

## RUSSELL SOCIETY NEWS

No. 47

August 1985

- (1) Highlights: Money crisis (2). Time to vote (10,41). Denonn dies; his meeting with BR in 1943 (4). BR & current issues (3). Three recipients: BRS Award (19); BRS Book Award (16); Doctoral Grant (17). Thompson dismantles Star Wars (20). Secular H\*m\*n\*s'm (21). Leiber reviews Volume 7 (14). Index on next to last page. An asterisk in the left column indicates a request.
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## MONEY CRISIS

- (2) A false alarm? We don't think so. What could happen soon is the total exhaustion and closing down of the BRS Treasury. And without money to operate...well, you can guess what would close down next. We are not too far from that right now.

We are not crying "Wolf!"

There are a number of reasons why the BRS purse is virtually depleted. Expenses are up (postage, printing, advertising.) Contributions are down. The rest is simple arithmetic.

We're sorry to start a newsletter with a piece of bad news, but let there be no psychic numbing about our financial condition.

If you think the BRS is a worthwhile enterprise...and worth saving...do something about it. SEND A CONTRIBUTION c/o the newsletter, address on Page 1, bottom.

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## NEW

- (3) BR and current issues. This will be a new section in the newsletter -- a result of suggestions made at the June meeting -- in which members say what they think BR's position might have been about various topics in the news. It can be any topic. Just say what you think BR might have said, and say why. What might BR have said about the Quinlan case?...right-to-life?...sanctuary movement?... highschool for homosexuals?...Star Wars?...Reagan position on apartheid?...Japan's success with consumer goods, and loss of American jobs? etc.,etc. Be reasonably brief. Write c/o the newsletter.
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## OBITUARY

- (4) Lester Denonn is dead, after "two full years of devastating illness," according to a letter from his wife, Bess. Lester was an Honorary Member, a distinguished lawyer and author of a number of legal books and articles, an appreciator and bibliographer of Russell's writings, editor (with Robert Egner) of "The Basic Writings of Bertrand Russell" (1961), editor of "Bertrand Russell's Dictionary of Mind, Manners, and Morals" (1952), and more. The Harvard Law School Library's "Bibliography of the Works of Lester Denonn" lists a full page of articles and books on legal and philosophical subjects. Lester was the owner of what may be the largest private collection of books by and about Russell in the world.

This year the BRS created a special award in his honor, and expressed its high regard for him in a plaque that read as follows:

A BERTRAND RUSSELL SOCIETY SPECIAL AWARD  
TO  
LESTER E. DENONN  
1985

for lifelong devotion to Russell and his writings  
and notable contributions to Russell scholarship

Word of this proposed tribute was sent in advance to Bess Denonn. She wrote that "Lester is very ill... When I read your letter [which contained the tribute] to him he seemed very pleased. In fact it appeared to stimulate him..."

Here is a re-run of Lester's delightful recollection of a few hours he spent with BR in 1943. We originally ran it in 1977 (NL14-16).

At the suggestion of Professor Schilpp of Northwestern University, for whose Library of Living Philosophers I am preparing a bibliography of the works of Bertrand Russell, I have been in communication with Russell from time to time about the project. His recent series of lectures on Monday evenings in New York City gave me the opportunity of suggesting a meeting. His response was characteristically crisp: "Your letter reached me after some delay. I am afraid I probably couldn't manage dinner, but I could come to your office next Monday (Feb. 16, 1942) between 3 and 3:30, and give as much time as might be necessary. If however your work makes that impossible, I will try to manage a later hour on a later Monday. Yours sincerely (signed) Bertrand Russell."

The eventful Monday arrived but no Russell and finally at about quarter to four Mr. Russell was announced and in a few seconds was before me -- all to myself. I had seen him but twice before, on the lecture platform at Cornell in 1924 and in Brooklyn in 1938. It was the same Russell I had seen, but an older man, frailer looking than his height on the dais led one to believe, but vigorous and hearty nonetheless, with unforgettably roguish, piercing blue eyes, that punctuated every remark, and the distinguished shock of white hair that crowns the familiar angular photographs.

He apologized for being late, stating that he had miscalculated the time it would take to reach my office. He strode to the window to enjoy the view and pass a few pleasantries about the shipping [apparently Lester's office window provided a view of New York harbor] -- or lack of it -- and then indicated that he was ready to get down to business. He wanted to see how far I had progressed with the bibliography.

Before handing him my notebook, I remarked how thoroughly ashamed I was to sit down with him, since my Mother's maid had told me it was no honor to meet him. "Why that fellow ran a nudist camp in England, and what's more, they called him Barney, that's what they did." He shrugged his shoulders, realizing that the Barney was a lot of "Blarney," and merely commented that the newspapers -- or some of them -- had seen fit to print wholly unmitigated lies about him.

He opened the looseleaf and turned to 1895, to a note on his article, "The Logic of Geometry", appearing in "Mind". "I remember that well," he said. "Except for an earlier review, that was the first time that my name appeared in print as an author, and you know how an aspiring author is impressed by his first appearance in print."

He then read carefully line after line, year after year, commenting not infrequently on entries he had forgotten, and recalling other possible sources for items. He was throughout extremely helpful in making suggestions.

Many of the books and articles struck forgotten chords that played first upon his eyes with merry twinkles and then tripped with droll laconic phrases into anecdotes sounded in rich English accent.

