

## RUSSELL SOCIETY NEWS

No. 25

February 1980

- (1) 1980 Annual Meeting (2,4,5). 1980 Travel Grant announcement (3,26). BR's Sonning Prize (21). Appeal for contributions, for BR memorial in London (22). The index is at the end (46). An asterisk in the left column indicates a request.

## COMING EVENTS

- (2) 1980 Annual Meeting will take place in Chicago June 20-22, 1980. See (4,5).
- (3) 1980 Travel Grant. See (26).

## ANNUAL MEETING 1980

- (4) The plans. Don Jackanicz is in charge of arrangements. Here is his report:

The seventh annual BRS meeting, in Chicago, will run from Friday (evening), June 20th to Sunday (noon), June 22nd. With a site closer to the geographic center of North America, it will perhaps be easier for a greater number of members to attend.

I invite you to consider a longer stay in Chicago. If you stay longer, you can probably take advantage of bargain fares from airlines, bus lines, and Amtrak. There are plenty of things to see in Chicago.

The BRS annual meeting will be welcome — I have been notified — at all 3 major Chicago-area universities: University of Chicago, Northwestern University, and University of Illinois at Chicago Circle. I am investigating facilities, housing, costs, and will report in the next (May) issue of RSN.

Three distinguished scholars will make presentations. Lester E. Denonn (Brooklyn, NY lawyer; Russell bibliographer; creator of one of the largest Russell libraries; honorary member and director of the BRS) will discuss "Characterizations of Bertie — Pro and Con — as Revealed in L.E.D.'s Russell Library." George Nakhnikian (Professor of Philosophy at Indiana University, Bloomington; moving spirit behind the University of Indiana's Symposium of March 9-11, 1972 to commemorate Russell's centenary; editor of "Bertrand Russell's Philosophy" — New York: Harper & Row, 1974 — which consists of papers presented at that Symposium) will discuss the thought behind BR's statement, "The good life is one inspired by love and guided by knowledge." Paul Arthur Schilpp (Professor Emeritus of Philosophy at Northwestern University; Professor of Philosophy at Southern Illinois University, Carbondale; editor of the series, "The Library of Living Philosophers", of which one volume is on Russell) will speak on the TLPLP project, Russell's role in it, and his reminiscences of eminent philosophers.

I invite members to send suggestions or ask questions. If any member or non-member wishes to propose an additional presentation for the meeting, please let me know what it is, and soon. My address is on Page 1, bottom.

Finally, I encourage you to attend and participate, if at all possible. It is very satisfying to meet fellow-admirers of Russell, and learn things about them (and him) you never knew before!

See you in Chicago, I hope.

- (5) Are expenses tax-deductible? We repeat an item from the October 1975 newsletter (NL8-8):

Some but not all BRS members are entitled to deduct the cost of travel, lodging and meals, to attend the Annual Meeting, the IRS informs us. These members fall into 2 groups: (1) Professional members — including philosophers, educators, psychiatrists, psychologists, etc. — who benefit in the field of their professional competence through their membership in the BRS. (2) Essential members — whose presence is essential to the proper conduct of the meeting. This includes Directors, who elect the officers at the meeting; Officers, who conduct the meeting; Committee Chairmen who report to the meeting; and Committee Members who amplify the Chairman's report.

Note: if you take a tax-exemption, you must also report it to the BRS Treasurer, Dennis Darland (1406 - 26th St., Rock Island, IL 61201). The BRS is required to report it as income -- even though it pays no tax on income -- when income exceeds \$5000.

REPORTS FROM OFFICERS

(6) Chairman Peter G. Cranford reports:

On First Looking Into Russell's Letters to Lady Ottoline

Ever since Ken Blackwell told me about a year ago that most of Russell's psychology was revealed in Russell's letters to Lady Ottoline, I had the desire to examine them. Recently I made a trip to the Humanities Research Library at the University of Texas to scan the 2,000 letters or so prior to deciding how to tackle them.

His relationship with Lady Ottoline began on March 19, 1910. His first letter was written on April 8th. He was now about two months shy of being thirty-eight. Principia had recently been finished and so was his marriage.

I had hoped, ambitiously, to scan the letters at a clip of fifteen seconds each, and if I could not keep up the pace I would sample all I could. It took me forty minutes to absorb the short April 8th. letter.

My impression of this letter follows:

He quickly revealed himself as a person with very sensitive feelings. He was capable of great joy and great pain--with the latter more predominant. He had strong guilt feelings about not being able to love Alys any longer, but was solaced by the fact he may not have been totally to blame since she was heartily disliked by the Whiteheads. He had an unusually quick perceptiveness in when analyzing another's intellectual strengths and limitations. He had a great need to be understood. He was still in some quandary about his religious beliefs and already was using Ottoline as a sounding board, perhaps subconsciously feeling that no one could help him much--except by listening sympathetically. The sympathy and empathy he had for others was no doubt augmented by own intense suffering that began in childhood. He expressed his emotional indebtedness to Spinoza, and confessed to an emotional inability to "appeal" to others--as he had tried to do in his Free Man's Worship. What he really meant by "appeal" was "reach and help others". He felt that his FMW was of value only for people in great unhappiness.

He made it clear that his work came first, and although he intimated otherwise in his autobiography, I think that if "push came to shove", even Lady Ottoline would have been second. However, he was clearly in love with her, and reacted to her as almost anyone else reacts to new found love--looking to be inspired to find a certain meaning in life akin to religion--which he then did not have.

This first letter saddened me greatly. I felt that I was examining a patient destined to be tortured for a long time. I hoped that I was wrong. If I proved to be wrong it could only be because, he was successful in applying to himself the "therapy" he preached to others--notably in the Conquest of Happiness.

Or did he achieve it simply via love?

(7) President Robert K. Davis reports:

I have just returned from England and France. In England I visited Peter Cadogan at Conway Hall, and we discussed the Russell Memorial. The fund drive is now on. Peter Cadogan asked me to handle the North American drive; members wishing to make contributions should mail them to the newsletter or to the Committee in England; see (22). All contributions, however modest, are welcome.

I attended a talk given by Peter Cadogan at the Sunday Humanist meeting at Conway Hall, and met various members. Of special interest was Peter Hunt, President of the H.G.Wells Society, with whom I had tea.

I also made my first trip to Cambridge, saw Trinity College and BR's brass memorial in the chapel. It is all as impressive as I had always been told. While there, I visited JACK PITT, who is spending the academic year in Cambridge.

I will be the convocation speaker February 20th at Morningside College in Sioux City, Iowa. In a week of activity revolving around the subject of pacifism, I will be speaking about "Bertrand Russell and Some Philosophical Conundrums of Pacifism", and I will be visiting classes to speak about Russell. Members in the Sioux City area who wish to should contact me in advance, and we can meet and chat and have tea.

(8) Treasurer Stephen J. Reinhardt reports:

For the quarter ending 12/31/79:

Balance on hand (9/30/79).....	1704.29	
Income:		
21 new members.....	285.00	
36 renewals.....	524.78	
Total dues.....	809.78	
Contributions.....	289.40	
Sales of RSN, books, etc.	48.90	
Total income.....	1148.08	1148.08
		2852.37

## Expenditures:

Information & Membership		
Committees.....	136.27	
Subscriptions to "Russell"	-	
Other	-	
Total expenditures.....	136.27	136.27

Balance on Hand (12/31/79).....2716.10\*

For the year ending 12/31/79:

Balance on hand (12/31/78).....	2398.64	
Income:		
111 new members.....	1246.71	
162 renewals.....	2113.72	
Total dues	3360.43	3360.43
Contributions.....	1256.65	
Sales of RSN, books, etc.....	394.91	
Total income.....	5011.99	5011.99
		7410.63

## Expenditures:

Information & Membership		
Committees.....	2249.73	
Subscriptions to "Russell".....	843.50	
Other.....	1601.30	
Total expenditures.....	4694.53	4694.53

Balance on hand (12/31/79).....2716.10\*

*Unrestricted funds.....	2216.10
Earmarked for 1979 BRS Travel Grant...	500.00
	2716.10

(9) Secretary Donald W. Jackanicz reports:

See (4) and (35).

## REPORTS FROM COMMITTEES

(10) Science Committee (Alex Dely, Chairman):

The major aim of the Science Committee will be to present as unified as possible a portrait of the strengths and weaknesses of science, its uses and abuses, and its interrelation with every other aspect of man's activities on Spaceship Earth

As we and our earth are extremely vulnerable, both laymen and scientists must know where to obtain significant information, to discuss and resolve the many problems which beset us, and in the most efficient way possible.

I have set up a clearing house -- partly at my house, partly at the University -- of about 1000 books, articles, papers and studies dealing with all aspects of the environment and its pollution. These items have come from the Nuclear Regulatory Commission, Environmental Protection Agency, etc. (and their associated state divisions), from local and national environmental groups, university research institutes, and industrial mailings. Mention any environmental subject, and I believe I have in-depth information on it! I invite BRS members to make use of these resources.

I am working on the possibility of inviting a scientist to talk, at the June BRS annual meeting.



## BR, WRITER OF LETTERS

- (13) On statesmen's euphemisms for mass-killing, in this 1962 letter:

From: The Earl Russell, O.M., F.R.S.

PLAS PENRYN,  
PENRYNDEUDRAETH,  
MERIONETH.  
TEL. PENRYNDEUDRAETH 242.

9th May 1962

Sebastian Arrieta,  
2208 Pacific Avenue,  
Manhattan Beach, Calif.

Dear Mr. Arrieta,

Thank you for your letter, which I read with great interest.

I entirely agree with what you wrote to Kennedy about Franco and Guernica. It seems to me inevitable that when the major powers base their policies on the threat of a million Guernicas they will support regimes like Franco or Syngman Rhee on the one hand, or like Kadar and Ulbricht on the other. You tell Kennedy that history will remember him by his actions and not by his words. The complete prostitution of words like freedom, humanity, decency, peace, or liberation, and the euphemisms of deterrent, over-kill, strategic bombing, have robbed words issued by the so-called statesmen of any meaning. Franco said he was determined to destroy half of the Spanish population to achieve his purpose: the men of power in your country and mine are determined to destroy mankind.

