts?
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REPORTS FROM COMMITTEES

(4) Science Committee (J. B. Neilands, Chairman).

Confessions of the Chairman: Having served over the past five years as Chairman, I feel compelled to make this report and general accounting to the membership. I have had a few requests, most of them relayed from Lee, from new members who have expressed an interest in working with the Committee. Well, de facto it has been a two-person operation. Soon after the BRS was founded, Amy Block and I drew up a statement critical of nuclear power and submitted it to the Board of Directors. Locally, we staged two events, a lecture-reception for Soviet dissident Zhores Medvedev and a buffet for Professor Nguyen Van Hieu. The total absence of a democratic process in our deliberations can be rationalized by (a) acute deficiency of time (lectures, seminars, labs, staff and committee meetings, research, grant requests and reviews, publications, travel, etc., etc.), (b) lack of a budget, (c) reluctance to get the BRS involved in controversy, and (d) my willingness to at any time vacate the post in favor of another member, preferably one living in another corner of the country. I now issue a call to all members interested in the Committee on Science to so advise me via a note to my address, Biochemistry Department, University of California, Berkeley, CA 94720. I will tender the names at the June 1-3 meeting of the Board in New York, and that body will, I presume, nominate a new chairman.

(5) Travel Grant Committee (Jack Pitt, Chairman):

The grant (up to a maximum of \$500) to a doctoral candidate for travel expenses during the 12-month period starting June 1, 1979 will be awarded early in June. For details, see the announcement (39).

BRS PROJECTS

- (6) Philosophy in high schools. This project aims to promote the study of philosophy in high schools, and is headed by LEONARD CLEAVELIN.
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PHILOSOPHERS' CORNER

- (7) 155 to 1. Those were the odds against getting the job, as a full-time teacher of philosophy, at Wabash College recently. 155 applied; 1 was hired. Here is the story, as reported in The New York Times of 4/2/79, p. A13:

College's Quest for Philosophy Teacher Provides a Lesson in Academic Hiring Process

By GENE I. MAEROFF

Special to The New York Times

CRAWFORDSVILLE, Ind. — Alan Berger has decided to give up city life in Manhattan for this cornfield-fringed town in central Indiana. Wabash College had offered him something he could not find in the New York area or, for that matter, anywhere else: a full-time job teaching philosophy.

Mr. Berger, who will get his doctorate this spring from Rockefeller University, won the faculty position over 154 other applicants from around the country. They were competing for a two-year appointment, paying \$13,000 a year, with no assurance of reappointment.

The college's search for and careful winnowing of these candidates, observed firsthand, provided an unusual look at the inner workings of academic selection. It dramatized the desperation that pervades the academic job market now that enrollments are no longer expanding and thousands of young scholars are finding their doctorates virtually useless.

Professors on Sabbatical

The quest began last fall when Eric Dean, the chairman of Wabash's joint department of philosophy and religion, realized that some of his professors would be away on sabbatical leaves over the next two years. At Wabash, a small liberal arts college with classes as small as eight students, this meant a replacement would be needed.

Ann Robertson, the department's first woman and its junior member, was dispatched to the annual meeting of the American Philosophical Association in New York at the Christmas vacation to interview possible candidates.

Almost all such academic gatherings have become the scene of frantic job searches by young Ph.D.'s. In what has come to be sardonically known as "the slave market," hopeful supplicants submit dossiers and tramp from room to room being interviewed by college representatives. Mr. Berger was one such candidate.

By January, Wabash had 155 candidates, all with a doctorate or on the verge of receiving one.

Many Sought Short-Term Post

"It was sad to see so many experienced teachers applying for a short-term appointment that most of them never would have considered in years past," Mr. Dean commented.

A decade ago, when the academic job market was booming, many young Ph.D.'s limited their search to major uni-

versities, where they would be able to teach and conduct research.

Now, with undergraduates turning toward vocational and preprofessional programs, there are fewer and fewer faculty openings in fields like philosophy. Of 181 students graduating last year at Wabash, only one was a philosophy major.

Until recently, too, Wabash would not have bothered with so extensive a search. A couple of phone calls, one to the University of Chicago and the other to Yale — the alma maters of five of the six department members — would have yielded a man for the job.

This so-called "old boys' network," which sufficed at many colleges and universities, has disintegrated in the face of demands for affirmative action to assure job opportunities for women and members of minority groups.

By the time the bleary-eyed department members assembled on the evening of Feb. 27, they had whittled the list down to 19. All the candidates had the background in analytic philosophy and symbolic logic that the department considered essential.

While perusing the dossiers, Bill Placher, who won tenure at Wabash last year and who, at the age of 30, is a contemporary of many of the applicants, said he tried to imagine how he would feel if he had bounced from job to short-term job, as was true of several candidates. He realized that he might be consumed by frustration.

Movers Not Considered

"I eliminated those who had been out of graduate school quite a while and had taught at a number of places," he said. "How long is it possible for someone to keep up enthusiasm when you have to keep moving?"

Plowing through heaps of transcripts, articles and recommendations, the philosophy faculty members at Wabash compared impressions, trying to decide which of the young scholars would be likely to have a commitment to teaching undergraduates that would transcend the instability of a two-year appointment.

Finally, after three hours, Wabash had its three finalists: Robert E. Moore, a postdoctoral fellow at Duke who had been an undergraduate at Rice, where one professor said he was the school's "most talented student"; Cindy D. Stern, who was completing her Ph.D. at Syracuse University, where a professor called her "almost certainly the best graduate student" of his eight years at the institution,

and Mr. Berger, whose file included a letter of recommendation from his thesis adviser, Saul Kripke, one of the nation's best-known philosophers.

Avoiding Smaller Classes

The intense scrutiny came about, in part, because a recent short-term appointee's performance had produced a temporary enrollment loss in philosophy.

"We have no built-in clientele," said I. Hall Peebles, a Yale graduate who for 21 years has watched more and more Wabash students turn to the science courses they think will help them get into medical and dental schools. "Philosophy is not required. We have to have teachers who can attract students."

The regimen of interviews inflicted upon each of the finalists reflected this concern. They came to Wabash, each in turn, for a day and a half, drinking enough coffee with faculty members to float an armada and facing more questions than a candidate for a stretch at Leavenworth.

Mr. Berger was the second of the three, arriving in this bucolic town with all the trepidation of one who has spent 28 and a half of his 30 years in New York City.

All-Male College

At Wabash, he found himself on a 40-acre, wooded campus with simple three-story, red-brick buildings facing onto a mall where students toss footballs. The college is among the nation's few remaining single-sex male colleges, and the social life is anchored by the fraternity houses dotting the campus perimeter.

A disarmingly open man, Mr. Berger was already well into the laborious process of finding his first full-time academic job. Two jobs for which he seemed to be a strong candidate had been withdrawn after the philosophy departments involved discovered that they would not get promised financing after all.

"I knew that once I got my Ph.D. the time remaining for me in New York would be finite," said Mr. Berger, a mathematics major in his undergraduate days at Queens College.