"Haldane on Infinity." I remember that well. It was the custom for members of the Aristotelian Society to tear each other's papers apart unmercifully. Not knowing that the members had decided that it would be unbecoming to follow this practice with their president, a distinguished cabinet minister, I sat intently writing notes for refutation. When Haldane had finished, old Shadworth arose to move the vote of thanks but was too weak to continue. Imagine my consternation when they turned to me to make the motion. I did so, but rushed home with my notes to get the criticism off my chest. Hence the article."

"Proposed Roads to Freedom'. You know, that was called 'Roads to Freedom' in England, but my publishers thought it was safer to call it 'Proposed Roads,' in America."

"Cambridge articles? Oh, yes, I remember the controversy about one in which I tried to show that it was necessary to lie in order to become ordained in the Church of England. I caught one of the professors of Church History in a glaring inconsistency on a point of church history."

"Articles in the Britannica? Why, of course. The Britannica came out with an edition during the last war in which the article about me painted me as a horrible fellow. When after the war, they invited me to write on mathematical philosophy, I answered that I learned from their prior edition that I was scarcely a fit person to become a contributor. A long letter of apology followed promptly."

"Weekly syndicated articles in the Hearst newspapers? You know, a writer has to make his living by his bad writing, so that he can continue at what he thinks is his good writing."

"'On Denoting' -- I think that was my best work. I have expressed the ideas better subsequently, but that represents the field -- on description -- in which I believe most will say is my most significant contribution."

"You will notice that I always spell Leibniz without the 't'. If there had been German birth certificates in his day, they would have shown the 't', but since he wrote mainly in French, he himself indicated the name

most frequently without it."

"Jourdain's 'The Philosophy of Mr. B\*tr\*nd R\*ss\*ll'. That was a curious work containing many direct statements of mine. Jourdain, poor fellow, suffered from paralysis. I would go to see him frequently and bring him all sorts of mental gymnastics, such as, 'First, the idea slipped my mind and then it went clean out of my head. Where was the idea between the two events?' It seems that Jourdain took them all down and got them out in book form, adding some others that he picked up elsewhere."

"Articles on China? A missionary once told me that one of my articles criticizing the English government's treatment of the Chinese had saved the lives of many Englishmen in the days when the anti-foreign difficulties were rife. The Chinese figured that if one Englishman could write that way, maybe all the English weren't so bad. But the English government didn't like the article very much anyway."

We had arranged a very interesting program early in our meeting. He wanted a little time out for an Englishman's regular afternoon tea while I signed my mail; then he would like about three-quarters of an hour to review his lecture notes for the evening and then, in answer to a repeated invitation, "he probably could manage dinner," so long as he could get to his lecture a few minutes before the scheduled hour.

At five he left and returned shortly after half past. One of the boys chanced to be in the reception room when he returned. I introduced him to Russell and commented that he had heard him some years ago in a debate with John Cowper Powys. "Oh, I remember that debate. It was on marriage. I agreed with Powys on one point -- that marriage has something to do with the difference between men and women."

I then took him on a short tour of the office, explaining what he had gathered from some of the telephone calls that had interrupted us, that the firm represented one of the large commercial banks of the city. "You know, no doubt, that I don't particularly like bankers," he said. He seemed a little perplexed at the fact that I should have shown such devotion to his works as evidenced by the large library of over sixty volumes that I have acquired and all the time I have spent on his bibliography, when my surroundings seemed so foreign to his social and political views. [By 1979 those "sixty volumes" had grown, according to Bob Davis, to "thousands of books and articles collected for over fifty years" (RSN21-5).] I acknowledged that I differed with him and added that, perhaps, my views were less remote from his than those of some of my colleagues. He seemed amused at this response and satisfied to let the point drop -- for the time being.

Before returning to my room, I offered him a separate room for his lecture review but he said that that would be unnecessary. His notes were in longhand. He read them silently and carefully, with his ever faithful pipe aglow. "I can't think without it." Now and again he made a few changes. In order not to make him conscious of my presence, I sat preparing my contracts lecture for the next evening. He later explained that he always reviews his thoughts this way before a lecture and then is able to talk without reading from his notes, except now and then. Frequently he talks from a bare outline.

When he had finished, we repaired to Ye Olde Chop House on Cedar Street. He commented very favorably about the place. "It reminds me of an inn in London. I was the only Englishman who went there. They made it for Americans."

His running rapid-fire comments delighted me as it must have some of the guests at the intimately close tables, as his rich English voice was unmistakably arresting.

"Will Durant? Charming fellow. Writes beautifully, but never has a fact correct -- not even my father's name."

"Whitehead? I am sure that we differ from each other on many points, but we have refrained from printing our disagreements. Yet I remember one occasion when I lectured on solipsism at a meeting at which he was chairman. I said I could not subscribe to the doctrine as I could not believe that I had created all that existed in the world, especially not the many pages of Mr. Whitehead that I could not understand."

He said that he had been in all of the United States on lecture tours except Florida, Georgia, and South Carolina. This remark was prompted by my explanation of the reason why my family was presently in Florida. "I am very sorry to hear about the mastoid trouble your children have had. My two older children were also operated on for mastoids. I remember the night when one was taken to the hospital. I had to debate with a bishop. I don't like bishops, but I particularly didn't like this one. He argued that all human suffering was caused by sin. I could scarcely understand how my little five-year-old boy could have sinned so much."

"Talking about bishops -- you know my disinterested view of the so-called Bertrand Russell case is that it was an outrage. Even if I had not been concerned in it, I would still think it was an outrage. They used to say a lot about Tennessee." His eyes twinkled. [This is probably a reference to the trial in Tennessee of Scopes, who was found guilty of the crime of teaching evolution.]