Yours sincerely,

*Bertrand Russell*

Bertrand Russell.

(Thank you, Sebastian Arrieta)

## BR ON WRITING

- (14) The Buckley vocabulary. HARRY CLIFFORD sent this letter to the Star-Ledger (Newark, NJ). It appeared 1/31/80:

In expressing his conservative views, William Buckley invariably uses long or unusual words that the average newspaper reader does not always understand.

In a recent article in The Star-Ledger he used words such as "vaticinations, antipodal, salvific, typhonic vectors and decocted." It should not be necessary to use an unabridged dictionary when reading a newspaper.

Buckley would do well to heed the advice of Bertrand Russell, that great master of English, who, in commending a few simple maxims to writers of expository prose, said: "Never use a long word if a short word will do."

Harry W. Clifford,  
East Orange

## BR, PUBLIC SPEAKER

(15) On cruelty, BR spoke at the Tenth Anniversary Memorial of the Warsaw Ghetto Uprising, in London in 1953:

"Perhaps I have not the same intimate right to mourn these martyrs, as I cannot feel it the way you do, but I assure you with all my heart that I feel the tragedy most profoundly and with a feeling of shame that such things had happened and we had not prevented them... In the company of those who suffered, I feel a certain humility..."

"One ought to have found something to say to mankind that would have prevented such horrors. Mankind has an extraordinary capacity for cruelty. What is it that makes people be like that when they might be decent human beings?"

To find an answer to this question was essentially a scientific problem, Earl Russell said. Cruelty was the manifestation of a disease which sprang from fear, greed and humiliation. Punishment of persecution, whilst necessary, was not enough. Wars may be necessary, but did not make people any better.

Earl Russell said he had fought throughout his life to diminish persecution, cruelty and wickedness in the world and would continue to do so, even against his own government. "I do not think we should tolerate oppression. We must all try to stand for human rights and human dignity. Everybody belongs to some minority; and we must stand up for them if they are unjustly treated, whether we belong to them or not. That is a principle I have endeavored to make the rule of my life."

The first paragraph above is from the London Jewish Chronicle, 17 April 1953. The remaining paragraphs are from Bulletin 140 (16 April 1953), News and Feature Service, World Jewish Affairs, 55 New Cavendish Street, London W1.

(Thank you, HARRY RUJA and BOB DAVIS)

## ABOUT BERTRAND RUSSELL

(16a) Quiz: here are 3 non-scholarly accounts of certain aspects of BR. Can you spot inaccuracies? Let us know what \* you find.

(16b) From the section, "Anatomy of some Celebrated Marriages", in The People's Almanac #2 by David Wallechinsky and Irving Wallace, New York: Morrow, 1978:

### Bertrand Russell and Alys Pearsall Smith

**Courtship:** Bertrand Russell and Alys Pearsall Smith met at her home in the summer of 1889. He was 17 and staying at his uncle's home in Hindhead, England, while he waited for classes to begin at Cambridge. An aristocrat, he had been raised by his grandparents, Lord and Lady John Russell, after he was orphaned in early childhood. Alys was five years older than Bertrand. She had been raised in America by Quaker evangelists who had recently resettled in England. Now she was visiting her parents during her vacation from college.

Reluctantly, Bertrand accompanied his uncle on a welcome call to their new neighbors. Dreadfully shy, he was afraid that his uncle would accept an invitation to supper. The Americans did ask them to stay for supper and his uncle accepted.

At the table the boy met the worldly Bryn Mawr student, Alys. She seemed more emancipated than any woman he'd ever known. She had gone to school on her own, she had crossed the Atlantic unchaperoned, and she was an intimate friend of Walt Whitman. Alys was also attractive and good-natured. "She was kind, and made me feel not shy," Russell later recalled. "I fell in love with her at first sight."

Over the next few summers he often walked the 4 mi. from his uncle's house to eat supper with Alys's family and spend the evening with them singing Negro spirituals around a campfire. The family's vigor and freshness, as well as—or in spite of—their "funny grammar" and the Quaker "thee" and "thou" that peppered their speech, invigorated Russell, who envisioned America as a romantic land of free-



Bertrand Russell and his first wife, Alys Pearsall Smith, 1894.

dom. He admired the family's "absence of many prejudices" and "emancipation from good taste." More important, he found himself strangely devoted to Alys. He decided that if she were still single when he became 21, he'd ask her to marry him.

**Proposal:** He celebrated his 21st birthday in May, 1893, at Cambridge, and immediately gained control of £20,000 from his father's estate. Now a man of means, he went to Alys's home in Friday's Hill in mid-September and took her for an early stroll before breakfast, hoping to take advantage of the misty pastoral dawn. His nerve stuck somewhere in his throat. A few hours later, fortified by breakfast, he walked her into the nearby woods again, and this time, with "hesitation and alarm," he proposed to her. "I was neither accepted nor rejected," he said. "It did not occur to me to attempt to kiss her, or even

take her hand." They simply agreed to keep on seeing each other and let time decide.

Seven months later, in snowy London, Bertrand finally got around to kissing Alys. And in the fall of 1894, a year after his proposal, she accepted him.

Lord and Lady Russell hit the roof when he told them about the engagement. They called the 26-year-old Alys "no lady, a baby snatcher, a low-class adventuress... whose vulgarity would perpetually put [Bertrand] to shame." To dissuade him further, they called the family doctor, a mutonchopped Scotsman, to the ancestral estate to tell Bertie about the history of insanity and instability in the Russell family. His aunt was subject to hallucinations, his uncle was mad, and his own father had been an epileptic before his death.

These exaggerated tales plunged young Bertrand into a depression. He saw madness everywhere and feared his own latent insanity. He worried about one of Alys's strange uncles and the quirks he'd observed in her parents, and wondered seriously if their marriage would produce a madhouse of idiots. Alys, however, ingeniously put these fears to rest during one of their walks. She said they'd simply have a childless marriage.

Bertrand rushed back to his grandparents to tell them the good news. Again they brought in the doctor, this time to give him a gloomy lecture about the injurious effects contraceptives had on health. Lady Russell even hinted from the wings that contraceptives had contributed to his father's epilepsy.

When this ruse failed, Lady Russell resorted to another stalling tactic. Glumly clinking her numerous medicine bottles, she told him that since she had so little time left on earth, he and

Alys owed it to her to consider a trial separation.

Lord John, she added, had persuaded the ambassador to Paris to offer Bertrand the post of honorary attaché. If their love withstood the test of his absence, she would no longer oppose the marriage.

**Wedding:** Bertrand agreed to go to Paris. The family sent his older brother along to keep tabs on him. After three months of dull paperwork, Bertrand hurried back to Alys. They were married on Dec. 13, 1894, in a simple London Quaker meeting, "without being congratulated by a host of silly fools who don't think in their hearts that we are to be congratulated." None of the Russells showed up, and Lady Russell notified her grandson in a pleasant but cool letter that he had been disinherited.

**Happily Ever After:** Though Alys had in theory defended free love whenever she had had the opportunity, she was determinedly hesitant to sacrifice her virginity on her honeymoon. Thanks to her fanatically, often maliciously religious mother, Alys considered sex dirty and lust a curse to marriage. She believed that intercourse was strictly for propagation, and since they'd already decided to remain childless, sex promised to be a rare event. But Bertrand wasn't having any of that nonsense, not after gritting his teeth through 22 years of virginity. He reported later that, due to his insistence, they caught on fast. When they eventually decided to have children, it turned out that Alys was sterile.

The marriage went smoothly for several years. For Bertrand it was a great intellectual period, a time of fruitful work unhampered by emotional drain. He and Alys traveled extensively in Europe and America. She spent a good deal of time speaking to temperance and suffrage groups. He lectured at various universities, pub-

lished two books, and began work on his monumental *Principles of Mathematics*.

One day in 1901, while Russell was riding his bicycle along a country road, he suddenly realized he no longer loved Alys. His feelings had probably been changing for some time before he realized it. As Lady Russell had predicted, Alys's quaint Quaker mannerisms, her earnestness about "good work," and her American vulgarisms had often embarrassed him. His

great intellectual awakening had left her far behind. And he had finally admitted to himself that Alys was not the saint he'd taken her to be. Though they grew apart after that day, he stayed with her—sleeping in a separate bed—for ten years. In 1911, while she raged at him for telling her about a newfound love, he rode away on his bicycle and never came back. They were

divorced in 1921.

They didn't meet again till 1949. Alys, then 81, had remained true to him, never remarrying. She had kept track of his career and had occasionally attended his lectures unnoticed. Russell, now a widely read philosopher on the subjects of love and marriage, had been through three additional marriages as well as numerous

affairs. An international figure, he had been awarded the Nobel Prize for literature, and the king of England had conferred upon him the Order of Merit. After Alys had arranged his 78th birthday party in 1950, she wrote him a letter in which she said, "I am utterly devoted to thee, and have been for over 50 years." Russell died in Wales on Feb. 2, 1970, three months before his 98th birthday.

- (16c) From the section, "Inside the Nobel Prize Awards: Literature," in The People's Almanac #2:

1950 Bertrand A. Russell (1872-1970), British Work: Human Knowledge  
Nobel Laureate: He was a rebel with many causes, a pacifist who fought on a dozen far-flung humanitarian fronts. Scion of aristocratic individualists, the orphaned infant was brought up by his grandfather (twice prime minister under Queen Victoria). He was educated privately and at Trinity College, Cambridge. Writing at the rate of 3,000 words a day, he wrote over 40 books, dealing with logic, mathematics, morals, sociology, politics, polemics, and education. But the founding father of modern analytic philosophy was no ivory-towered sophist. This activist's activities were always getting him into trouble and even into jail (for opposing con-

scription in 1918, for nuclear disarmament agitation in 1961). In 1916 Trinity College fired him for his pacifist principles (28 years later they had second thoughts and appointed him a Fellow). In 1940 New York's City College went to court to annul his appointment because of his immoral views. He inherited an earldom in 1931, received the Order of Merit in 1949, and was awarded the Nobel Prize in 1950. He started to write fiction (*Satan in the Suburbs*) at 81, and in his 90s he was energetically opposing U.S. involvement in Vietnam and proposing assorted peace plans. In spite of (or because of?) his variegated matrimonial career (three divorces and four wives), he called himself "a happy pessimist."