Again and again, the long-haired Mr. Berger, who has a scholarly, disheveled air, was asked if he thought he could adjust to life in the hinterlands of the Middle West. There were discussions of the work of Noam Chomsky, on whom Mr. Berger nervously delivered a guest lecture that he said rambled so much it almost cost him the job, and questions about how he would teach logic to young men from southern Indiana who do not want to be-

come professional philosophers.

Teaching and Writing Required

Another finalist, Miss Stern, a native of Levittown, L.I., put her finger on a different sort of problem. She agonized over the difficulty of teaching a full class load while trying to write enough articles to remain an acceptable candidate for the next college with an opening — an increasingly common dilemma for the young generation of academic gypsies.

For Miss Stern, the youngest finalist, getting so far into contention was a pleasant surprise: It was her first venture into the job market. She could have completed her Ph.D. in time to take the position at Wabash in the fall, but now she will make her work last a little longer, taking advantage of the fact that another year of financing is available to her.

The money is running out, however, for Mr. Moore, whose postdoctoral fellowship will expire in August. He is 29, a member of Phi Beta Kappa, and in 30 tries has yet to be offered a full-time faculty appointment.

'Back to Square One'

"I'm back at square one," a disappointed Mr. Moore said. "I knew when I went into graduate school that it wasn't going to be easy to get a job, so it's no surprise. But this is starting to drain me. I'm considering looking for something in business management."

Mr. Berger is not thinking about what will happen after his two years at Wabash. He is spending much of his time in the library at Columbia University, near his home, putting the final touches on his dissertation, "Language and Science as an Epistemic Foundation of Logic: A Critique." Twice a week he goes over to Hunter College to teach informal logic.

He relaxes in the evening by listening to classical music — on the radio, because his phonograph is broken. His future colleagues in Crawfordsville, where the radios play little but country music, have already suggested to Mr. Berger that he ought to have his phonograph repaired before coming here in the fall.

(Thank you, HEV SMITH)

BY HERTRAND RUSSELL

(8) An ignored report is the heading on this item from "In Search", a 4-page bi-weekly, Issue No. 139:

From a Jan. 3 Washington dispatch in the Washington Post:— The Justice Department indicated yesterday that it would take no immediate action on the recommendations by the House Select Committee on Assassinations for further inquiry into the murder of President Kennedy...

The committee concluded last week after an investigation costing \$5.8 million that "Kennedy was probably assassinated as the result of a conspiracy. ... The experts who conducted the study said that (an accidentally made) police tape recording... showed "beyond a reasonable doubt" that a shot had been fired from the so-called "grassy knoll" in front of the President...

ER also accepted the conspiracy hypothesis. In August 1963 he formed "The British Who Killed Kennedy? Committee" ("an unsatisfactory name") and, among other things, wrote a pamphlet — we assume it was a pamphlet — "Sixteen Questions on the Assassination". This is reprinted in his autobiography, where it occupies 13 pages. The

Autobiography of Bertrand Russell(hardcover) New York: Simon & Schuster, 1969, Vol. 3, pp 289-301. Its opening paragraph reads as follows:

The official version of the assassination of President Kennedy has been so riddled with contradictions that it has been abandoned and rewritten no less than three times. Blatant fabrications have received very widespread coverage by the mass media, but denials of these same lies have gone unpublished. Photographs, evidence, and affidavits have been doctored out of recognition. Some of the most important aspects of the case against Lee Harvey Oswald have been completely blacked out. Meanwhile the FBI, the police, and the Secret Service have tried to silence key witnesses or instruct them what evidence to give. Others involved have disappeared or died in extraordinary circumstances.

"In Search" is published by The Institute for the Study of Relevant Progressivism, Celebeslaan 13, Hilversum, The Netherlands. It is a non-profit foundation. U.S. subscription office: 345 Hudson Street, New York, NY 10014.

(Thank you, BOB DAVIS.)

BR QUOTED

(9) BR hits the jackpot. PETER CRANFORD writes: "My small nephew got the usual yellow slip in a fortune cookie, in a Chinese restaurant. His mother casually read it -- as my jaw dropped:

"The good life is inspired by love and guided by reason."

Peter also came across the following in the National Enquirer of April 3rd:

A man who has never enjoyed beautiful things in the company of a woman whom he loves has not experienced to the full the magic power of which such things are capable.

BR & ANTI-SEMITISM (& MARX)

(10a) The bad and the good. PAUL EDWARDS writes:

In view of recent discussions about Russell's supposed anti-semitism, you might be interested to quote the following passage from p. 187 of Freedom versus Organization: 1814-1914, New York: Norton, 1934:

Anti-Semitism is an abomination, but it has had one incidental good effect: that it has raised up, among Jews, tribunes of the people who might otherwise have been supporters of the status quo. If this view is just, Marxism is a suitable punishment for the illiberality of well-to-do anti-Semites.

(10b) The above passage comes right after the following one, in which BR tells why he thinks Marx was interested in improving the lot of the working class, even though he himself had not come from that class:

His devotion to the interests of the proletariat is perhaps somewhat surprising, in view of his bourgeois origin and his academic education. He had all his life a love of domination associated with feelings of inferiority, which made him prickly with social superiors, ruthless with rivals, and kind to children. It was probably this trait in his character that first led him to become the champion of the oppressed. It is difficult to say what caused his feeling of inferiority, but perhaps it was connected with his being a Jew by race and a Christian by education. He may, on this account, have had to endure the contempt of school-fellows in his early years, without being able to fall back upon the inner self-assurance that would be possible to a Jew by religion..

BR & ECONOMICS

(11) "Bertrand Russell and Social Economy" and "Manifesto of the New Manchester School of Social Economics" are new writings from JOHN SUTCLIFFE. He says these "are intended to advocate the economic views of Dora and Bertrand Russell. The School hopes to use BR's views as a basis for the discussion of contemporary economic and social problems and as an effective alternative to the antagonistic competition of economic nationalism that divides the world and now threatens the existence of the human race.

"Russell's economic views are neglected and are totally misunderstood by many "authorities" on Russell. It is the intention of the School to correct this. My colleagues in this endeavor are Mr. Anthony Deveraux, Senior Training Officer at the Manpower Training Services Agency of the Department of Employment in Manchester, and

Dr. Douglas Fox, Lecturer in Economics at the Victoria University of Manchester.

"We have approached people in various fields interested either in the problems of world economy or in Russell's contribution to them. They include Dora Russell (of course!), Lord Brockway, Sir Alan Cottrell FRS, Sir Alfred Ayer and others. Our hope is to involve as many people as possible in the debate. In particular we are specifically concerned with the effect of the new micro-processor technology and how it may lead to an unprecedented collapse of the existing and destructively wasteful system of economic nationalism. We also hope that BRS members will join in and let us have their ideas, opinion and suggestions. It is our intention to publish a series of short (600 word) articles on Russell's economics and the wide range of related topics they involve. Although we cannot pay a fee for them, we hope nonetheless that many members will find it possible to contribute. (The articles will be distributed either gratis or at cost, and be published at the rate of one per month.)"