He asked me whether I differed from his philosophic position -- again intimating that my surroundings bespoke wide divergence from his political ideas. I said that I had just finished a book still in typescript in which I developed an epistemological idealism along with a metaphysical realism, which I presumed was opposed to his realism. "On the contrary," he said, "if you are influenced by critics who mistake my views and place me with the realists, then you will think so, but if you attend closely to my arguments, you will

see that I haven't been an epistemological realist since 1905. My latest book should convince you of that."

He explained that he was lecturing once a week at the Barnes Foundation on the history of thought from Thales to today. He is carefully planning these lectures in preparation for a lengthy work on the history of human thought in its social and cultural background.

On the way to the lecture hall, he harked back to his perplexity at my choosing him for my philosophic labors in my philosophy hobby. I explained that insofar as hero worship was concerned, that I had a hero in the late Justice Oliver Wendell Holmes who, although not a systematic philosopher, stirred me deeply by the trend of his thinking. He stated that he could readily understand why an American lawyer interested in philosophy could feel that way about Holmes but that he was still curious about himself. I said I could not better express my views about him than I had done on previous occasions when I had said that I felt his to be the most catholic mind ("small 'c'," he interjected) that I knew through which I could view the currents of contemporary problems.

By this time we had reached his destination. He made sure not to mix up the books we had alongside of us. I had Laird's "Theism and Cosmology", and the philosopher had — a detective story. He got agilely out of the taxi, and as he swung around to enter the lecture hall, he turned back and said, "Be sure to tell your Mother's maid that I am neither so wicked, nor for that matter, so red as I am painted." ("Recollections of Three Hours with Bertrand Russell" originally appeared in "Correct English", Vol.44, No. 1 — December 1943.)

#### BULLETIN BOARD

- (5) Unaffiliated philosophers: If you have a PH.D. in Philosophy and are not teaching (and are not emeritus), and would like to be listed in the Directory of American Philosophers (1986-87 edition), send your name, address, highest degree earned, and area of interest in philosophy to: Directory of American Philosophers, Philosophy Documentation Center, Bowling Green University, Bowling Green, OH 43403. Note deadline: September 1, 1985.

#### 1985 ANNUAL MEETING (WASHINGTON, D.C.)

- (6) The 12th Annual Meeting was held on the agreeable campus of Georgetown University. "the oldest Catholic institution of higher learning in the United States", founded 1789 in George Town. (That's George III, the King we love to hate.) The facilities were excellent, thanks to DON JACKANICZ's meticulous planning. We were lucky in the weather: sunshine and no excessive heat (which is possible in Washington in June).

25 BRS members attended one or more sessions: POLLY COBB, WHITFIELD COBB, BOB DAVIS, MONIKA DEPPEN, LEE EISLER, THOMAS FRINK, DAVE GOLDMAN, ARITIE GOMEZ, DAVID HART, DON JACKANICZ, HERB LANSDELL, GLADYS LEITHAUSER, JOHN LENZ, STEVE MARAGIDES, JEFFREY MESHINSKY, HUGH MOORHEAD, STEVE REINHARDT, HARRY RUJA, PHIL SHAPIRO, JOHN SHOSKY, TOM STANLEY, ROY TORCASO, CLIFFORD VALENTINE, ELEANOR VALENTINE, HERB VOGT.

A number of non-members also attended some sessions: Joe Briggs, Steve Carson, Daniel Deppen, Bruce Law, Dennis LeClair, Cleve Luceford, Margaret Moran (a guest speaker), Gwen Stanley, Kathleen Stanley.

The following officers were elected or re-elected for one-year terms: Chairman, Harry Ruja; President, David Hart; Vice-President, Marvin Kohl; Secretary, John Lenz; Treasurer, Dennis Darland; VP/Information, Lee Eisler.

The program included: Margaret Moran on "Bertrand Russell's Protest Against the First World War"; Harry Ruja on "Russell Bibliography"; a panel discussion by Bob Davis, Lee Eisler, David Hart, and David Johnson on the future of the BRS; Don Jackanicz reading Carl Spadoni's paper — Carl was busy becoming a father — "The Folly of Bertrand Russell's The Wisdom of the West [which BR did not write]. All of this — except the panel discussion — was audio-taped, and the tapes will be available from the Russell Society Library. Several Russell films were also shown.

There was a Red Hackle Hour before the Banquet — thanks to Don's prevision and provision, Red Hackle no longer being available in the USA. Did you know that Herb Vogt is a superb jazz pianist?

Sunday morning buses took us to the American Film Institute, at the JFK Center for the Performing Arts, where we saw the following films; "Bertrand Russell Discusses Philosophy", "In the Nuclear Shadow; What Can the Children Tell Us?", "The War Game" (BBC), "Life and Liberty...For All Who Believe", and "Bertie and the Bomb" (BBC).

There was a Society Business Meeting; here are highlights. The Minutes (40) provide more details.

- . Past President Bob Davis chaired the meeting.
- . Don Jackanicz told about visiting Cambridge, England, for a possible future BRS meeting there. Cambridge is booked till 1988.
- . Dennis Darland reported on the state of the BRS Treasury: it's empty.
- . Dues are raised: Regular \$25; Couple \$30; Student and Limited Income unchanged at \$12.50
- . Harry Ruja thanked Carol Smith for her excellent work as Co-Chairman of the Membership Committee for the past 3 years. [She is now stepping down, succeeded by William K. Fielding.]
- . Harry announced that the BRS newsletter is now in the Library of Congress (including all back issues), and will be listed in the Library's Serials catalog.
- . The 1986 Annual Meeting will probably be in NYC in June. [The next-to-last weekend is June 20-22.]