- (16d) From the section, "Atheists and Agnostics" in The People's Almanac by David Wallechinsky and Irving Wallace, New York: Doubleday, 1975:

BERTRAND RUSSELL (1872-1970)

*His Person:* British philosopher who contributed to the fields of mathematical logic, education, religion, and politics. Lost Labor party's support when he stood for Parliament in England and a Fellowship at Trinity College because of religious beliefs. Lost a teaching position in the U.S. because of his agnosticism and his "alleged advocacy and practice of sexual immorality" (case was tried by a Roman Catholic judge). Nobel Prize winner. From staunch Presbyterian background. Imprisoned while campaigning for nuclear disarmament. Established Bertrand Russell Peace Foundation. Wrote: *The History of Western Philosophy, On Education, Marriage and Morals, Why I Am Not a Christian, Which Way to Peace?*  
*His Belief:* "The whole conception of God is a conception derived from the ancient Oriental despotisms. It is a conception quite unworthy of free man. . . . A good world needs knowledge, kindness, and courage; it does not need a regretful hankering after the past or a fettering of the free intelligence by the words uttered long ago by ignorant men."

(Thank you, LEN CLEAVELIN)

- (17) A most important person. Here is a popular account of BR, in The 100 Most Important People in the World by Donald Robinson, New York: Putnam, 1970:

BERTRAND RUSSELL'S voice is quavery now. Much of what he says is divorced from fact or logic. But it is still the voice of a brave thinker who believes deeply in the worth of individual man.

"I find many men nowadays oppressed with a sense of impotence, with the feeling that in the vastness of modern societies there is nothing of importance that the individual can do. This is a mistake," he wrote a while back. "The individual, if he is filled with love of mankind, with a breadth of vision, with courage and with endurance, can do a great deal."

Russell is still doing a great deal of importance. In recent years, he led the protest movement in Europe against the United States' policies in the Vietnam War. His tone was often overwrought. "Within living memory, only the Nazis could be said to have exceeded in brutality the war waged by your Administration against the people of Vietnam," he passionately wrote President Lyndon B. Johnson. He was so rabid at times that many people felt he had become a captive of the Communists in his very old age, and it may have well been true. But multitudes of non-Communist Europeans listened to him and believed him. He did more probably than any one person to trigger the international outcry which eventually forced President Johnson to halt the bombing of North Vietnam.

Looking back on almost a century of vibrant, provocative living, Russell eloquently wrote in his autobiography at the age of ninety-four, "Three passions have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

Out of these three searing passions of the third Earl Russell have come many galvanic thoughts for mankind to weigh and act upon. He has long been considered the world's greatest living philosopher. As far back as 1950, he was awarded the Nobel Prize for Literature "in recognition of his many-sided and significant authorship, in which he has constantly figured as a defender of humanity and freedom of thought."

The second son of Viscount Amberley, Bertrand Arthur William Russell was born near Trelleck, England, on May 18, 1872. Both his parents died before he was four years old, and he was brought up by his grandmother. His father provided in his will that the boy be reared by some agnostic friends of his, but a British court set the will aside. Nonetheless, by the time he was eighteen, Russell had lost all his belief in Christianity.

After he was graduated from Cambridge in 1894, he spent a brief period with the British Embassy in Paris, then moved on to Germany

where he made a study of politics, the basis of his first book, *German Social Democracy* (1896).

In 1900, Russell became interested in the new system of "symbolic logic" developed by the Italian mathematician Giuseppe Peano. It led him to write *The Principles of Mathematics* (1903) in which he extended Peano's theories and asserted the then-startling view that mathematics actually was a part of logic.

This book gained him the attention of the entire intellectual world. Its successor, the three-volume *Principia Mathematica* (1910-13), on which he collaborated with the great Alfred North Whitehead, created a new syntax of mathematic logic, so important that it is included on many lists of the 100 great books of all time.

Since then he has written more than forty books, among them *The Problems of Philosophy* (1911) in which he laid the groundwork for the evolution of modern realism; *Mysticism and Logic* (1918) in which he assailed mysticism for its "illogicality" and held that the first law of morality was to think straight; *An Outline of Philosophy* (1927); and *A History of Western Philosophy* (1946) in which he helped to make philosophy clear and readable to the general public.

In these books, he was always the "analytical empiricist," maintaining that there were solely two kinds of knowledge: the empirical—that which could be observed directly—and the logical.

In addition to philosophy, he has written on a myriad of other subjects: on education, objecting to the teaching of the classics in schools and urging more science instead; on sex, opposing family life and conventional morals; on politics, castigating all illiberal tendencies and urging freedom of thought and action. His *Why I Am Not a Christian* came out in 1957 and his despairing *Has Man a Future?* in 1961. The fascinating three-volume *The Autobiography of Bertrand Russell* appeared between 1967 and 1969, with a wealth of memories that was incredible, such as the most intimate details of Russell's numerous love affairs, to say nothing of how much he masturbated at the age of fifteen. *The Autobiography* was a great financial success. He got \$202,000 for the American rights alone.

Russell has taught at many schools: Peking's National University; the University of California; Harvard; Chicago; Princeton; Cambridge, among others.

He has gotten into endless controversies over his outspoken views. During World War I, he was fired from the Cambridge faculty and imprisoned for six months for pacifism. His appointment to the faculty of the City College, New York, in 1940 provoked violent

protests by right-wing and church groups on the grounds that he was "lecherous, salacious, libidinous . . . atheistic . . . untruthful." His contract was canceled, leading him to remark, "Precisely the same accusations were brought against Socrates—atheism and corrupting the young."

For all his opposition to war, Russell vigorously supported the democracies against the Nazis in World War II. Immediately after the war, though, he began crusading for nuclear disarmament. A nuclear war would put an end to civilization, he warned. At the age of eighty-eight, he went to jail again, for a week, for participating in a peace demonstration.

He was long a staunch critic of Communism. As far back as 1920, he wrote a persuasive book, *The Practice and Theory of Bolshevism*, predicting the death of freedom in a Communist Russia. But in his last decades, he came under the influence of an unsavory, pro-Communist American who turned him into an apologist for the Soviet Union and her allies. He sponsored an "International War Crimes Tribunal" in Stockholm in 1967 that was an unabashed exercise in anti-American propaganda.

The first Russell marriage was in 1894 to Alys W. Smith. She divorced him, and in 1921 he married Dora Winifred Black by whom he had two children. In 1936, a year after this marriage was dissolved, he wed his young red-headed secretary, Patricia Helen Spense, and they had one son. They were divorced in June, 1952, and he quickly married Edith Finch, a fifty-two-year-old American author. Upon his brother's death in 1931, the philosopher became the Earl Russell of Kingston Russell. He doesn't use the title.

At ninety-seven Russell looked much as he had for the past twenty years, a thin, wiry little man, with a hatchet face, wrinkled leathery skin, and a thatch of unruly white hair. He and his wife make their home in Wales, at Plas Penrhyn, Penrhyndeudraeth, Merionethshire. Because of intestinal trouble, he lives entirely on a diet of liquids, including tea, soup, and seven double scotches and water a day.

In the last volume of his *Autobiography*, Russell summed up the failures and successes of his life. His books were among the successes. "They have been acclaimed and praised, and the thoughts of many men and women have been affected by them. To this extent I have succeeded," he said.

As to the failures, he wrote, "I set out with a belief that love, free and courageous, could conquer the world without fighting. I came to support a bitter and terrible war. In these respects, there was failure."

\* If you disagree with any of the details above, let us know about it.

(Thank you again, Len Cleavelin)

(18) A game of croquet. Corinna Lindon Smith Norman tells about a visit to the Smith household (BR's in-laws) in 1897, in Interesting People, University of Oklahoma Press, 1962:

Mary Costelloe, the Smiths' elder daughter, and her two children, both girls, were living at Friday's Hill while she flitted back and forth between her former home and Paris. She talked to me about the marital difficulties that had ended in separation, as though I were a contemporary in experience. Her many kindnesses to me made a deep impression and laid the foundation for a real friendship during the long years when, as Bernard Berenson's wife, her intellect found an outlet in helping him in his work.

At the same moment I was being disillusioned about marriage, I came in contact with romance in the same household. Bertrand Russell had married Alys, the younger Smith daughter, three years before, and obviously they were very much in love. She was unusually tall and very graceful, her wavy brown hair, bright blue eyes, and exquisite complexion made her a striking figure in my eyes.

(Thank you, TOM STANLEY)

"Bertie," as Russell was called, was not handsome, because his forehead was too prominent and his chin receded a little, but his was an arresting face, full of character, with clear-cut features and keen eyes. He was so frank in mentioning his dislike of being bored that I kept out of his way until one afternoon, after tea, he invited me to join him and Logan in a game of croquet, a procedure that continued throughout the remainder of my stay. He attacked the ball on the croquet grounds with the logic and devastating skill he used in demolishing arguments contrary to his unconventional opinions, and as effectively.

Logan was no match for him, and the only time I beat him Bertie attributed to my luck, not skill. When I told him this was not fair, he sized me up in a searching glance, as though considering my words, and remarked, "You are right."



## BR QUOTED

- (19) Christopher Lasch in The Culture of Narcissism, New York: Norton, 1979, p. 187:

Bertrand Russell once predicted that the socialization of reproduction -- the supersession of the family by the state -- would "make sex love itself more trivial," encourage "a certain triviality in all personal relations," and "make it far more difficult to take an interest in anything after one's own death."

(Thank you, KATHY FJERMEDAL)

- (20) Forbes Magazine, the business publication, has a regular column called "Thoughts on the Business of Life." The issue of February 4, 1980 starts off with a statement by Bertrand Russell:

The good life is one inspired by love and guided by knowledge.