The 1-page Manifesto and 20-page paper on social economy can be borrowed from the BRS Library, address on Page 1, * bottom. John as invited comments, questions, and suggestions. His address: 9 Naseby Avenue, Higher Blackley, Manchester, England M9 2JJ.

SPECIAL REQUESTS

- (12) BR in fiction. We'd like to do a series in the newsletter telling about fictional characters who are based (or said to be based) on BR. We don't mean fictional characters who bear the name "Bertrand Russell", as in (30). We mean fictional characters not named "Bertrand Russell" who allegedly are based on him. We are under the impression that there are many such characters, but we don't know who they are. If you know about any of them, * please tell us.

DISSENTING OPINION

- (13) About Peter Cadogan. John Sutcliffe takes issue with Bob Davis's remark that "Conway Hall (ie., the South Place Ethical Society), without necessarily being aware of BR's positions, shares a lot of BR's views and values" (RSN21-5).

John, in taking issue, assumes that the Ethical Society's views and values are those of its Director, Peter Cadogan.

Mr. Cadogan, by his own admission, is a transcendental idealist who advocates that, if man is to survive, "he must transcend civilisation"; we have to "go beyond it" apparently to some marvelous utopia, but he hasn't specified what exactly. He also believes that the Soviet Government will somehow magically vanish in the next half decade to be replaced by an equally transcendent unity extending "from the Rockies to the Urals."

His "Direct Democracy" is hardly credible. Like Rousseau's "Social Contract" it appears to advocate democracy; but, like Rousseau, for Cadogan democracy is an altruistic commitment of individual passionate conviction to the corporate identity of a tribal state. For Russell's opinion of this, I recommend the chapter on Rousseau in BR's A History of Western Philosophy. Cadogan's ideal places agreement of the majority prior to dissent of the minority, and assumes, like some latter-day Puritan that, given his Truth, everyone will naturally choose to embrace it.

Cadogan's view is diametrically opposed to that of Bertrand Russell.

NEWS ABOUT MEMBERS

- (14) Irvin Ashkenazy has an article on sea lions in "Westways Magazine" for March 1979. "It is interesting, sympathetic, and well illustrated with his own photographs," says Peter Cranford.

- (15) Lester Denonn: "My wife and I have just returned from a little over two months in Florida, where our son is a radio news announcer. He warned me against mentioning my keen interest in Russell lest the natives mistakenly deem me a communist. It was a restful stay away from New York City's cold and snow. Part of my time was spent covering court sessions for my son, and doing a lot of reading. The books I read all have Russell references. Among them are recent works about Plato, Kant, Hegel, Heidegger, Lecomte du Notty and Borges. The new volumes bring the total in my Russell library to well over 2100 books by, about, or referring to Russell. The additions will occasion a revised and more informative listing, which I am about to engage in. As some of you may know, I rarely read a book unless it is my own, so that I can underline and make marginal notes. For example, at the end of the Hegel volume, I penned: Hegel is an Egal/ Whom I like/Less than I do a bagel./ As someone said:/ I know who's Hegel,/ But what's a bagel?"

"My son's warning apparently does not apply to all the natives. In one of the book stores I hunted in, across the street from the University of Florida campus, the home of the Gators, I found several volumes of Russell's works and four copies of the Egnor-Denonn Basic Writings. I became reconciled to Florida."

- (16) **Paul Edwards** recently completed a monograph on "Heidegger and Death -- A Critical Evaluation." It will be published in the spring by "The Monist" as the first of a series of monographs. It is dedicated to "Bertrand Russell, enemy of humbug and mysticism."

RELIGION AND ITS ADVERSARIES

- (17) **Atheism survives but debate is dead.** That was the headline on the New York Times story we ran a while ago (RSN19-19). It mentioned, among other things, that Madalyn Murray O'Hair -- "the subject of passionate controversy two decades ago for her attacks on religion" -- "now attracts little serious attention." "Recently she toured the South, debating with Bob Harrington, known as 'the chaplain of Bourbon Street.'" The trip resembled a histrionic roadshow more than an intellectual contest."

Here is how "the roadshow" was written up in Newsweek, 9/19/77:

The Soul Mates

The ads in the local newspapers bill it as a "fight to the finish," and the deep-voiced emcee announces the challengers with all the buildup of a heavyweight prizefight. Entering on the right, decked out in a purple, red- and white-checked dress, is Madalyn Murray O'Hair, America's No. 1 atheist. From the left, carrying a red Bible, comes "Big Bob" Harrington, the flamboyant fundamentalist "Chaplain of Bourbon Street." The crowd goes crazy, cheering, whistling, hissing and booing, and the contenders settle into their act—a free-for-all debate on the merits of Christianity vs. atheism. "This demon-directed damsel is against God, country, church and home," yells Harrington, "and I'm going to stop her."

patriotic Christian. O'Hair rushes back onstage at the offending words "under God" and tries to wrestle the microphone to the ground. From that point, the debates degenerate into a brawl, with O'Hair hooting at the "Christian idiots" and Harrington encouraging the true believers to chant, "We're fools for Christ."

The two continue their patter of insults and retorts until O'Hair, on cue, gives Harrington the floor to make the pitch for money. As the plastic buckets are passed, the crowd is told to mark the envelopes "For Bob Harrington (God and Country)" or "For Madalyn Murray O'Hair (No God and No Country)." Though Harrington collects the greater number of envelopes, O'Hair has been getting the bigger offerings—including one check, in Nashville, for \$1,000. O'Hair, who was



Harrington and O'Hair debate: God vs. the devil, or Punch vs. Judy?

"I'll show you that Bob Harrington is stupid," counters O'Hair, "just like all other preachers and Christians."

The "fight" between Harrington and O'Hair is as carefully staged as a Punch-and-Judy show, and for the past six weeks it has played to packed houses in Alabama, Tennessee, West Virginia and Illinois. The traveling roadshow, which will hit all 50 states by next summer, sprang from Harrington's idea that the pair could get more money and exposure together than either could generate alone. And although the audiences he drums up are stacked with tried-and-true Christians, O'Hair has eagerly accepted his challenge. "People are seeing someone who's not afraid to stand up to one of these goddam evangelists," says the tart-tongued atheist. "If nobody else will tell them they're nuts, I will."

Brawl: The show starts off with a twenty-minute harangue by O'Hair, followed by inspirational patter from preacher Harrington. But the action really gets rolling when Big Bob asks the crowd to stand and recite the pledge of allegiance. In a bit designed to stir the juices of any

instrumental in the 1963 Supreme Court ban on prayer in public schools, is hoping to raise \$1,000 a week from the debates to finance the work of her Society for Separationists. Operating out of a newly opened \$250,000 building in Austin, Texas, the society has just filed a suit in Federal court to stop the government from using the words "In God We Trust" on U.S. currency.

Harrington, who pays for the tour, insists he is just breaking even on it, but his own evangelical organization reportedly grosses \$200,000 a month from contributions and the sale of books, records and a motivational course called "The Total Man." A freewheeling Southern Baptist, he makes his rounds in a bus donated by Hustler publisher Larry Flynt ("The devil had the bus long enough," says the reverend). Harrington says he hopes to convert O'Hair. "Wouldn't she make a great evangelist?" he asks. And if all goes well, the preacher and the atheist hope to end their debates with a nationally televised Superbowl of the Soul.