The Board held its Annual Meeting and discussed the following. For more details, see the Minutes (39).

- . Alex Dely resigned from his 2 committees (Science, and Human Rights/Int'l Development) and recommended Adam Paul Banner to succeed him on the latter.
- . Two things helped bring the BRS Treasury down to its present sad state: (1) the Doctoral Grant was raised in 1985 from the previous \$500 to \$1000; (2) the 1985 Annual Meeting was unusually expensive, including an unanticipated \$400 insurance charge required by the University.
- . Dave Goldman (psychiatrist) kindly offered to deliver the 1985 BRS Award plaque to the recipient, Robert Jay Lifton (psychiatrist), whom he knows, and about whose work he spoke with great admiration.
- . A special award was approved for Lester Denonn, in recognition of his lifelong devotion to BR and BR's writings, and his contributions to Russell scholarship.
- . The first BRS Book Award went to the 5-member Editorial Board of Cambridge Essays, 1888-99, which is Volume 1 of the planned 28 volume series, "The Collected Papers of Bertrand Russell". Margaret Moran accepted the scroll on behalf of the Editorial Board.
- . To eliminate possible misunderstanding, the one word, "elected" was inserted into the Bylaws, to make clear that there can be a maximum of 24 elected Directors, plus the BRS Officers, who are ex-officio Directors.
- . The decision was made not to copyright the newsletter.
- . The Doctoral Grant Committee (Hugh Moorhead, Chairman) has selected Linda Benthin (of McMaster University) as the recipient of the 1985 Award. There will be no future Doctoral Grant until the BRS gets on firmer financial footing.

#### OUTGOING PRESIDENT JACKANICZ SPEAKS

- (7) With the 1985 Annual Meeting past and the 1986 Annual Meeting in its early planning stage, I would like to thank all who participated in this year's successful Meeting and to suggest that all members consider attending next year. I'll certainly be there in 1986.

I had the responsibility of organizing this year's Meeting, and I do owe a debt of appreciation to those of you who helped the BRS and me in various ways before and during the Meeting weekend. I was pleased to learn that those attending seemed to think the site, program and accommodations were agreeable.

As BRS President for several years, I attempted to carry on our activities following the excellent example of my predecessor, Bob Davis. Now we have chosen a new President, David Hart, who I feel will lead us well. I will continue actively participating in BRS affairs, and look forward to a period of further growth for the BRS.

#### REPORTS FROM COMMITTEES

- (8) International Development Committee (Adam Paul Banner, Chairman):

As the new Chairman, I am happy to report that files are being copied and related papers are in transit to me, at 2143 Medford (Apt.11), Ann Arbor, MI 48104. (I welcome phone calls after 11 pm EDT:313-971-3138.)

Retiring Chairman Alex Dely will continue to support current projects and/or insure an orderly transfer of efforts. The Committee can be proud of its JOURNAL DISTRIBUTION PROJECT, with its simple and effective method of transferring technical data to support groups in South America and in Africa. We will continue with this project, and will accept requests for specific journals, using our contacts with industry, membership and libraries.

We have issued a call for papers, letters and reports to discuss technology transfer to developing countries, for successful long-lasting projects (of which there are too few)...with the aim of avoiding mistakes made in earlier efforts by N. G. O., World Bank, A.I.D., VITA, and governmental groups including the U.S. Peace Corps. The questions to be discussed are: How can we improve technology transfer? Why have we failed in so many areas?

All members who wish to join in supporting our efforts will be welcome. We also welcome requests for cottage industry technology, and will try to secure technical assistance and limited funding for selected projects.

[Retiring Chairman Alex Dely has stepped down because of extraordinary outside demands on his time which could not be avoided.]

(9) Philosophers Committee (David E. Johnson, Chairman) has issued a notice to publications read by professional philosophers:

The Bertrand Russell Society announces a call for papers to be presented at its meeting at the Eastern Division of the American Philosophical Association in December 1986. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one half-hour, and should be submitted in triplicate, typed and double-spaced, with an abstract of not more than 150 words. The name of the author, with his address and the title of the paper, should be submitted on a separate page. The submission deadline is May 15, 1986, and the papers should be sent to David E. Johnson, The Bertrand Russell Society, Sampson Hall, U.S. Naval Academy, Annapolis, MD 21402. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

#### ELECTION OF DIRECTORS

(10) Please vote. Use the ballot at the end of this newsletter. We need to elect 9 directors, to bring the total of elected directors up to 24. We have an unusually fine list of director-candidates this election, as you can see. There are 15 candidates; vote for 9. Here they are:

LOUIS K. ACHESON, JR. (Encino, CA), 7-year member, a BRS Director since 1983. 33 years with Hughes Aircraft, now Senior Scientist (aerospace engineer and systems analyst); on NASA space projects for past 13 years. World Federalists, Worldview Exploration Seminars, Int'l Cooperation Council (now Unity-in-Diversity Council). As teen-ager, read "Selected Papers of Bertrand Russell" and has been hooked on Russell ever since.

TRUMAN E. ANDERSON, JR. (Denver, CO). 11-year member. Oilman/philosophy lover. Majored in philosophy at U/Minnesota; now at age 40 a part-time graduate student in philosophy at U/Colorado. "I doubt that I would have acquired so great an interest in philosophy without Bertrand Russell." Married, 3 children.; oil business executive.