It then quotes Sophocles, the Bible, Solzhenitsyn, Havelock Ellis, Carlyle, Lyndon B. Johnson, Malraux, Hodding Carter, Ralph Waldo Emerson, and J. C. Penney. The Russell statement has become the motto of the BRS.

(Thank you, WHITFIELD COBB)

## BR HONORED

- (21) The Sonning Prize -- funded by C. J. Sonning, a Danish editor -- is given to "a man or woman -- Danish or Foreign -- who has accomplished meritorious work for the advancement of European civilization." The prize amounts to at least 100,000 Danish kroner -- in recent years, 200,000 kroner -- and is awarded at least every two years.

It is administered by the University of Copenhagen (to which Russell Society News is indebted for most of this information.) All European universities may nominate candidates; the final choice is made by a committee elected by the Senate of the University.

The first Sonning Prize was awarded to Albert Schweitzer in 1959. The second went to Bertrand Russell in 1960. A partial list of recipients also includes Niels Bohr (1961), Sir Laurence Olivier (1966), Arthur Koestler (1968), Karl Popper (1973), Hannah Arendt (1975). In 1950 an extraordinary prize was presented to Sir Winston Churchill.

Professor of Comparative Linguistics, Louis Hjelmslev, made the presentation speech, on the occasion of the award to BR:

Our thanks are due to Lord Russell, not only for having expressed his willingness to accept the Sonning Prize, but, even more, for having consented to come in person and address this audience. For this kindness we tender our heartfelt thanks.

Lord Russell's personal presence gives an added value to this meeting. It is true that it can safely be assumed that Bertrand Russell is well-known to all those present. Bertrand Russell is known to be a brilliant and stimulating writer and an extremely productive and fertile writer at that, on a very large scale ranging from the exact sciences and linguistic theory through philosophy in all its aspects on to social science, including educational and political problems. Not only is he well-known as an interesting writer. To describe his writings as being merely interesting would indeed be an understatement. Throughout his writings no reader can fail to be constantly aware of the character that makes its presence strongly felt in the background. The strict logical reasoning which he imposes on himself and on his reader, the deliberate severity that mostly predominates in his style and which sometimes entails some pungent remarks to dispose of what he likes to call muddleheadedness, all this does not prevent him from revealing that he is not only engrossed by his subject, but personally engaged in it, not so much for his own sake, but for the sake of the humanity whose fate he shares.

Nor does the logical severity prevent him from expressing good-humoured sympathy with professional or other fellow-creatures. The reader feels he is in good company with a fine representative of the human species, not only a universal and versatile intellect, not only a great thinker, but an engaging personality entitled to take as his motto as far as knowledge is concerned, but also ethically: homo sum, humani nil a me alienum puto.

It is beyond doubt that for these reasons Bertrand Russell enjoys much popularity in academic circles and is familiar to the world. It may be pardonable to add: familiar to us in Denmark and in the Danish capital. In addition, there are quite a few people in this city to whom Bertrand Russell is a personal acquaintance and who recall the time when he lectured here.

These, then, are some of the reasons why we have been looking eagerly forward to seeing Lord Russell and to listening to him.

This is bad logic. Admittedly. If it were not for the friendly attitude he is taking towards us, the sharp intellect of Bertrand Russell might now produce a logical razor and turn the tables against me, saying that if we know him so well as I have just said, this would not be a reason for listening more, but for listening less to him. Fortunately for us, however, Bertrand Russell would be more likely to admit that there are more

things in the human mind than are dreamt of in formal logic. If the logical razor were produced, I might have answered that we believe we know Bertrand Russell as a writer and as a scientific personality, and we believe we know him quite well, but we feel convinced that we do not know him sufficiently well. And to this last statement we expect Lord Russell to subscribe whole-heartedly. Incidentally, it so happens that it is founded on experience: reading and re-reading Bertrand Russell's numerous writings shows that there is always something new to be found and that there are surprises in a good many pages and hidden between the pages.

No single person would venture to undertake a complete survey of Bertrand Russell's numerous activities. Since an incomplete survey would be a contradiction in terms, I am not going to give any survey. What I am giving you is far from being an academic or professorial lecture. This, I hope, will appeal to Lord Russell and meet with his approval. He has told us that Aristotle is the first European to write like a professor. But several reasons make me believe that he did not mean this as a flattering observation.

Of all great thinkers mentioned by Bertrand Russell, Aristotle is perhaps the one who appeals least to his mind. He gives us to understand that Aristotle's work has had a detrimental, disastrous effect on his successors. We learn, incidentally, that "a science which hesitates to forget its founders is lost." Aristotle is one of these founders, though by no means the only one. Thus, to some extent, others are consigned to the same fate.

One feels that Bertrand Russell speaks with much more sympathy of Plato than of Aristotle. But he refutes — and I think on perfectly good grounds — Plato's theory of ideas, according to which (to quote Bertrand Russell) "there is laid up in heaven an ideal cat and an ideal dog...and...actual cats and dogs are more or less imperfect copies of these celestial types." It is to the metaphysical part of this doctrine that Bertrand Russell takes exception rather than to its logical part, since it seems respectable enough to admit in some way the logical existence of a universal semantic content underlying, say, the linguistic form, "cat".

"Language cannot get on," says Russell, "without general words such as 'cat', and such words are evidently not meaningless. But if the word 'cat' means anything, it means something which is not this or that cat, but some kind of universal cattiness. This is not born when a particular cat is born, and does not die when it dies. In fact, it has no position in space or time; it is 'eternal'."

The Aristotelian theory of universals, by which he intended to overcome some of the metaphysical implications involved in Plato's theory of ideas is, according to Bertrand Russell — and he may be right again — "a common-sense prejudice pedantically expressed," and so has to be rejected, at least in the form adopted by Aristotle.

Now here is Bertrand Russell on Aristotle:

He is the first to write like a professor: his treatises are systematic, his discussions are divided into heads, he is a professional teacher, not an inspired prophet. His work is critical, careful, pedestrian, without any trace of Bacchic enthusiasm. The Orphic elements in Plato are watered down in Aristotle, and mixed with a strong dose of common sense; where he is Platonic, one feels that his natural temperament has been overpowered by the teaching to which he has been subjected.

He is not passionate, or in any profound sense religious. The errors of his predecessors were the glorious errors of youth attempting the impossible; his errors are those of age which cannot free itself of habitual prejudices. He is best in detail and in criticism; he fails in large construction, for lack of fundamental clarity and Titanic fire.

Thus far Bertrand Russell. One shadowy thought might perhaps steal its way into the reader's mind, as far as Aristotle and professors are concerned: is it really as bad as that?

There is no denying, however, that large constructions, based on fundamental clarity and nourished by Titanic fire — and this is exactly what we find in Bertrand Russell — should not be watered down by professional teachers. Bertrand Russell is a wonderful teacher himself, and it is far from us to make a second-hand textbook of his theories. Suffice it to say that Bertrand Russell's achievements inspire us with admiration. This is self-evident, and on my part it is nothing but a preliminary statement which I shall have to amplify in my final remarks.

But you will permit me now to stress a few points which may have particular bearing on today's situation, the award of the Sonning Prize.

The Sonning Prize is awarded for an outstanding achievement for the benefit of European Civilization.

I should prefer to refrain from definitions, those slippery things. But sometimes there is no getting around them. Anyhow I feel it incumbent on me to make it clear how the purpose of the award may be said to be fulfilled in the present case.

Let me state first that by Europe we understand Great Britain and the continent (including, of course, some adjoining islands such as the Greek and the Northern archipelago.) We Danes do not conform to the British usage, according to which Europe is taken to mean the continent (with adjoining islands) as opposed to Britain.

May I state next that it may be very hard to find a justification for the term European Civilization.

I should think that the only available clue to a definition is to be found in the tradition transmitted from Ancient Greece through the ages up to the present day. Indeed, nowhere in Europe is education more strongly influenced by classical tradition than in Great Britain, Britannia, which in effect shared with most

of the rest of Europe the fate of being under the sway of Rome long before Great Britain created an empire of her own -- and Rome in its turn would hardly have existed as a metropolis of European civilization had it not received a strong impact from Greek civilization.

It is not a question of admitting this dependence on ancient tradition or rejecting it. It is a question of being in its power or not. The fact of combatting it is a sufficient sign of feeling its strength.

A moment ago I happened to speak at some length of Bertrand Russell's views on Greek philosophy. Whether Lord Russell agrees or disagrees, his attitude may serve as an illustration. In his "History of Western Philosophy", where his critics have not failed to note that some philosophers of good reputes have been tacitly left out, ancient Greek philosophy plays an important part. On the other hand, in his book, "The Scientific Outlook", and elsewhere, Bertrand Russell makes a distinction between science and philosophy. Scientific method, as he understands it, does not really come into the world until Galileo. In this connection, we are told as follows:

"The Greeks ...did surprisingly little for the creation of science. The great intellectual achievement of the Greeks was geometry, which they believed to be an a priori study...not requiring experimental verification... The Greeks observed the world as poets rather than as men of science, partly, I think, because all manual activity was ungentlemanly, so that any study which required experiment seemed a little vulgar. Perhaps it would be fanciful to connect with this prejudice the fact that the department in which the Greeks were most scientific was astronomy, which deals with bodies that only can be seen and not touched."

This is what Bertrand Russell wrote in 1931. Alas, could the Greeks have seen what human beings are now tampering with, they might, accordingly, have given up their astronomical research and failed to make their glorious astronomical discoveries!

Without the unbroken tradition from the ancient Greeks with all its good or bad qualities, I fail to see how we could define European Civilization. The Dialectics of Plato are being continued in all European civilization and do not cease to leave their mark on the European mind. If they were given up, and only then, European Civilization would cease to exist as such. In all other respects it may prove difficult or impossible to speak of a common European Civilization. East and West are very different worlds in our time. Hardly any European thinker has done so much as Bertrand Russell to grasp the nature of these two worlds, to bridge the gap between them, and to promote a policy designed to save the future of mankind in a true European spirit.