—MARGARET MONTAGNO with FRANK MAIER
in Rockford, Ill.

(Thank you, IEN CLEAVELIN)

NEWS ABOUT RUSSELLITES

- (18) Beware of Gore Vidal! This item from The New York Times Review of the Week (8/6/78,p.6) tells why:

**Reluctant Resignation**

Still contending that the issue was censorship, not censure, Robert M. Bonin, the Chief Justice of the Massachusetts Supreme Court, gave up his fight to remain on the bench last week after the state Legislature approved a resolution calling for his removal. Judge Bonin had been censured by the State Supreme Court in July for attending a lecture by author Gore Vidal to benefit 24 men awaiting trial for sex crimes involving adolescent boys. The Court also criticized him for having hired three secretaries who had previously worked for him in the Attorney General's office. In a two-page letter of resignation to Gov. Michael S. Dukakis, Judge Bonin conceded defeat but did not admit guilt. Blaming political pressures and the press for his downfall, he declared, "the Legislature has spoken, but my integrity is intact."

Vidal is a lifelong Russellite, KEN BLACKWELL tells us.

HONORARY MEMBERS

- (19) Karl Popper is written up in The Encyclopedia of Philosophy, Paul Edwards, Editor in Chief, New York: Macmillan, 1967, in this way:

POPPER, KARL RAIMUND, Austrian philosopher of natural and social science. Popper was born in Vienna in 1902 and was a student of mathematics, physics, and philosophy at the university there. Although he was not a member of the Vienna circle of logical positivists and was in sharp disagreement with many of its doctrines, he shared most of the group's philosophical interests and was in close touch with several of its members, having a considerable influence on Rudolf Carnap. His first book, *Logik der Forschung*, was published in 1935 in the circle's series *Schriften zur wissenschaftlichen Weltanschauung*. In 1937 Popper went as senior lecturer to Canterbury University College in Christchurch, New Zealand, and remained there until his move in 1945 to a readership at the London School of Economics in the University of London. Since 1949 he has been professor of logic and scientific method at the London School of Economics. He was knighted in 1964.

Rejection of verifiability theory. The foundation of Popper's wide-ranging but closely integrated philosophical reflections is the bold and original form he first gave in 1933 to the problem of demarcating science from pseudo science in general and from metaphysics in particular. The logical positivists had taken this problem to be one of distinguishing meaningful from meaningless discourse and had proposed to solve it by making empirical verifiability the necessary condition of a sentence's meaningfulness or scientific status—in their eyes one and the same thing. Popper dissented both from their formulation of the problem and from their solution. His view has always been that the important task is to distinguish empirical science from other bodies of assertions that might be confused with it: metaphysics, such traditional pseudo sciences as astrology and phrenology, and the more imposing pseudo sciences of the present age, such as the Marxist theory of history and Freudian psychoanalysis. To identify this distinction with that between sense and nonsense is, he holds, to make an arbitrary verbal stipulation. It is also an unreasonable stipulation because the line between science and pseudo science is neither precise nor impermeable. Pseudo science, or "myth," as he sometimes calls it, can both inspire and develop into science proper; indeed, the general progress of human knowledge can be considered as a conversion of myth into science by its submission to critical examination.

Falsifiability criterion. A crucial difficulty for the verifiability theory of meaning was Hume's thesis that inductive generalization was logically invalid. Being unrestrictedly general, scientific theories cannot be verified by any possible accumulation of observational evidence. Moritz Schlick sought to interpret scientific theories as rules for the derivation of predictive statements from observational ones and not as statements themselves at all, but this attempt came to grief on the fact that theories can be empirically falsified by negative instances. This logical

asymmetry in the relation of general statements to observations underlies Popper's view that falsifiability by observation is the criterion of the empirical and scientific character of a theory. He maintains, first, that scientific theories are not, in fact, arrived at by any sort of inductive process. The formation of a hypothesis is a creative exercise of the imagination; it is not a passive reaction to observed regularities. There is no such thing as pure observation, for observation is always selective and takes place under the guidance of some anticipatory theory. Second, even if induction were the way in which hypotheses were arrived at, it would still be wholly incapable of justifying them. As Hume showed, no collection of particular observations will verify a general statement; nor, Popper adds, is such a statement partially justified or rendered probable by particular confirming instances, since many theories that are known to be false have an indefinitely large number of confirming instances.

For Popper the growth of knowledge begins with the imaginative proposal of hypotheses, a matter of individual and unpredictable insight that cannot be reduced to rule. Such a hypothesis is science rather than myth if it excludes some observable possibilities. To test a hypothesis, we apply ordinary deductive logic in order to derive singular observation statements whose falsehood would refute it. A serious and scientific test consists in a persevering search for negative, falsifying instances. Some hypotheses are more falsifiable than others; they exclude more and thus have a greater chance of being refuted. "All heavenly bodies move in ellipses" is more falsifiable than "All planets move in ellipses," since everything that refutes the second statement refutes the first but much that refutes the first does not refute the second. The more falsifiable a hypothesis, therefore, the less probable it is, and by excluding more, it says more about the world, has more empirical content. Popper goes on to show that the obscure but important concept of simplicity comes to the same thing as falsifiability and empirical content. The proper method of science is to formulate the most falsifiable hypotheses and, consequently, those that are simplest, have the greatest empirical content, and are logically the least probable. The next step is to search energetically for negative instances, to see if any of the potential falsifiers are actually true.

Corroboration. If a hypothesis survives continuing and serious attempts to falsify it, then it has "proved its mettle" and can be provisionally accepted. But it can never be established conclusively. The survival of attempted refutations corroborates a theory; the corroboration being greater to the degree that the theory is falsifiable. Popper's critics have fastened on this theory of corroboration as the point at which the inductive procedure he ostensibly rejects makes an implicit reappearance. Is there any real difference, they ask, between the view that a theory depends for justification on the occurrence of confirming

instances and the view that it depends on the failure of falsifying ones to occur? Furthermore, his critics claim, there is apparently an inductive inference embedded in Popper's doctrine—the inference from the fact that a theory has thus far escaped refutation to the conclusion that it will continue to do so. Popper could reasonably reply that the formal likeness between confirming and falsifying instances conceals an important difference in approach—that between those who glory in confirmations and those who ardently pursue falsifications. However, a certain disquiet about the inductivist flavor of the positive support that his theory allows a hypothesis to derive from the failure of attempted refutations is expressed in Popper's leanings toward a rather skeptical view of the status of unrefuted hypotheses: "Science is not a system of certain, or well-established, statements. . . . Our science is not knowledge (epistēmē); it can never claim to have attained truth, or even a substitute for it, such as probability. . . . We do not know: we can only guess." (*The Logic of Scientific Discovery*, Ch. 10, Sec. 85, p. 278).