ADAM PAUL BANNER (Ann Arbor, MI), new Chairman, BRS Int'l Development Committee; former BRS Director; degree in Physics and Chemistry from U/Evansville; carbon & graphite chemist. A volunteer, helping develop a chemical transportation toxic spill program for local county authority. In MARS military amateur radio service, tornado watch, etc. Exec. Director, Int'l Appropriate Technology Ass'n, based at U/Michigan, Ann Arbor.

KENNETH BLACKWELL (Hamilton, Ont.), a Founding Member of the BRS, a BRS Director since its founding in 1974. He is Archivist of the Russell Archives, and Editor of the publication, "Russell".

WHITFIELD COBB (Blacksburg, VA). 8-year member (with wife, Polly). Began reading Russell in 1930; became agnostic and pacifist; drafted as conscientious objector 1942-46. Incorporated "inspiration of love and guidance of knowledge" into the (Quaker) wedding vows, and engraved in the wedding rings. Retired from teaching math and statistics in 1976.

WILLIAM K. FIELDING (Ware, MA), Co-Chairman, BRS Membership Committee. During WWII, was shipyard layout man, job-instructor, shipfitter on Liberty Ship construction in Maine, Coast Guard boats in NJ. After WWII, draftsman, engineering aide, and land-surveyor. Studied electronics, became Master Technician, ran own sales and repair business for 20 years; retired in 1980. Taking college courses toward degree; Mensa member. Studied music performance and composition. Has had verses published. "Trying to live as a secular individual in a world that seems rooted in superstition." A great-grandfather.

JOHN JACKANICZ (Chicago), registered agent of the BRS in Illinois (where the BRS is incorporated); 7-year member; brother of Past President Don Jackanicz, whom he occasionally assisted in BRS affairs. Graduate of U/Illinois. Age 37.

DAVID JOHNSON (Annapolis, MD), Chairman, BRS Philosophers Committee; organizes annual BRS session at American Philosophical Association (Eastern Division) meeting. Professor of Philosophy, U.S. Naval Academy. Dissertation on Russell and Strawson. Research and teaching currently focus on ethical issues in peace and war.

JUSTIN LEIBER (Houston, TX), 10-year member, Professor of Philosophy at U/Houston; Ph.D., Chicago; B. Phil. Oxford (student of A. J. Ayer). Author, Noam Chomsky: A Philosophical Overview; Structuralism; Can Animals and Machines Be Persons?; a number of journal articles; novels include Beyond Rejection, and The Sword and the Eye. Several times chair of BRS sessions at APA, also commentator on three occasions. Now, guest editor, special issue of Philosophical Forum, comparing Russell and Wittgenstein as contrasting examples of what the philosopher should be in relation to the larger society.

GLADYS LEITHAUSER (Pleasant Ridge, MI), 9-year member, originator of BRS Book Award and Chairman of its Committee. Teaches technical writing at U/Michigan-Dearborn. Ph.D., Wayne State U. Dissertation on Russell; also several Russell articles. (Dissertation is in the BRS Library, Item 52, RSN46-18)

JAMES E. MCWILLIAMS (Holly Ridge, MS), 12-year member. AHA, ACLU, Sierra Club, Fulbright scholar (India). Describes self as "occasional teacher (English, German), farmer, storekeeper". Artful photographer, e.g., photos of BRS meetings (RSN35, p.3; RSN40-3).

STEPHEN J. REINHARDT (Wilmington, DE), a 12-year member; attends every annual meeting. Was BRS Treasurer for many years, and has been a Director since 1976.

MICHAEL ROCKLER (Camden, NJ) is new to the BRS but not to BR. "I am Chairperson of the Department of Education of Rutgers University. I have taught in various institutions of higher education since 1963. I am a member of the American Humanist Association and I became familiar with the BRS through them. Russell has been an intellectual hero of mine all of my adult life, having first encountered his work as an undergraduate student of philosophy at the University of Minnesota. I plan soon to begin a book on Russell and education."

CARL SPADONI (Hamilton, Ont.), 8-year member, former Assistant Archivist at the Russell Archives (McMaster University), and Editorial Associate of the publication, "Russell". Now an Archivist at Health Sciences Library, McMaster University, and a member of the Board of Consultants of "Russell". His doctoral dissertation discusses Russell's earliest philosophy. Co-Editor of Intellect and Social Conscience: Essays on Bertrand Russell's Early Work. Has written extensively on Russell's life and thought.

TOM STANLEY (Hartford, VT), BRS Librarian. 9-year member. Book lover, book collector, book seller. Proprietor, with his wife, of Stanley Books, specializing in used and out-of-print books.

6 of the above candidates -- all of whom are well qualified to serve as BRS Directors -- are not going to be elected. Some win, others lose; that's the nature of the beast. We hope that those who do not win this year will allow us to list them again next year.

#### BR QUOTED

- (11) Forbes is still at it. As you probably know, Forbes Magazine has a page of quotations in every issue, titled THOUGHTS ON THE BUSINESS OF LIFE. They've been doing it for years, and they'll sell you a 2-volume boxed set of "Thoughts" for \$24.95. BR appears often on this page. Here is the latest, from the issue of 12/17/84.

Rules of conduct, whatever they may be, are not sufficient to produce good results unless the ends sought are good.

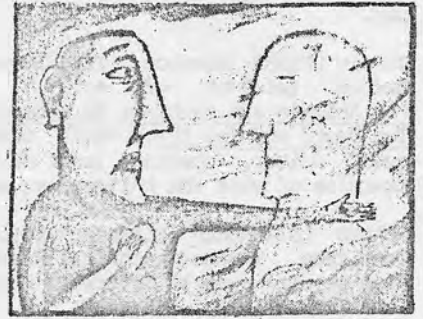
Thank you, PAUL GARWIG.