Civilization is not necessarily nor exclusively science only, even if science is taken in a wider sense. Art in all its aspects has merits of its own and forms part of civilization. It is, as Bertrand Russell points out, much older than science. We may add that art, as a time-honoured tradition, is not found in Europe only. It is older than Europe and much more widespread. So is Philosophy, particularly if Philosophy is taken to include speculative cosmology or other kinds of metaphysics.

As opposed to Art and speculative Philosophy, Science seems to me to be the hallmark of European Civilization. Only sporadically is Science found outside the European tradition and its later offshoots. If we take scientific method in its narrower sense and define it by induction and experience, Greek astronomy may well be included. But the scientific method need not necessarily be opposed to the deductive method, but only to Metaphysics and speculative Philosophy. In that case even Greek geometry can be included. Not only Aristarch the Samian, but also Euclid and Archimedes seem to be typical Europeans in the sense I am here advocating.

What is really characteristic of European thinking at its best is, to my mind, the combination of scientific research with general philosophy. As one great linguist of our time has said, the ancient Greeks had the gift of wondering at things that other people take for granted. In the Introduction to his "Inquiry into Meaning and Truth", Bertrand Russell rightly points out that "the first difficulty is to see that the problem is difficult." This is, if I may be allowed to say so, a very Greek and a very European remark.

All deeply rooted European Civilization tends towards philosophy through strictly scientific research, including induction and deduction, experimental observation and constructive hypothesis.

In the same way as the notion expressed by the Greek word politics, this philosophy, purely theoretical in its essence, tends to become an applied philosophy. We can hardly choose any better example to show this than that of Bertrand Russell, the scientific and theoretical, and at the same time, realistic

ΠΟΛΙΤΙΚΟΣ ΚΑΤ' ΕΞΟΧΗΝ.

Bertrand Russell carries with him a good many marks of genuine Greco-European traditional civilization.

He is, like the ancient Greeks, an entirely independent mind. Faced with authority, this may make him a rebel, a revolutionary. Faced with narrow-minded traditionalism, this may make him something of a gamin, like Galileo, according to Bertrand Russell's own statement.

He has, like the Greeks, a noble respect for the individual and for other people's opinions, although he would, like Socrates, want them to state, dialectically, the reasons for their judgments before deeming them worthy of attention.

He has, like the Greeks, the courage of his convictions. It is highly meritorious to have submitted ancient idols to merciless criticism and to have pointed out emphatically what he does not hesitate to call the "two millenia of muddleheadedness" to which some fundamental errors of the so-called founders have given rise. It takes courage to do this, and it needed a man like Bertrand Russell to accomplish this task. He has hit the Greeks with their own best weapons. He is the boldest dialectician since Socrates. Indeed, his war against the

Greeks is extremely Greek.

If European thinking tends towards a general philosophy based on objective research, it can hardly be true, as it is often maintained, that science — in the wider sense of the word — is becoming constantly more specialized. What is really becoming specialized is not science, but scientific technique. In all our efforts to reach an intimate understanding of the basis on which experimental data are founded, the various branches of human knowledge are more dependent upon each other than ever before.

That is why not only analysis, so often mentioned by Bertrand Russell as one of the characteristics of the scientific method, but even synthesis is an important element in European thinking. No better example could be found than that of Bertrand Russell. The scientific progress would consist, according to him, in making "successive approximations of the truth, in which each new stage results from an improvement, not a rejection, of what has gone before."

Such improvements can often be achieved through the discovery of complementarities to replace contradictions, that is: through a synthesis which enables us to view conflicting aspects as complementary.

It is a great achievement on the part of Bertrand Russell, who perhaps at first saw an insurmountable barrier between deductive and inductive methods, to have combined them in the logical empiricism of which he is the originator. In the era of "two millenia of muddleheadedness", "logical empiricism" would seem to be an obvious contradiction in terms. It has proved to be just the opposite.

Other efforts to achieve synthesis have followed.

Just as through Einstein, space and time combined into space-time, so Bertrand Russell, in his endeavors to find a solution of the old dualism, "mind versus body", following and refining the great idea of William James, arrived at the neutral monism, the discovery of a possible "neutral stuff", mind-body.

In the final chapter of "An Inquiry into Meaning and Truth", Bertrand Russell suggests the possibility which is not quite expressly stated, but nevertheless seems clearly inferential: that there may well be a complementarity between verbal and non-verbal structure, or, in other terms, between the structure of language and the structure of the world.

Finally, it is worthy of notice that through a synthesis of logic and metaphysics, Bertrand Russell here also arrives at stating the possibility, or even necessity, of a metaphysics on purely logical grounds.

I said before that Bertrand Russell inspires us with admiration. But not only do we admire him: we think much of him — just as he himself states about Plotinus: "Whatever one may think of him as a theoretical philosopher, it is impossible not to love him as a man." But we think much of Bertrand Russell as a man because we think much of him as a theoretical philosopher. We think much of him because he inspires us with confidence in Europe, in European tradition, in European Civilization. He is one of the exponents of European Civilization at its very best, and one whose example gives us confidence in the future.

In his "Scientific Outlook", Bertrand Russell gives some examples of [practitioners of] scientific method. They are: Galileo, Newton, Darwin, and Pavlov. All these are Europeans. Others might be added, all Europeans. I suggest that we add one more name, which could hardly have been included by the author, that of Bertrand Russell.

BR responded with the following, which he called "Old and Young Cultures":

THE STUDY of differing cultures is somewhat modern. It has been pursued in recent times, with an immense wealth of erudition, by Arnold Toynbee. There is, however, one aspect in the history of cultures which he does not seem to me to have adequately emphasized. I mean the changes which most cultures undergo with the lapse of time. There are some features common to young cultures, and others common to old ones, and these are, to a considerable extent, independent of the particular characteristics of the cultures in question. Most cultures begin with a revolt of some class or nation or creed against what they consider unjust treatment. But after they have conquered an important place in the world, they lose their original rebellious features and become a help in the maintenance of stable government. Perhaps I should say a few words as to what is to be meant by a "culture." I should mean a system of beliefs, or at least of habits, an artistic or intellectual tradition, and ways of making social coherence possible. There are two ways in which a culture may die: one is by foreign conquest, and the other is by a new native culture. Foreign conquest destroyed the Minoan and Mycenaean civilization, though important elements of it were incorporated in the later civilization of Greece. The Aztec and Peruvian civilizations were completely exterminated by the Spaniards and contributed practically nothing to the subsequent culture of the regions in which they had flourished. The most outstand-

ing example of the growth of a new culture from within is that of Christianity in the Roman Empire.

It by no means always happens that victors in war impose their own culture upon the vanquished. When the Romans conquered the Greeks, they adopted Greek culture almost in its entirety; and when the Teutons conquered the Western Roman Empire, they, in turn, adopted the culture of Rome.

In our own day, a new culture has been gradually replacing the Judeo-Hellenic culture which has been connected with Christianity. This new culture is that of science—not, mainly, of science as knowledge, but, rather, of science as technique. Christianity took about three hundred years to acquire control of an important government. Scientific technique has taken about the same length of time—namely, from Galileo to Lenin. It has, at present, all the characteristics of a young culture, as Christianity had in the time of Constantine. But if, in any large part of the world, it acquires secure supremacy, it is to be expected that, like Christianity, it will gradually acquire artistic and philosophic maturity with all the trappings of cathedrals, church music, sacred pictures, and ecclesiastical potentates.

It may be argued that the scientific culture which is tending to replace that of Christianity is not really a new culture, but an inevitable development, having its source in Greek curiosity about the universe. However, it must be said that the distinc-

tion between different cultures and divergent branches of the same culture is largely arbitrary. It might, for instance, very plausibly be maintained that Muslim culture is only a continuation of that of Greece. Such questions have no substance and can be decided in accordance with the taste of the author concerned. However we may choose to decide this question, history shows that what are indubitably different branches of the same culture may display a mutual enmity as implacable as that between completely distinct cultures. An example of this is the hostility between Protestants and Catholics during the first hundred and thirty years after the Reformation.

We, who are accustomed to the heritage of cultural wealth that is associated with Christianity as we know it, have difficulty in realizing how hostile it was to culture while it was still new and fighting for supremacy. St. Jerome records a dream which illustrates this point. He had been a deeply sensitive student of the literature of Greece and Rome in their great days. He was sensitive to matters of style and found it difficult to give the same literary approval to the somewhat barbaric Greek of the Gospels as he had given to the objects of his unregenerate literary admirations. The qualms which these hesitations gave rise to found expression in a dream. He dreamt that at the Last Judgment, Christ asked him who he was, and he replied that he was a Christian. The answer came: "Thou liest. Thou art a follower of Cicero, and not of Christ." And thereupon, he was ordered to be scourged. Still in his dream, he cried out: "Lord, if ever again I possess worldly books, or if ever again I read such, I have denied Thee." The dream influenced him profoundly, and, for some years, his letters were free from quotations of pagan literature. Although, gradually, such quotations reappeared, it was half-heartedly and apologetically.

One can imagine almost exactly the same dream, *mutatis mutandis*, occurring to a brain-washed Chinese scholar in the present day. He might remember in a dream the fable of Po Lo, who asserted that he understood the management of horses, and, by means of the bridle and the whip, tamed them until more than half of them were dead. The fable concludes: "Those who govern the Empire make the same mistake." Or he might remember Tao Ch'ien's poem about *New Corn*:

*Swiftly the years, beyond recall.  
Solemn the stillness of this fair morning.  
I will clothe myself in spring-clothing  
And visit the slopes of the Eastern Hill.  
By the mountain-stream a mist hovers,  
Hovers a moment, then scatters.  
There comes a wind blowing from the south  
That brushes the fields of new corn.*

(Translation by Arthur Waley.)

In his dream, he would be summoned before an earthly, not a heavenly, tribunal, and would assert valiantly that he was a Marxist-Leninist. But the judge would frown and say, "Thou liest. Thou art a disciple of Chuang Tze." Culturally, there is very little difference between St. Jerome and the brain-washed Chinese scholar. Each represents a young culture, hostile to ancient beauty, and not yet sufficiently mature to produce new beauties of its own.