Empirical basis. To complete his account of the growth of scientific knowledge, Popper had to explain the empirical basis of the falsificatory operation, that is, he had to make clear the formal character of the observation statements that are logically deduced from theories. It follows from the falsifiability criterion that unrestricted existential statements of the form "There is (somewhere at some time) an X" are unempirical because however many spatiotemporal positions have been examined for the presence of an X, an infinity of further positions remains to be examined. This is not true, however, of circumscribed existential statements reporting the existence of something at a specified place and time. Popper takes the basic observation statements to be of this form, to refer to publicly observable material objects, and to be capable of being straightforwardly affirmed or denied as true or false. Such basic statements are motivated by perceptual experiences, but they do not, as they are held to in the usual empiricist tradition, describe them. They can themselves be empirically tested in the light of the further basic statements which follow from them, together with accepted scientific theories. The infinite regress that this conception involves is not a vicious one: it can be halted by a conventional assignment of truth to basic statements at any point. But this convention is not dogmatic, since it is only provisional; if the basic statements in question are challenged, they can always be exposed to empirical tests.

Epistemology. In recent writings Popper has drawn many further inferences from his initial body of ideas. One is that knowledge has no foundations or infallible sources, either in reason or the senses. He sees the rationalist and empiricist epistemologies of the modern age as united in a determination to replace one sort of authority—a sacred text or an institution—with another—a human mental capacity. Both kinds of intellectual authoritarianism hold

the mistaken opinion that truth is manifest and consequently that error is a sin and its propagation the outcome of some kind of conspiracy to deceive. There is no more comprehensive critique of the quest for certainty in the work of any other modern philosopher.

A second conclusion Popper draws is that the traditional empiricist account of concept formation—essentially Hume's idea that concepts are acquired by perceiving the similarity of sets of particular impressions—is mistaken because it embodies the same inductivist error as Bacon's and Mill's accounts of scientific knowledge. Resemblance is not passively stumbled upon; rather, we classify things together in the light of antecedent preconceptions and expectations. Popper rejects innate ideas strictly so called but believes that we approach the world of experience with innate propensities—in particular, with a general expectation of regularity that is biologically explicable even if not logically justifiable. The influence of Kant is especially evident in this side of Popper's thought. In a sense the proposition that nature contains regularities is for him synthetic a priori: it is neither a logical truth nor an empirical truth (since it is unfalsifiable), but it has a kind of psychological necessity as a general feature of the active human intellect.

Theoretical entities. Popper's dissent from the usual empiricist and positivist view that private, experiential propositions constitute the empirical foundation of knowledge and his insistence on the provisional and incomplete nature of scientific theorizing together determine his attitude to the subject matter or ontological significance of scientific theory. He rejects the essentialism of the rationalist philosophy of science, which conceives the goal of inquiry to be a complete and final knowledge of the essences of things, on the grounds that no scientific theory can be completely justified and that the acceptance of a new theory creates as many problems as it solves. He is equally opposed to the instrumentalist or conventionalist doctrine of those who, like Ernst Mach, Henri Poincaré, and Pierre Duhem, take the theoretical entities of science to be logical constructions, mere symbolic conveniences to assist us in the prediction of experience. The entities of scientific theory (such as molecules and genes) are not distinguishable in nature from the medium-sized public observables (such as chairs and trees) referred to in basic statements: both are possible objects of genuine knowledge.

Probability. A difficulty arises for Popper's falsifiability criterion from the presence in normal scientific discourse of statements about probability in the sense of frequency. No finite sequence of A's of which none are B decisively refutes the proposition that most A's are B. In his first book Popper put forward a modified version of Richard von Mises' view that the probability of the occurrence of a property in an unrestrictedly open class is the limit of the frequencies of its occurrence in finite segments of the open sequence, a version that made probability statements accessible to decisive empirical refutation. More recently he has argued that probability statements, although they may rest on statistical evidence, should not themselves be interpreted statistically but rather as ascribing objective propensities to natural objects.

Determinism and value. Popper's conviction that the mind is essentially active in the acquisition of knowledge and that its progress in discovery cannot be subsumed under a law and made the subject of prediction has led him far beyond the philosophy of natural science, with which his central doctrines are concerned. Scientific knowledge is a free creation; it follows that the mind is not a causal mechanism. He contends that no causal model of the most elementary acts of the mind in empirical recognition and description can be constructed, since such a model would leave out the intention to name that is essential to any real act of description. Although the pursuit of knowledge is guided by an innate propensity to expect deterministic regularity in the world, the existence of knowledge as developed by a series of unanticipated novelties is the strongest reason for rejecting general, metaphysical determinism.

Popper's theory of mind and knowledge also has ethical implications. Judgments of value are not empirical statements but decisions or proposals. Our valuations are not determined by our natural preferences but are the outcome of autonomous acts of mind—a further link with Kant. Popper's own basic moral proposal is, however, not very Kantian. Popper is a negative utilitarian for whom the primary moral imperative is "diminish suffering."

History and society. In *The Open Society and Its Enemies* (1945) and in *The Poverty of Historicism* (1957), Popper applies his theory of knowledge to man and society in the form of an attack on historicism, the doctrine that there are general laws of historical development that render the course of history inevitable and predictable. In *The Open Society* historicism is examined in three influential versions, those of Plato, Hegel, and Marx. In *The Poverty of Historicism*, historicism is formally refuted and attributed to two oppositely mistaken views about the nature of social science. The formal objection is that since the growth of knowledge exercises a powerful influence on the course of history and itself depends on the anomalous initiatives of original scientific genius, neither the growth of knowledge nor its general historical effects can be predicted. Some historicists have been motivated by the mistaken idea that a science of society would have a general evolutionary law as its goal. This is a naturalistic error. The evolutionary process is not a lawlike regularity at all; rather, it is a loosely characterized trend whose phases exemplify the laws of genetics, for example. The historicists who have made this error are right in believing that scientific method applies to society, but they have a false idea of what scientific method is. On the other hand, among historicists there are antinaturalists who hold that ordinary scientific method does not apply to society, for which laws of a special historicist form must be found. Popper asserts that scientific method applies both to nature and to society, and in the same way—to particular isolable aspects of the whole. Social science can discover laws that make clear the unintended consequences of human action, but there can be no laws of the whole system. It follows that social reform must proceed by piecemeal social engineering, not by total revolutionary reconstructions of the social order. Popper presents the central problem of politics in a characteristically falsificationist way: The question "Who

should rule?," he says, should be replaced by the question "How can institutions be devised that will minimize the risks of bad rulers?"

Philosophy and knowledge. Popper does not believe, as do most analytic philosophers, that philosophy is sharply distinguishable from science, either in its methods—which, like science's, must be those of trial and error, conjecture and attempted refutation—or in its subject matter—which is not only language but also the world to which language refers. Furthermore, there is no uniquely correct philosophical method. Both the examination of actual language and the construction of ideal languages can contribute to the philosophical understanding of particular problems, but they are not universal keys to truth. Popper believes that if philosophy is to be of any general importance, it must stand in a close relation to the work of other disciplines. When it is isolated, as a special autonomous craft, from the general pursuit of knowledge, it degenerates into scholasticism and triviality.