- (12) The Wall Street Journal had a nice column on Rudolph Penner, the new head of the Congressional Budget Office, which has to live with the massive federal deficits we now have. From its issue of 3/13/84:

Anyone who lives on a daily diet of deficits must have a sense of humor if he is to retain his sanity, and Rudy surely fills the bill. He expressed a desire for a moderate buildup in defense spending and commented that some military spokesmen seemed to be going a bit too far.

"Sometimes," he said, "they seem to be taking their cue from that defense expert, Mae West, who once said, 'Too much of a good thing can be wonderful.'"

"Bertrand Russell," he said, "once remarked that people would rather commit suicide than learn arithmetic. That seems to be particularly true in Washington." Thank you, ALBERTO DONADIO

*'I Have Loved a Ghost'*

ANDREW S. BACHT

*The spiritual loneliness of the philosopher who can experience only abstractions is wistfully described by Bertrand Russell in "The Art of Autobiography in 19th and 20th Century England," by A. O. J. Cockshut (Yale University Press).*

Underlying all occupations and all pleasures I have felt since early youth the pain of solitude. I have escaped it most nearly in moments of love, yet even there, on reflection, I have found that the escape depended partly upon illusion. I have known no woman to whom the claims of intellect were as absolute as they were to me, and wherever intellect intervened, I have found that the sympathy I sought in love was apt to fail. What Spinoza called "the intellectual love of God" has seemed to me the best thing to live by, but I have not had even the somewhat abstract God that Spinoza allowed himself . . . I have loved a ghost, and in loving a ghost my inmost self has become spectral . . . my most profound feelings have remained always solitary and have found in human things no companionship. The sea, the stars, the night wind in waste places, mean more to me than even the human beings I love best, and I am conscious that human affection is to me at bottom an attempt to escape from the vain search for God.

- (13) The New York Times Book Review recently added a page titled NOTED WITH PLEASURE. It provides a selection of very short excerpts from many sources. This excerpt appeared on 2/24/85, p39.; it is taken from the Autobiography, Volume II, p. 35 (Little Brown hardcover edition) →

## BOOK REVIEW

- (14) Volume 7, reviewed by Justin Leiber, Philosophy Department, University of Houston, Houston, TX 77004:

The Collected Papers of Bertrand Russell, Volume 7, The Theory of Knowledge: The 1913 Manuscript, edited by Elizabeth Ramsden Eames in collaboration with Kenneth Blackwell, Allen & Unwin. (\$50 in cloth from Allen & Unwin, Inc., 9 Winchester Terrace, Winchester, MA 01890).

This publication is a philosophical event of great importance, and the background of its composition and neglect is a tragic menage au trois in which Russell plays a role of extraordinary humility and Wittgenstein, of extraordinary arrogance.

In actual printing this follows the first volume in this distinguished series. The first volume contained some unpublished early writings. This volume contains a 350 page book-length manuscript that Russell wrote in May and June of 1913, one which anticipates some of the views of "Lectures on Logical Atomism." The first 142 pages appeared as six articles in the Monist in 1914 and 1915. We learn from Russell's letters to Lady Ottoline Morrell in May, 1913 that he was quite pleased with the work, which he saw as the first, analytic portion of a major work that was



also to have a constructive second part. We learn in the June letters that Ludwig Wittgenstein, who had already condemned Russell's non-technical The Problems of Philosophy as a "shilling shocker," criticized the work "with the greatest severity...an event," Russell later wrote Ottoline Morrell in 1916, "of first-rate importance in my life, and effected everything I have done since. I saw he was right, and I saw that I could not hope ever again to do fundamental work in philosophy. My impulse was shattered, like a wave dashed to pieces against a backwater."

As the masterful and subdued introduction by Professor Eames suggests, Russell wished his projected major work both to embrace the traditional experiential and introspective problems of epistemology and to attend to the logico-linguistic problems in the foundations of logic and mathematics that Russell himself had done more than anyone to make a center of philosophical attention. His interest in then addressing the former may have owed something to his relationship with Lady Morrell, while his respect for the latter was personified, perhaps unfortunately, in his impassioned former student Wittgenstein.

It is not clear which parts of the manuscript Wittgenstein read and it is possible that he commented on a verbal rehearsal of it. It is clear that they had several discussions. Wittgenstein wrote to Russell on June 18th, 1913, that "I can now express my objection to your theory of judgment exactly: I believe it is obvious that, from the proposition 'A judges that (say) a is in the Relation R to b,' if correctly analysed, the proposition 'aRb.v.~aRb' must follow directly without the use of any other premiss. This condition is not fulfilled by your theory."

To unpack Wittgenstein, "aRb.v.~aRb" (aRb or not aRb) is a logical truth and what Wittgenstein labeled a tautology. In the view Wittgenstein then held and continued to hold at least through the publication of the Tractatus in 1919, all logico-mathematical truths are tautologies and, as such, are pseudo propositions in that nothing in experience can ever falsify them. "aRb" is presumably an atomic proposition, truth or false depending on whether or not a bears the relation R to b. To put the matter experientially, as Russell tried and Wittgenstein scorned him for trying, we might imagine that a and b are particular reddish bits of immediate sensory experience and R is the relation of similarity. Since Wittgenstein held that all tautologies were latent in the logical form of any proposition (for they are not something added to the world), he was insisting that in the very judgement that "aRb" one must also be saying that "aRb.v.~aRb" along with, one presumes, all other tautologies. From a logical point of view there is, as Russell of course appreciated, much to be said for this claim. To give another example, from "p" (take this to abbreviate aRb) it follows that "not (not-p)" and also that "not (not (not (not-p)))" and also that "not (not (not (not (not (not-p)))))" and so on as long as you like, given that the number of nots is even. From a psychological, or traditional experiential and epistemological, viewpoint, however, this seems extraordinarily implausible as an account of what one thinks in judging that two bits of sensory experience are similar. Wittgenstein himself of course wholly avoided giving any sort of psychological account: the psychological account had to conform to the logico-linguistic requirements, and there was nothing a philosopher could, or should, say about it beyond that.