There are certain antitheses between old and new cultures. Broadly speaking, the new value work, while the old value what may, in a large sense, be called play. The new make appeal to the poor, and the old to the rich. The new believe that happiness is only obtainable in another world, the old find this world full of things to enjoy. The difference between an old and a new culture is epigrammatically expressed by Marx when he says, "Philosophers have only *interpreted* the world in various ways, but the real task is to *alter* it." To any person appreciative of an ancient culture, this is a dusty saying. Such

a person, when he contemplates a great painting, a piece of exquisite music, or the verse of some supreme poet, does not think that his real task is to alter all this. St. Jerome and Marx do think so. For some centuries the Christian Church continued to take St. Jerome's view as to classical learning. As Gregory the Great said, "The praises of Christ cannot find room in one mouth with praises of Jupiter."

When the new culture has become established, and the struggle for supremacy is no longer necessary, the worldly successors of St. Jerome, Gregory the Great, and Marx may allow a place for contemplation as opposed to action, and may concede that a busy-body is not the highest type of human being. But this difference is not a difference between one culture and another; it is a difference between an old culture and a young one. If one reads the objections of Plotinus to Christianity, they are extraordinarily similar to the objections which those of us who are not Communists feel to the doctrine of Karl Marx. Plotinus complains, for example, that the only souls acknowledged by Christians are those of God and human beings, whereas, in his philosophy, the sun has a soul, the moon has a soul, and every separate star has a separate soul. Compared with this philosophy, he says, how jejune and dry and lifeless is the world of Christian theology. If he lived now, he would be saying much the same things, no longer about Christianity, but about Marxism.

History, as based upon written records and not only upon archaeological evidence, begins several millennia sooner in Egypt and Babylonia than it does anywhere else. About the time when history begins elsewhere, great religions which had extraordinary vitality began in various parts of the world. Confucius and Buddha belong to this time, and so, according to some authorities, does Zoroaster. In the Hellenic world, the religion of Bacchus probably began at about the same time. This religion illustrates within a rather short period, and in a very striking way, the development from youth to age. At first the religion of Bacchus, which came from the uncivilized Thracians, was associated with drunkenness and ritual murder. But, before long, in the reformed shape of Orphism, it became the inspirer of much that was best in Greece. Pythagoras and Plato owed much to it and, what is perhaps more surprising, whole chunks of its theology became imbedded in Christian doctrine. At the beginning of Plato's *Republic*, there is an old man who has hitherto been indifferent to religion, but now, from fear of death, has adopted Orphic views as to the future life. What Plato relates of his beliefs is amazingly similar to what was afterwards believed by Christians. It is Orphism, also, that first taught the need to be twice born, once physically and once spiritually. The savage elements of the original Bacchic worship still appear in the *Bacchae* of Euripides, but they are then already a somewhat ancient memory and are in process of disappearing.

I said a moment ago that young cultures emphasize work and old cultures lay more stress upon what, in a certain sense, may be called play. But in saying this I am including under the head of play whatever is not designed for practical utility. I include under this head art and literature and contemplative philosophy, and the pursuit of knowledge when not subservient to technique. The Greeks pursued knowledge in mathematics and astronomy, but, with the exception of Archimedes, they valued knowledge for its own sake and not for its usefulness. This was still largely true in Europe after the Renaissance, but gradually, especially after the Industrial Revolution, knowledge came increasingly to be valued for its economic and military utility. There has been, in consequence, a profound disruption in what it has become customary to call "Western values." European civilization, as it existed before this disruption, came from a synthesis of Jewish, Greek, and Roman elements. One may describe the new culture, which is gradually arising, as the result of thrusting out the Greek

elements in the synthesis and substituting scientific technique in their place. The result, in its extreme form, is Marxism, but something of the same process is visible in all countries that are industrially developed or hope soon to become so. It is only, however, the contrast between its extreme Eastern form and its more moderate Western developments that is producing the political and military strains from which we are suffering. It is profoundly unfortunate that the process of disruption has divided the civilized world between two hostile cultures. There have been such divisions before: between Christianity and Islam, and between Catholicism and Protestantism. But never before have men possessed such scientific power of inflicting disaster upon each other, and never before has tolerance of cultural diversity been so important. I could wish this diversity to be viewed as the inevitable difference between old and young, and, therefore, as something which the passage of time can be relied upon to soften. The apostles of traditional culture are not without their share of blame, since they have been unwilling to admit that science deserves its place as an enricher of culture and not as a destructive enemy to it. If there is something barbaric in the new creed—that has generally been a characteristic of what was new. Christianity was, itself, a successful synthesis, but new elements have be-

come important since that synthesis was established; and these new elements have made a wider synthesis indispensable. We must hope that men will develop sufficient new wisdom to live in the new world that their own ingenuity has created, for, if they cannot, the race will perish.

In the world in which we are living, there is a great danger and a great opportunity—both greater than any at any former time, and both created by our power to realize our wishes. We can, if we choose, destroy the human race. We can, on the other hand, create a happy, prosperous, civilized, and peaceful human family, embracing all nations, all colours, and all creeds. Which we shall do depends upon collective passions, and collective passions are the sum of individual passions. Each one of us, if he allows himself to be dominated by hatred, envy, pride of superiority, or the pursuit of safety by means of large-scale murder, is contributing his quota towards universal disaster. Each one of us, if he is inspired to action by hope and tolerance and the realization that strife is as foolish as it is wicked, is doing what lies within his power to bring about an earthly paradise, never before possible, but now realizable through scientific technique. The choice lies within the scope of human passions. Life or death? Our century will decide.

BR's remarks were later published in Fact and Fiction, New York: Simon & Schuster, 1961, pp.151-159, which we have reproduced above. We were tempted to reproduce BR's original typescript, with corrections and additions in BR's own hand — that KEN BLACKWELL supplied us with — but that would have required much more space.

We have provided Professor Hjelmslev's talk in full, despite its length. If you think it was longer than it had to be, remember, BR had to sit through the whole lengthy thing. Can we do less?

#### BERTRAND RUSSELL MEMORIAL

(22) An appeal for contributions.The letter below speaks for itself.

We are sure that a lot of BRS members will want to contribute to the cost of the new BR memorial in London.

The letter:

## BERTRAND RUSSELL MEMORIAL

An Appeal made by Sir Alfred Ayer, Lord Brockway (Chairman of the Appeal Cttee), Peter Cadogan (Secretary), Lord Ritchie Calder, Frank Dobson MP, John Gilmour, Dora Russell, Lord Willis and Baroness Wootton.

c/o SPES, Conway Hall, 25 Red Lion Square, London WC.1. Tel:01. 242. 8032/3.

14th November 1979

Dear Sir,

Bertrand Russell, one of the most important philosophers of this century, awarded academic honours in many countries and the Nobel Prize for Literature, revered by multitudes all over the world for his untiring efforts for peace and human understanding, has not so far received the recognition that is his due.

Permission has been given by Camden Council for the placing of a bust of Russell in central London in the gardens of Red Lion Square and a committee has been formed to promote the project. Robert Davis, President with Peter Cranford, Chairman of the Bertrand Russell Society in the USA and members of Russell's family are giving encouragement to this venture.

## ("Bertrand Russell Memorial" letter, continued)

We think that there will be many admirers of Russell and his work who will wish to contribute to the cost of the memorial and we invite them to respond to this Appeal.

The sculptor will be Marcelle Quinton.

Yours sincerely,

A. J. Ayer

Sir Alfred Ayer

Antoine Calder

Lord Ritchie-Calder

Dora Russell

Dora Russell

Pennar Brockway

Lord Brockway (Chairman of Appeal Committee)

Frank Dobson

Frank Dobson MP

Willis

Lord Willis

Peter Cadogan

Peter Cadogan (Secretary)

John Gilmour

John Gilmour

Barbara Wootton

Baroness Wootton

## BERTRAND RUSSELL MEMORIAL APPEAL

When some day (probably in the near future) you see a picture in this newsletter of the completed Bertrand Russell Memorial in the gardens of Red Lion Square -- or if, when in London, you see it with your own eyes -- you will get great satisfaction out of knowing that you helped put it there, with your contribution.

To make your contribution, make your check payable to "Bertrand Russell Society, Inc." (which makes it tax-deductible) and mail it to the newsletter, address on Page 1, bottom. We will mail a BRS check to Conway Hall, with a covering letter naming all contributors.

Alternatively, you can mail your check, made out to "Bertrand Russell Memorial" directly to Bertrand Russell Memorial, c/o South Place Ethical Society, Conway Hall, 25 Red Lion Square, London, England WC1R 4RL. (If you do this, it will not be tax-deductible.)

\* Right now could be a very good time to write your check and mail it in.

## RELIGION AND ITS ADVERSARIES

(23) Christianity/immorality. Humanist Quest for Truth, a chapter of the American Humanist Association (PO Box 625, Brighton, CO 80601) issues a spritely newsletter, where we found this item in the Late December 1979 issue:

QUOTATION FROM A STANFORD UNIVERSITY PROFESSOR, V. A. Harvey:

"...the genuine lover of truth is a person who does not entertain any proposition with a greater degree of assurance than the proof it is built upon will warrant. Since Christian belief, by definition, is the entertaining of propositions incommensurate with the evidence, the Christian cannot also be regarded as a lover of truth. Moreover, if love for the truth be a virtue, and most Christians would have said that it is, then faith must be a vice. In short, it is immoral to be a Christian!"

ASSESSMENTS OF RR

(24)



(Thank you, New Yorker. Issue of 1/21/80, p. 33)

RECOMMENDED READING

(25) Whitfield Cobb writes: "My wife, our eldest son (Dartmouth '68) and I read aloud Katharine Russell Tait's My Father, Bertrand Russell last spring. I thoroughly enjoyed it and thought it made Russell seem much more a real person than his Autobiography did."



## BRS TRAVEL GRANT

- (26) The following announcement of the BRS Travel Grant for 1980 has been sent to 15 major universities, addressed to the chairmen of the Philosophy, Psychology, History, Sociology and English Departments:

Announcing  
THE BERTRAND RUSSELL SOCIETY'S  
1980 Travel Scholarship

The Travel Scholarship -- of The Bertrand Russell Society, Inc. -- will be awarded to a currently enrolled doctoral candidate in any field. It will pay up to \$500 for travel for purposes of research for a dissertation.