Works by Popper

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ANTHONY QUINTON

We would welcome additional information. Sir Karl is now Emeritus Professor in the University of London.

NEW MEMBERS

We welcome these new members:

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CURRENT MEMBERS

- (21) A list of all BRS members in good standing on April 1, 1979 is part of this issue. See (40).

- (22) CHANGES OF ADDRESS

ROBERT CANTERBURY/ current address not available
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MEMBERSHIP RENEWALS

- (23) Everybody's dues for 1979 are due now. This is the first year of a new system for renewing membership. It will eliminate our need to mail several hundred individual renewal-request letters during the year, and will simplify record-keeping. Instead of each member's dues becoming due on the anniversary of the date he or she joined (the old system), everybody's dues become due at mid-year.

We hope you have found your membership in the BRS worthwhile, and wish to continue as a member.

We have become an established company of admirers of Russell, intent on learning more about him, spreading his views, and working for things he worked for. If you share any or all of these aims, the time to renew your membership is now.

Strictly, dues are not due till July 1st. But please send us your renewal check now; date it July 1st.

This is the only renewal-request you will receive. When you respond promptly, it avoids possible delays in mailing you the newsletter and "Russell".

Send dues to BRS Membership Committee, RD 1, Box 409, Coopersburg, PA 18036. Regular member, \$15, couple \$20, student \$5. Outside the USA and Canada, add \$5.

Thanks!

FOR SALE

- (24) BRS stationery for members. At the top of each sheet is the quotation: "The good life is one inspired by love and guided by knowledge.*" At the bottom, it says: "Motto of the Bertrand Russell Society, Inc." In between, the 8½ x 11 white sheet is blank. Paper quality: average. \$3.50 for 80 sheets, postpaid within the USA. and Canada. Order from the newsletter, address on Page 1, bottom.

MORE ABOUT...

- (25) India's Bertrand Russell stamp (RSN21-13) was issued on September 16, 1972, BEV SMITH advises — during the hundredth year after BR's birth. BR was born on May 18, 1872.
- (26) Atheist vs. agnostic, Installment III: from Pamphlet B-864, E. Haldeman-Julius, ed., Girard, Kansas: Haldeman-Julius Publications, 1950:

AM I AN ATHEIST OR AN AGNOSTIC?

A PLEA FOR TOLERANCE IN THE FACE OF NEW DOGMAS

BY BERTRAND RUSSELL

I speak as one who was intended by my father to be brought up as a Rationalist. He was quite as much of a Rationalist as I am, but he died when I was three years old, and the Court of Chancery decided that I was to have the benefits of a Christian education.

I think that perhaps the Court of Chancery may have regretted that since. It does not seem to have done as much good as they hoped.

Perhaps you may say that it would be rather a pity if Christian education were to cease, because you would then get no more Rationalists.

They arise chiefly out of reaction to a system of education which considers it quite right that a father should decree that his son should be brought up as a Muggle-tonian, we will say, or brought up on any other kind of nonsense, but he must on no account be brought up to try to think rationally. When I was young that was considered to be illegal.

SIN AND THE BISHOPS

Since I became a Rationalist I have found that there is still considerable scope in the world for the practical importance of a Rationalist outlook, not only in matters of geology, but in all sorts of practical matters, such as divorce and birth control, and a question which has come up quite recently, artificial insemination, where bishops tell us that something is gravely sinful, but it is only gravely sinful because there is some text in the Bible about it. It is not gravely sinful because it does anybody harm, and that is not the argument.

As long as you can say, and as long as you can persuade Parliament to go on saying,

that a thing must not be done solely because there is a text in the Bible about it, so long obviously there is great need of Rationalism in practice.

As you may know, I got into considerable trouble in the United States solely because, on some practical issues, I considered that the ethical advice given in the Bible was not conclusive, and that on some points one should act differently from what the Bible says. On that ground it was decreed by a Law Court that I was not a fit person to teach in any University in the United States, so that I have some practical ground for preferring Rationalism to other outlooks.

DON'T BE TOO CERTAIN!

The question of how to define Rationalism is not altogether an easy one. I do not think that you could define it by rejection of this or that Christian dogma. It would be perfectly possible to be a complete and absolute Rationalist in the true sense of the term and yet accept this or that dogma.

The question is how to arrive at your opinions and not what your opinions are. The thing in which we believe is the supremacy of reason. If reason should lead you to orthodox conclusions, well and good; you are still a Rationalist. To my mind the essential thing is that one should base one's arguments upon the kind of grounds that are accepted in science, and that one should not regard anything that one accepts as quite certain, but only as probable in a greater or a less degree.

Not to be absolutely certain is, I think, one of the essential things in rationality.

PROOF OF GOD

Here there comes in a practical question which has often troubled me. Whenever I go into a foreign country or a prison or any similar place they always ask me what is my religion.

I never quite know whether I should say "Agnostic" or whether I should say "Atheist." It is a very difficult question and I daresay that some of you have been troubled about it.

As a philosopher, if I were speaking to a purely philosophic audience I should say that I ought to describe myself as an Agnostic, because I do not think that there is a conclusive argument by which one can prove that there is not a God.

On the other hand, if I am to convey the right impression to the ordinary man in the street I think that I ought to say that I am an Atheist, because when I say that I cannot prove that there is not a God, I ought to add equally that I cannot prove that there are not the Homeric gods.

None of us would seriously consider the possibility that all the gods of Homer really exist, and yet if you were to set to work to give a logical demonstration that Zeus, Hera, Poseidon, and the rest of them did not exist you would find it an awful job. You could not get such proof.

Therefore, in regard to the Olympic gods, speaking to a purely philosophic audience, I would say that I am an Agnostic. But speaking popularly, I think that all of us would say in regard to those gods that we were Atheists. In regard to the Christian God, I should, I think, take exactly the same line.

SKEPTICISM

There is exactly the same degree of possibility and likelihood of the existence of the Christian God as there is of the existence of the Homeric God. I cannot prove that either the Christian God or the Homeric gods do not exist, but I do not think that their existence is an alternative that is sufficiently probable to be worth serious consideration. Therefore, I suppose

that on these documents that they submit to me on these occasions I ought to say "Atheist," although it has been a very difficult problem, and sometimes I have said one and sometimes the other without any clear principle by which to go.

When one admits that nothing is certain one must, I think, also add that some things are much more nearly certain than others. It is much more nearly certain that we are here assembled tonight than it is that this or that political party is in the right.

Certainly there are degrees of certainty, and one should be very careful to emphasize that fact, because otherwise one is landed in an utter skepticism, and complete skepticism would, of course, be totally barren and totally useless.

PERSECUTION

One must remember that some things are very much more probable than others and may be so probable that it is not worth while to remember in practice that they are not wholly certain, except when it comes to questions of persecution.

If it comes to burning somebody at the stake for not believing it, then it is worth while to remember that after all he may be right, and it is not worth while to persecute him.

In general, if a man says, for instance, that the earth is flat, I am quite willing that he should propagate his opinion as hard as he likes. He may, of course, be right but I do not think that he is. In practice you will, I think, do better to assume that the earth is round, although, of course, you may be mistaken. Therefore, I do not think that we should go in for complete skepticism, but for a doctrine of degrees of probability.