While Russell did not return to the 1913 manuscript, he soon returned to the attempt to weld together the psychological approach of traditional empiricism with the

new logico-linguistic one. As late as Inquiry into Meaning and Truth (1940) we find him struggling to give a plausible psychological and introspective account of judgement, affirmation, negation, and so on, one which can cohere with the requirements of a purely logical account. By that time few philosophers followed him in this, language having come to seem the very essence of thought rather than a medium for its expression. Perhaps we are now in a position to see this as a mistake, but we lack Russell, that is we lack someone with the audacity, energy, authority, and breadth of expertise to knit up our introspective experience and with its symbolic realizations.

#### BR'S COMMON SENSE

- (15) "Common Sense and Nuclear Warfare" (1959) is "the best, or at any rate, the most eloquent, piece ever written on the threat of nuclear war," writes PHILIP Lecompte, M.D. BR "...makes the comparison to an epidemic, which was later used by the Physicians for Social Responsibility for their book, 'The Final Epidemic'. His proposal for an International Commission of Conciliation is essentially a blueprint for the Palme Commission, which appeared years later.

"I cannot agree with Douglas Lackey ("Russell", Winter 1984-85) that the book is deficient in not analyzing the value of mutual deterrence. After all, Lackey gives BR credit for the analogy to the game of 'Chicken', which in itself suggests the perils of deterrence."

We thank Philip LeCompte for the following excerpts — pp. 11-13 and p. 88 — from the Simon & Schuster hard cover 1959 edition.

It is surprising and somewhat disappointing that movements aiming at the prevention of nuclear war are regarded throughout the West as Left-Wing movements or as inspired by some -ism which is repugnant to a majority of ordinary-people. It is not in this way that opposition to nuclear warfare should be conceived. It should be conceived rather on the analogy of sanitary measures against epidemics. The peril involved in nuclear war is one which affects all mankind and one, therefore, in which the interests of all mankind are at one. Those who wish to prevent the catastrophe which would result from a large-scale H-bomb war are not concerned to advocate the interests of this or that nation, or this or that class, or this or that continent. Their arguments have nothing whatever to do with the merits or demerits of Communism or Democracy. The arguments that should be employed in a campaign against nuclear weapons are such as should appeal, with equal force, to Eastern and Western blocs and also to uncommitted nations, since they are concerned solely with the welfare of the human species as a whole and not with any special advantages to this or that group.

It is a profound misfortune that the whole question of nuclear warfare has become entangled in the age-old conflicts of power politics. These conflicts are so virulent and so passionate that they produce a widespread inability to understand even very obvious matters. If we are to think wisely about the new problems raised by nuclear weapons, we must learn to view the whole matter in a quite different way. It must be viewed, as some new epidemic would be viewed, as a common peril to be met by concerted action.

Let us take an illustration. Suppose that a sudden outbreak of rabies occurred among the dogs of Berlin. Does anybody doubt that Eastern and Western authorities in that city would instantly combine to find measures of extirpating the mad dogs? I do not think that either side would argue: 'Let us let the dogs loose in the hope that they will bite more of our enemies than of our friends; or, if they are not to be let completely loose, let them be muzzled with easily detachable muzzles and paraded on

leashes through the streets so that, if at any moment the "enemy" should let loose its mad dogs, instant retaliation would follow.' Would the authorities of East or West Berlin argue that 'the other side' could not be trusted to kill its mad dogs and that, therefore, 'our side' must keep up the supply as a deterrent? All this is fantastically absurd and would obviously not occur to anybody as a sane policy, because mad dogs are not regarded as a decisive force in power politics. Unfortunately, nuclear weapons are regarded, quite mistakenly, as capable of securing victory in war; and because they are so regarded, few men think of them in a manner consonant with sanity or common sense.

Let us take a, perhaps, more apt illustration. In the fourteenth century the Black Death swept over the Eastern hemisphere. In Western Europe it destroyed about half the population, and in all likelihood it was about equally destructive in Eastern Europe and in Asia. In those days, there did not exist the scientific knowledge necessary to combat the epidemic. In our day, if there were a threat of such a disaster, all civilized nations would combine to combat it. No one would argue, 'Perhaps this pestilence will do more harm to our enemies than to us'. Anybody who did so argue would be considered a monster of inhumanity. And yet neither the Black Death nor any similar pestilence has ever offered as terrible a threat as is offered by the danger of nuclear war. The countries of NATO, the countries of the Warsaw Pact, and the uncommitted countries have precisely the same interest in this question. The same interest, in fact, as they would have in combating a new Black Death. If this were realized by the statesmen and populations of East and West, many difficulties which now seem insuperable, or nearly so, would disappear. I am, of course, supposing that the point of view which I am advocating would be adopted by both sides equally. Given a sane and sober consideration of what is involved, this harmony on the problems of nuclear weapons would inevitably result. It would not be necessary to invoke idealistic motives, although they could be validly invoked. It would be necessary only to appeal to motives of national self-interest.