The conditions:

- 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 would be useful.
- ii. The applicant must submit a letter from the chairman of the department which states that all work for the doctorate has been completed except the dissertation.
- iii. The applicant must submit a letter from his/her thesis advisor which evaluates both the applicant and the proposed plan of study.

The award covers travel expenses only (e.g., air fare, gas mileage) and does not pay for meals and lodging at the destination. It is to be used between June 1980 and June 1981.

Applications and supporting letters are due April 15, 1980, and should be sent to:

George Sessions  
Humanities Division  
Sierra College  
Rocklin, CA 95677

The recipient of the award will be announced early in June 1980.

In 1979 the recipient was a doctoral candidate in history at the University of Wisconsin - Madison.

## QUESTIONS &amp; ANSWERS

- (27) Retirement homes. WHITFIELD COBB asks a question which we hope will be answered:

The retirement "homes" or similar institutions for the able elderly with which I am familiar are usually affiliated with some religious denomination, even though membership in that denomination is not prerequisite for admission. Are there facilities operated by, and maintaining an atmosphere supportive of, humanists, agnostics, or atheists? In other words, where would members of the Bertrand Russell Society find congenial companions for the last few years of lives with no illusions about a heavenly reward?

## OPINION

(28) Dora supports Cadogan's views on the direction that Humanism ought to take. Here is her letter to "The New Humanist", Autumn 1979 issue:

## A Humanist synthesis

AS ONE who calls herself a Humanist and atheist, I consider it of very great importance at the present time, to create a climate of opinion—or feeling—"movement" that will encourage people, especially the young, to find something worth living for in what we are pleased to call our pluralist society. To this end, the *New Humanist* of June 1979 contains much useful discussion, but a regrettable lack of cohesion. I do not like to see old friends quarrelling.

Our world, our culture is heading for destruction. Surely what matters most is to try and find out why this is happening and how to avert disaster. Those who begin to be aware of the present human predicament are still pitifully few. Eminent among them was Bertrand Russell, whose philosophy, as Nicolas Walter rightly says, was not dualism, but "neutral

monism", based on his interpretation of science. He wrote of "a world of events in space-time" and "logical atomism". The difficulty for all who are not versed in higher mathematics is to understand what modern scientists and philosophers are talking about. But Peter Cadogan is not wrong in saying that they derive the tools of their trade from the 17th-century Cartesian stress on the impartial intellect: "Cogito ergo sum".

Bertrand Russell wrote to Lady Ottoline:

I have a perfectly cold intellect which insists upon its rights and rejects nothing. It will sometimes hurt you, sometimes seem cynical, sometimes heartless... you won't much like it. But it belongs with my work—I have deliberately cultivated it and it is really the main thing I have put discipline into... the sudden absolute cessation of feeling when I think must be trying at first. And nothing is sacred to it—it looks at everything quite impartially.... (29 April 1971).

One must then place Russell among the scientific or rational Humanists—with, I think, Nicolas Walter and

many others. But was it this intellect that inspired Russell's protests against war in 1916, or his long battle against nuclear power?

These scientists and philosophers were at least heirs of Descartes in the way they set themselves to take their material world to pieces: the *Analysis of Matter* and the *Analysis of Mind* of Russell; Rutherford and the physicists splitting the atom right down to invisible particles; the chemists taking molecules to pieces and changing them into others; molecular biology and the double helix that determines the genes. All this clearly demolishes old superstitious religions, but reverence for the scientific world outlook can in itself become a religion, yet at the same time, engender that scepticism which Paul Kurtz calls "the dissidence factor". Having analysed everything, these intellectuals jib at synthesis: they want to *know*, not *believe*, because experience shows that dogmatic faiths and ideologies mean persecution.

Can any of us *know* that life is worth living? Each intellectual really lives by some concept of his imagination: mathematicians and astronomers in space-time; physicists' dancing atoms; chemists' dreams of their new substances; some biologists—as Joseph Needham suggests—in the growth force of living organisms to expand even into a basis for social structure. Ordinary people believe all sorts of things—whatever may come their way.

Human beings can only build on what they are, and know. We need a synthesis which Humanism can provide. The National Secular Society has set out a fine new Manifesto. All I am saying is: Peter Cadogan is right that it will take more than cool-headed negative rationalism to persuade people to accept those aims. Humanists do have a faith capable of resolving conflict. Could they begin by believing in themselves?

DORA RUSSELL  
Porthcurno, Cornwall

(Thank you, John Sutcliffe)

(29) "Holocaust" again. JOHN SUTCLIFFE objects to our having called his remarks an "unqualified condemnation of 'Holocaust'" (RSN 24-26). He says his criticism was not "unqualified":

The programme distinguished two kinds of humanity, "the Nazi" and "the Jew", as exclusive moral entities. It was this I objected to. Russell showed the limits of this kind of thinking in the example of socialists who assume the moral pre-eminence of the proletariat and condemn the capitalist. In both cases, the human nature common to all these absurd dichotomies is ignored or denied to serve moral prejudice. To quote Terence, "I am a man, and nothing human do I consider alien to myself."

Finally, the real influence on the Bundesrat decision to continue to prosecute Nazi warcrimes was foreign public opinion (especially in America and Israel) for economic reasons, as many former Nazis still occupy positions of power in Germany.

We agree with what he says in his first paragraph.

But it is not relevant to our contention that his condemnation was "unqualified. He condemned "Holocaust" ("Holocaust" is a complete travesty of the facts.") and had nothing good to say about it (RSN23-28). That's what we mean by "unqualified condemnation".

In contrast, Eliot Fremont-Smith condemned "'Holocaust's' cheap commercial untruths", but went on to say "...one must weigh the pains against the gains..." His condemnation was not unqualified.

As for John's second paragraph, we question whether what he says explains the event. The fact that the Bundesrat rescinded the statute of limitations (on the prosecution of Nazi crimes) not long after the showing of "Holocaust" suggests that "Holocaust" was the immediate — though not necessarily the exclusive — cause of the recission.

Finally, in our opinion, "Holocaust" was not ill-suited to the job it tried to do: it used unsubtle fictional devices to get a somewhat indifferent general public to sit through a monstrous horror story that was not fictional. It undoubtedly made a lot of people vividly aware, with penetrating specificity, of things they had never known before — or had known of only in a vague, general way — about events that occurred in Nazi Germany.

## NEWS ABOUT MEMBERS

(30) Amy Block has filed her thesis and has been graduated. "Believe it or not, I'm done!" We think this means she got her Ph.D. Her specialty is nutrition and she was due to spend December doing nutrition field work in Ecuador.

- (31) John Lenz writes: "I collect rare books and have especially been trying to build up a collection of all material relating to Russell that I could find. If any members have scarce Russell books or letters that they might wish to sell at retail prices, please let me know." John's address: Apt. 2B, 305 Riverside Drive, New York, NY 10025.
- (32) Steve Reinhardt was asked by us about his recent vacation:

I went to Nepal with a Sierra Club group and enjoyed two treks (backpacking) in areas different from the region I visited two years ago. The first trek took us to that region in the Himalayas north of Kathmandu known as Laugtaug. We were accompanied by eight Sherpas who handled the logistics, i.e., procuring and preparing food, and generally getting us to where we should be at the end of each day. We also had porters, mostly of the Tamaug tribe, to carry food and equipment.

The trek lasted 18 days and took us past small villages surrounded by cultivated fields of barley, millet and rice as well as uninhabited areas that ranged from dense bamboo thickets at low altitudes to barren, rocky landscapes as we ascended. Our highest elevation in the Laugtaug region was about 15,500 feet. At one point we were able to see mountains in Tibet standing just across the border.

The second trek took us to the Khumbu region for 22 days. This is the northeastern part of Nepal, known for its Sherpa population, Mount Everest, and the yeti (abominable snowman). Mention of the latter always brings a smile to a Sherpa's face. They seem to be more sceptical than climbers who periodically find mysterious "footprints". Eight of us made one climb on this trek and reached the summit, a little over 20,300 feet, of a mountain that qualifies as a foothill in Nepal. The last three hours were on snow and ice but did not involve technical climbing.

The weather for both treks was near perfect and the views ranged from spectacular to more spectacular. One of the many highlights, however, was getting to know the Sherpas. Several times we were guests in their houses and got some inkling of the integrity and beauty of a culture that may not survive in its protective isolation for too many more generations.

I will always remember how we celebrated last Thanksgiving in Namche Bazaar as guests of one of our Sherpa guides. Mingma's house was, like most of them in the comparatively prosperous town of Namche, two storeys, made of stone and solidly set below the brow of a hill well over 12,000 feet high. One entered the first storey, a large dark room, where cattle were housed part of the year, and groped toward a corner where a wooden ladder led up to the second storey. This was where Mingma, his wife and two young children lived, a large room with a small curtained-off area at one end for cooking. It was sparsely but efficiently furnished; chests and shelves were built against panelled walls; equipment lay about — a coil of rope, an ax, an enormous copper pot containing the water supply that was carried each day from a spring some distance away, and whatever else was needed to survive in comfort.

On Thanksgiving Day we gathered together in this room, my group, some of Mingma's friends and most of the neighborhood children. The room was warmed by two small charcoal stoves that frequently showered sparks on the wooden floor or onto a stray dog, which then yelped in the merry confusion as we stamped out the stray coals.

The significance of the holiday was easily grasped by the Bhuddist Sherpas and they joined in the festivities. There were the roast chickens Mingma's wife prepared, her version of a pumpkin pie using a local squash substitute, the cans of cranberry sauce we had brought from the USA hoping to use this way...rakshi ladled from a large can where the rice had been fermenting in yeast for about two months...Sherpas doing traditional dances...everyone singing...dogs barking when a tail got stepped on...three Tibetans pounding drums and clapping cymbals together while a fourth took over the floor and improvised a dragon dance...and the centerpiece that Mingma had made of local twigs, branches, etc., that he had found along the trail and had decorated with seven candles that were toppling over or burning down and setting the greens on fire.