I think that, on the whole, that is the kind of doctrine that the world needs. The world has become very full of new dogmas. The old dogmas have perhaps decayed, but new dogmas have arisen and, on the whole, I think that a dogma is harmful in proportion to its novelty. New dogmas are much worse than old ones.

(Thank you, DONG-IN BAE)

- (27) Atheist vs. agnostic, Installment IV. BILL YOUNG — who heads The Society of Evangelical Agnostics — writes:

I must take exception to the heading for Item RSN21-10. I think it should have read "atheist, yes, agnostic, yes" on the basis of the letter that was quoted, as well as on such articles as "Am I An Atheist Or An Agnostic?"

in which he says that he speaks of himself both as an agnostic and an atheist under different circumstances, and "What Is An Agnostic?" in RELIGIONS IN AMERICA, in which he says essentially the same thing.

* Incidentally, I know of no time when he used the word "agnostic" in any sense other than as not knowing about, or suspending judgment about, a deity. If BRS members are aware of times when he used the term in the broader sense Huxley defined -- "Positively the principle (agnosticism) may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the agnostic faith..." ("Agnosticism" in SCIENCE AND CHRISTIAN TRADITION, p. 246 -- I would be glad to know about it.

(28) Ali. Last issue we reproduced Ali's report on his exchanges with BR (RSN21-12), but failed to name the book it came from. It is The Greatest: My Own Story by Muhammed Ali, New York: Random House, 1975.

FUN & GAMES

(29a) Paradoxes (continued). We're having second thoughts about the way we dealt with paradoxes last issue (RSN21-33). We think we included statements that, strictly, didn't belong there.

Let us consider two kinds of paradoxes. Here is the first kind:

"All Cretans are liars," said the Cretan."

If all Cretans are liars, then the Cretan speaker is lying when he says "All Cretans are liars." Thus it is false that all Cretans are liars. But if it is false that all Cretans are liars, then the Cretan speaker may be telling the truth when he says "All Cretans are liars." Thus it may be true that all Cretans are liars.

The statement tells us that all Cretans are -- and are not -- liars. Here is a grammatically correct statement that has 2 opposite meanings. A nightmare, especially for a logician! This is the kind of paradox -- the paradox of meaning -- that interested BR, and troubled him...until he found a way to eliminate the contradiction with his theory of types.

DAVID MAKINSTER offers this definition of what we are calling a paradox of meaning: it is a statement which implies its own negation, and is in turn implied by its negation.

(29b) Now for the second kind of paradox:

"You see, I can keep my mouth shut," said the speaker."

Here the contradiction is between what the speaker does and what the speaker says. The contradiction involves behavior: the speaker's behavior -- in uttering the statement -- contradicts the speaker's statement. There is no contradiction as to the meaning of the statement. The paradox of behavior is not the kind that interested BR, and strictly does not belong in a Russell Society newsletter.

But let's not throw paradoxes of behavior away; they can be funny. "The highway lobby argued that there is no highway lobby" is a witty remark. That it is a paradox of behavior perhaps becomes more apparent when it is cast in this form: "'There is no highway lobby,' said the highway lobby." The behavior (the highway lobby's act of uttering the statement) belies the statement ("There is no highway lobby.")

We will therefore continue to welcome paradoxes of behavior, for the fun of it. Here are some more:

. We saw this classified ad in The New York Review of Books, 3/22/79:

Ironist who would not place personal ad seeks woman who would not answer one. NYR Box 1124.

. LEN CLEAVELIN noticed a similar ad in a St. Louis suburban paper:

White male, 27, looking for attractive single-divorced woman, 21-33, for intimate relationship. Should not be the type of woman who would answer this ad...

. Len also heard about a sign in a New York City bus that read:

ARE YOU ILLITERATE? WRITE FOR FREE INFORMATION AND HELP...

. David Makinster sent this one:

It's wrong to make value judgments.

. And of course there's Groucho's remark:

I wouldn't join the club that would have me.

(29c) Now for several paradoxes of meaning:

. BOB DAVIS says this is a variant on the "I am lying" paradox (according to an "Alice in Wonderland" commentary):

I never mean what I say.

. Bob wonders whether this one qualifies. We think it does.

Everyone is mad.

. David Makinster sent us one which we changed somewhat:

The village barber should shave every man in the village who does not shave himself. Should the barber shave himself? (If he does, he shouldn't; and if he doesn't, he should.)

(29d) We present the following from Len Cleavelin, though we can't say we understand it:

Associated with ER are the "paradoxes of material implication," to wit, that a false proposition implies any proposition, and that a true proposition is implied by any proposition. These really aren't paradoxes in the strict sense of the word, but are theorems which follow from the definition of material implication given by BR and Whitehead in *Principia Mathematica*. As a matter of fact, they hold true in any system of propositional logic. C. I. Lewis was dissatisfied with this, which he defined thus: p strictly implies q if and only if it is not possible that p be true and q be false. Ironically, the system of logic he developed had its own paradoxes of strict implication, namely, that a necessarily true proposition is implied by any proposition, and that a necessarily false proposition implies (both these implies are strict implications) any proposition. Thus, we see another instance of the Severeid law in action (ie., "The chief cause of problems is solutions").

* * * * *

* Please continue to send in paradoxes. All kinds welcome.

TRIVIA

(30) Quotation of the Day in The New York Times of 2/6/79:

Quotation of the Day

"I had a big decision. Whether to teach philosophy for the rest of my life or make sandwiches. I chose to make sandwiches, and I think I've learned more from behind my sandwich counter in New York than I could have in teaching philosophy." — Jimmy Dell, 'Orto of Manganaro's restaurant on Ninth Avenue. [B3:3.]

When he spoke those words, he was being a philosopher rather than a sandwich-maker. He had just lost the contract to supply Amtrak with his superb ethnic sandwiches, made fresh 7 days a week, to a line of standardized frozen sandwiches, and was viewing his situation philosophically.

Not to mention that it had undoubtedly been easier to get a job as sandwich-maker.

FINANCES/CONTRIBUTIONS

(31) Contributors thanked. We thank PETER CRANFORD and KATHY FJERMEDAL for their several generous contributions. Though our data is not complete for this quarter, please note the scarcity of contributors, Wouldn't you like to help remedy this?

FUND-RAISING


(32) Volunteers. Help us with fund-raising, we said in RSN21-36. We also said we would supply basic information on how to solicit -- and whom to solicit -- by mail. But there have been no volunteers. We are cast down. Restore our spirits! Win the Approval & Gratitude of your Peer Group: volunteer! Notify the newsletter, address on Page 1, bottom.