I am sure none of us will ever forget that Thanksgiving. Unfortunately, it meant that your Treasurer was away from home for almost two months and many of the members must have wondered why their checks had not been deposited. The delay was entirely my fault — I was off having a good time.

#### NEW MEMBERS

- (33) We welcome these new members:

GERALD ALSPAUGH/PO Box 2111/Elkins, WV 26241  
 GEORGE ALTOMARE/Box 1332,FDR Station/New York, NY 10022  
 KENDALL BRINK/RR2, Box 258/Lawson, MO 64062  
 RANDALL BRUNK/Box 369/College Park, MD 20740  
 GARY FLYNN/437 Pershing Road/Zanesville, OH 43701

STEVEN FOSTER/341 E. Loula (#4)/Olathe, KS 66061  
 BERNARD GBUR/1510 N. Blair/Royal Oak, MI 48067  
 STEVE GIORDANO/103 Fraley St./Kane, PA 16735  
 STEVEN GRIGOREAS/321 S. Precinct St./East Taunton, MA 02718  
 KENNETH GRUNDMANN/2374 Sheridan Road/Salt Lake City, UT 84108

KEITH JACKSON/31470 John R, Apt. 243/Madison Heights, MI 48071  
 BILL PASTOR/Box 1475/Philadelphia, PA 19105  
 SUSAN SHORT PEDDIE/PO Box 25084/Portland,OR 97225  
 DR. LUIS RUBIO/Goldsmith 140 Altos/Mexico 5, D.F./Mexico  
 LARRY SANTONI/1616 W. Pine/Fresno, CA 93728

RICHARD SHORE/59 Hespeler Ave./Winnipeg, Manitoba/Canada R2L 0L2  
 DON SHORT/PO Box 25084/Portland,OR 97225  
 PETER SOKARIS/542 Myrtle Ave./Albany, NY 12208  
 REGINA STUMBER/Memelstr. 9/4802 Wetter/West Germany  
 JOHN UHR/Box 458, New College/5700 N. Tamiami Trail/Sarasota, FL 33580

## CHANGE OF ADDRESS

(34)

DR. FRED W. ALLENDORF/Dept. of Zoology/University of Montana/Missoula, MT 59812  
 ADAM PAUL BANNER/PO Box "H" - 1724/Midland, MI 48640  
 AMY P. BLOCK/1820 Euclid #8/Berkeley, CA 94709  
 TOM BRANDT/1833 Kalakaua (Ste.#300)/Honolulu, HI 96815  
 GEORGE CARTER/3655 Pruneridge Ave(Apt.249)/Santa Clara, CA 95051

RAN DONLEY III/5410 Hunters Glen/Austin, TX 78745  
 DAVID ETHRIDGE/237½ Lorenz Blvd./Jackson, MS 39216  
 PAUL GARWIG/228 Penn Valley Terrace/Yardley, PA 19067  
 BARRY GOLDMAN/16260 Fairfax/Southfield, MI 48075  
 THOMAS HAW/C622E Butterfield/Wesleyan College/Middletown, CT 06457

DR. EDWIN E. HOPKINS/6165 64th Avenue #3/Riverdale, MD 20840  
 DR. FRANK E. JOHNSON/Dept. of Surgery/St. Louis U.School of Medicine/1325 S. Grand Blvd./St. Louis, MO 63104  
 CALVIN MCCAULAY/470 Dundas St. (#708)/London, Ont./Canada N6B 1W3  
 SARAH ("SALLY") PRIMM/2420 W. Kiowa St./Colorado Springs, CO 80904  
 IRENE SAYLOR/c/o Commonwealth Nat'l Bank/PO Box 3389/Lancaster, PA 17604

MITCHELL SIMMONS/7 W. 7th St.(#4)/Weldon, NC 27890  
 CARL SPADONI/26 Thorndale St. N./Hamilton, Ont./Canada L8S 3K4  
 WILTON STIEGMANN/5939 Dewey Drive/Alexandria, VA 22310

## BRS LIBRARY

(35)

BRS Librarian Don Jackanicz reports:

- The BRS Library will participate in the June 20-22 annual meeting in several ways. Books by and about BR will be offered for sale. Films from the Library's collection will be shown. All materials in the Library will be on hand, for those wishing to borrow. Exhibit displays and a bibliographical assistance project are being planned. More information on all this

I would like to thank E. B. COCHRAN and LEE EISLER for their recent contributions toward the purchase of a Russell film. It would be good to have at least one new Russell film to present at the June meeting. \$75 has been accumulated for this, but at least another \$75 is needed. Please consider making a contribution. Thank you very much.

JOHN LENZ has volunteered to assist in the work of the BRS Library. He and I are working on a plan to improve service to members by dividing the work and responsibilities of the Library. Should any other member desire to help, he or she is invited to write to me. (Address on Page 1, bottom.)

(P.S. BOB DAVIS has just contributed the \$75 needed for a new film. Ed.)

## PARADOXES

(36)

IBM. DENNIS DARLAND tells about a paradox he often encounters in his work with computers: "In IBM manuals, there are occasionally pages which are blank except for this statement: 'This page was intentionally left blank.'"

## BR'S PROPHECIES

(37) Concerning oil:

The supply of oil in the world is limited, and the consumption of oil is continually and rapidly increasing. It will probably not be very long before the world's supply of oil is practically exhausted -- unless indeed the wars which will take place for its possession are sufficiently destructive to reduce the level of civilization to a point where oil will no longer be needed. We may, I suppose, assume, if our civilization has not suffered a cataclysm, that some substitute for oil will be discovered as oil becomes more expensive through rarity. The Scientific Outlook, New York: Norton 1959. Originally published 1931.

(Thank you, Peter Cranford)

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## CONTRIBUTIONS

(38) Contributions needed. Please remember that membership dues do not cover our costs. In 1979 dues covered only 72% of costs. Members make up the difference with contributions.

In order not to be overly dependent on a few large contributors (which is the case at present), we need to have many contributors, each contributing what each can afford. We will not be on an economically sound basis until we have many members who make contributions each year, in amounts ranging from, say, \$1 to \$100.

We realize that not all members can afford to make contributions, and we emphasize that no member is expected to make a contribution. We urge members who can afford to, to send a (tax-deductible) contribution to the BRS Treasury. Send it c/o this newsletter, address on Page 1, bottom.

Thanks!

(39) Contributors thanked. Our thanks to GEORGE ALTOMARE, DONG-IN BAE, BOB DAVIS, LEE EISLER, DON LOEB and DONNA WEIMER for their contributions, and our special thanks to PETER CRANFORD and KATHY FJERMEDAL for their continuing monthly contributions.

## HELP WANTED

(40) Help wanted, help received. Last issue, we asked for help (RSN42-42) and got it. All 3 BRS jobs have been filled.

.The new BRS Treasurer is DENNIS DARLAND, of Rock Island, Illinois. He is a computer programmer for Rock Island County. Is he going to keep track of BRS moneys by computer or by hand? We don't know and are almost afraid to ask.

. The new Co-Chairman of the Membership Committee is P. K. TUCKER. She will handle inquiries and enrollments. PK first learned of BR's existence from her father, who had taken a course with BR. Her field is psychology and she is currently the Youth Services Coordinator of Lincoln County Youth Services.

. The new Co-Chairman of the Library Committee is -- as mentioned in (35) -- JOHN LENZ, a student at Columbia University. For more about John, see (31).

We thank Dennis, PK and John for volunteering to handle these jobs. They will enable the BRS to continue to function the way it ought to.

And we thank STEVE REINHARDT, outgoing Treasurer, and BEV SMITH, outgoing Co-Chairman of the Membership Committee, for the really marvelous jobs that both did, and for many years. Their standards of performance were very, very high. We salute you!

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## FOR SALE

(41) Lester Denonn's BR Library. For details see RSN24-45.

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.

PERIODICALS RECEIVED

- (43) Humanist Quest for Truth. We have great admiration for this newsletter, issued by the Brighton, Colorado chapter of the American Humanist Association -- mentioned earlier (23). A partial list of captions indicates the contents of the 6-page November 1979 issue: Meeting News, News from Other Humanists, Help for the Cambodians, Textbook Review, Freedom From Religion Foundation Convention, Charles Colson, ACLU Notes, Catholic Bishops and Elections, Idi Amin Speaks, After-Life Experience, Church and State Problems, The Born Again Sceptics Guide to the Bible\*. It also tells about efforts (later successful) to have the City of Denver eliminate the Nativity Scene from city property.
- \*Available from Freedom From Religion Foundation, 726 Miami Pass, Madison, WI 53711. "One of the few books which interprets the Bible with great humor. It does not have the sting or nastiness which accompanies other books of this nature."
- (44) The San Diego Humanist: the attractive 4-page December 1979 issue reports on events in its area -- the Humanist Convention in San Diego January 25-27, 1980, discussion group meetings, philosophy forum meetings, etc. -- and contains several short articles ("What is the Good?" "Apologia for Atheism", "Humanism Past and Future"). It is published by the Humanist Association of San Diego, Suite 208, 953 Eighth Avenue, San Diego, CA 92101
- (45) World Peace News, an 8-page tabloid-size publication, consists largely of quotations -- many of them! -- mostly favoring world government. Its address is 777 U. N. Plaza, 11th Floor, New York, NY 10017. 9 issues per year; \$11 for 1 year, \$13 for 2 years, \$15 for 3 years. It is published by the American Movement for World Government, 20 West 40th Street, New York, NY 10018, which is sponsoring the Tenth Annual World Government Seminar, May 10th, at 777 U. N. Plaza, for which Isaac Asimov has written the following:

How strange it is that no club, however small, would dream of operating without officers and bylaws -- but we're perfectly willing to let our planet and ourselves go to destruction because it doesn't occur to us that the world can't do without officers and bylaws any more than a club can.

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LAST MINUTE ITEMS

- (47) Davis at Morningside College. See (7). Bob expects to be there from February 18 to February 22. People wishing to get in touch with him should call Chuck Wetzel, (712)276-2763, 3416 Davis Street.