RECOMMENDED READING

- (33) Lady Ottoline's Album, Carolyn G. Helbrun, ed., New York:Knopf, 1976, recommended by PETER CRANFORD. "It is filled with photographs she took of members of her circle, which included Russell, Huxley, James, Lawrence, Eliot, and many other well-known figures." It was reviewed in "Russell" 25-28:1977, p. 75. The book is in the BRS Library.
- (34) The Case of the Philosophers' Ring "by Dr. John H. Watson, unearthed by Randall Collins" (New York: Crown, 1978), recommended by KATHY FJERMEDAL. Peter Cranford says, "It will delight anyone interested in ER." ER is a key character in this new Sherlock Holmes mystery. Words spoken by the fictional ER echo words spoken (or written) by the real ER; the author knew his ER. We reproduce part of the dust cover:

ISBN: 0-517-535300

\$7.95



THE CASE OF THE PHILOSOPHERS' RING

AMID THE DRUGS AND CULT MYSTICISM OF
THE EDWARDIAN UNDERWORLD, SHERLOCK HOLMES
ENCOUNTERS THE WORLD'S MOST EVIL GENIUS,
AND HIS PLAN TO DESTROY WESTERN CIVILIZATION.

by Dr. John H. Watson



UNEARTHED BY RANDALL COLLINS

THE CASE OF THE PHILOSOPHERS' RING

It is the summer before the outbreak of World War I. Holmes, at his Baker Street flat, receives a telegram from the brilliant young philosopher, Bertrand Russell, begging him to come to Cambridge to investigate the theft of a uniquely precious treasure—the mind of Ludwig Wittgenstein.

Thus begins one of the most diabolically clever, suspense-laden reimaginings of the Sherlock Holmes legend. Randall Collins, himself a preeminent American scholar, takes us into the intrigues of the Cambridge Apostles, who at the time of this caper include among their members G. H. Hardy, John Maynard Keynes, G. E. Moore, and, of course, Bertrand Russell. Why has Wittgenstein become lethargic and paranoid? Holmes and Watson set out to investigate some of the West's greatest minds.

(continued on back flap)

BRS BUSINESS

- (35) Time to nominate Directors. As you know, the Board of Directors is the ultimate governing body of the BRS. The directors elect the officers, to whom the directors delegate responsibility for running the BRS.

Until last year, the BRS had a maximum of 15 directors, 5 elected each year for 3-year-terms. At the 1978 Annual Meeting, the maximum was raised to 24. This year we would like to elect 8 directors. We would also like to have more than 8 names on the ballot, so that members will have a choice; also so that we don't seem to be having a soviet-style election with no opposition candidates.

There is a problem in getting members to nominate directors. Most members have not met other members face-to-face (because they have not attended an Annual Meeting); and it is difficult -- and perhaps undesirable -- for a member to nominate another member whom he or she has never met personally. And in fact, in past years, no such member (i.e., one who has never attended an Annual Meeting) has ever nominated another member.

One solution to the problem is for members to nominate themselves. This is fully acceptable; it has already occurred, and has worked out well. Perhaps you ought to consider it. The duties of a director are not onerous. Directors are occasionally asked their opinion about something, by mail; and they are expected to attend Annual Meetings. Think it over.

The names of the candidates will appear on a ballot in the next issue of RSN. Directors elected will serve 3-year terms starting 1/1/80. The directors whose 3-year terms expire on 1/1/80 are KEN BLACKWELL, LESTER DENONN, DAN MCDONALD, JOE NEILANDS, and STEVE REINHARDT. Directors may succeed themselves; that is, they may be re-elected.

- * If you wish to nominate someone (including yourself), send the candidate's name -- and a few descriptive lines -- to the Elections Committee, c/o Russell Society News,, address on Page 1, bottom.

- (36) Universal Human Rights Committee. "I am very concerned that this Committee appears to be floundering," writes DAVID MAKINSTER. "Perhaps the situation could be helped by forming a study group to address the problems of selecting issues, techniques, etc., for initial organization of Committee activities. I suggest that RSN readers submit ideas on how to get the UHRC off the ground. Surely addressing Human Rights issues is one of the most important things our Society can do; and surely a diverse group of Russell-admirers would include some individuals whose experiences would be useful in this area."

- * Members with ideas, please write to David, at 645 Hawkeye Drive, Iowa City, IA 52240. He will report back to us.

- (37) Attention, Chairpersons: the following appeared in The Washington Post, 3/10/79:

'Chairperson' Out of Order, Oxford Dictionary Rules

LONDON, March 9 (UPI) — It's "chairman," in a pinch "chairwoman" but never "chairperson."

So rules a new Oxford dictionary published in paperback yesterday. "Chairperson" doesn't even rate a mention in its pages. "Hopefully" is circumscribed. And one should not confuse "definite" with "definitive."

"The public in general is much more conscious than it used to be about what is right and wrong," said the woman who edited the Oxford Paperback Dictionary, Joyce Hawkins of the Oxford University Press. She used "public" as a singular noun in the American way rather than a plural one as in Britain.

"We rather think things are changing away from permissiveness."

"Chairwoman" is okay — or rather, allowed. But "chairman," it says, may be used about persons of either sex.

"Hopefully," it says, means only "in a hopeful way," and must be used with a noun. It is no substitute for "it is to be hoped," nor is the phrase "due to" a proper synonym for "because of."

The dictionary is a grumbling, cantankerous kind of wordbook that for the first time issues flat ukases:

"Ain't this word is avoided in standard speech except in humorous use, e.g.: She ain't what she used to be."

"We feel the time has come to lay down the law on what is right and wrong," said editor Hawkins. ("Lay down the law: to talk authoritatively, or as if sure of being right.")

The new volume, which even before publication ran through two printings totaling 500,000 copies, sets out to be not only definite but definitive, two words it complains are often confused.

PERIODICALS RECEIVED

- (38) THE SEPARATIONIST, Vol. 1, No. 1, is a 12-page newsletter that intends to be a bi-monthly, and calls itself "A Magazine of Freethought and Church/State Separation." It contains good writing and bad proofreading. \$4 per year. 4521 Meadowbrook Drive, Leavittsburg, OH 44430.
-

- (39) Travel Grant announcement:

THE BERTRAND RUSSELL SOCIETY INC.

The Bertrand Russell Society is pleased to announce its sponsorship of a **traveling scholarship** for currently enrolled doctoral candidates up to the maximum amount of five hundred (\$500.00). The conditions of the award are as follows:

- i. The applicant must submit a brief proposal indicating an area of interest in Russell, his thoughts, or his times, and a reason why travel is relevant. This need not exceed two pages.
- ii. The applicant must submit a letter from the chair of the appropriate department which states that all work for the doctorate degree has been completed except for the dissertation.
- iii. The applicant must submit a letter from her/his thesis advisor which evaluates both the applicant and the proposed plan of study.

It is to be stressed that the award can be used only to pay traveling expenses (e.g., air fare, gas mileage) and not to pay for meals and lodging at one's destination. The award must be used between June 1, 1979 and June 1, 1980. Applications and supporting letters are due May 1, 1979, and should be sent to:

Jack Pitt
School of Humanities
California State University (Fresno)
Fresno, California 93740

Announcement of the recipient of the award will be made early in June, 1979.

(actual size: 8½ x 14)

(40) Members of The Bertrand Russell Society, Inc., on April 1, 1979. An asterisk indicates an honorary member.

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Please advise us of any errors

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