Many of my critics, though they are in the habit of proclaiming that they value freedom, on this point deceive themselves. They do not think that those who prefer life rather than death, even under Communism or under Capitalism, as the case may be, should be free to choose the alternative that they prefer. Not only the inhabitants of Communist nations—or of Capitalist nations—but the inhabitants of all the uncommitted nations are denied by them the most elementary freedom, which is freedom to choose survival. The view that No World is better than a Communist world, or that No World is better than a Capitalist World, is one that is difficult to refute by abstract arguments, but I think that those who hold it should question their right to impose their opinion upon those who do not hold it by the infliction of the death penalty upon all of them. This is an extreme form of religious persecution, going far beyond anything that has been advocated in previous human history.

#### THE 1985 BRS BOOK AWARD

- (16) BRS Book Award, given for the first time this year, has gone to "Cambridge Essays, 1888-99", Volume I of the planned 28 volumes of "The Collected Papers of Bertrand Russell". This vast editorial project is being conducted at McMaster University, which is also the site of the Russell Archives. The project will include all of Russell's writings except his books.

Volume I was reviewed for the newsletter by Justin Leiber (RSN42-18). It was reviewed by Sidney Hook, in the New York Times (Sunday) Book Review (1/29/84,p.7) (RSN41-25). Both reviews give the volume high praise, and both made special mention of the list of books that Russell read during the years 1891-1902.

An attractive certificate, representing the BRS Book Award, read as follows:

THE BERTRAND RUSSELL SOCIETY BOOK AWARD  
for 1985  
to the Editors of  
Cambridge Essays, 1988-99

Cambridge Essays 1888-99 edited by Kenneth Blackwell, Andrew Brink, Nicholas Griffin, Richard A. Rempel, and John G. Slater (London: Allen & Unwin, 1983) is a compilation of Russell's earliest writings. Only seven of the forty-nine papers included have been previously published. The volume exhibits the wide range of interests which Russell displayed for long periods throughout his long life: religion, economics, politics, ethics, epistemology, history of philosophy, philosophy of mind, mathematics, and logic. The editors labored diligently and ingeniously to explain the many cryptic and recondite allusions in the papers. The volume reproduces in full the long list of books Russell read over a twelve year period, throwing invaluable light on the formation of his cast of mind. It spells out the textual methods the editors used and the principles they followed and makes thus a significant contribution to bibliographical science. A distinguished addition to the Russell corpus.

The certificate was accepted by Margaret Moran at the BRS Banquet, on behalf of the Editors of Volume I.

\* We encourage members to submit candidates for the 1986 Book Award,

#### THE BRS DOCTORAL GRANT

- (17) The 1985 Recipient is Linda Benthin, of McMaster University. "Her dissertation, 'Bertrand Russell's Peace Activities 1954-1962', will study Russell's political dissent, peace activities and thought during the 1950's and early 1960's. It will analyze the writings produced by his urgent campaign to increase public awareness of the danger of nuclear war and to mobilize enlightened protest." The Grant is for \$1000.

## BR HONORED

- (18) Stamps. J.A.P.O.S. (Journalists, Authors and Poets on Stamps) advises us that "...so far Grenada, India, St. Lucia and Upper Volta have issued Bertrand Russell stamps. You should be able to buy them at local stamp stores."

Their Secretary, Gustav Detjen, Jr., adds: "...there may be some among your members who would be interested in learning more about stamps issued to honor Bertrand Russell. They may also be inclined to support the issuance of additional stamps." Their address: 154 Laguna Court, St. Augustine Shores, FL 32084.

We reproduced the India stamp in RSN21-13. It was issued on 9/16/72, during the hundredth year after BR's birth (RSN22-25).

## THE BRS AWARD

- (19) Robert Jay Lifton has received the Bertrand Russell Society Award for 1985. The BRS press release -- shown below, reduced in size -- tells the story.

The John Jay College of Criminal Justice -- of the City University of New York -- issued its own press release (shown next page, also in reduced size), which the Associated Press picked up, and which was used by about 30 newspapers (so far). Some of the newspaper items appear, next page.

Lee Eisler, VP/Information  
The Bertrand Russell Society, Inc.  
RD 1, Box 409  
Coopersburg, PA 18036  
215-346-7687

For immediate release  
August 15, 1985

## ROBERT JAY LIFTON RECEIVES THE 1985 BERTRAND RUSSELL SOCIETY AWARD

The 1985 Bertrand Russell Society Award has gone to Robert Jay Lifton -- Distinguished Professor of Psychiatry and Psychology, John Jay College of Criminal Justice, The Graduate School of the City University of New York -- a pioneering explorer of certain dark areas of the mind.

The Award plaque reads: "For throwing new light on the nuclear threat, by showing how the human mind deals with it...and fails to."

Sometimes the human mind deals with the threat by embracing illusion -- the illusion that the more nuclear weapons we have, the more secure we are. Lifton calls this "nuclearism" -- the dependence on nuclear weapons to counter the danger caused by nuclear weapons.

Sometimes the human mind deals with the threat by ignoring it. Lifton calls this "psychic numbing" -- the way we refuse to think seriously or for long about the nuclear problem because the consequences of nuclear war are too horrible to contemplate. As he says, "The bomb impairs our capacity to confront the bomb."

Professor Lifton also describes the damage that nuclear weapons do to us continuously, daily, simply by existing. As a New York Times book reviewer put it "...the images of massive annihilation wrought by technology now

provide a major context for our lives and profoundly disturb our psyches and social relations. These images have destroyed our sense of biological and cultural connection, leaving us without traditional sources of meaning for our lives." Why, for instance, plan for the future when there may not be any?

Professor Lifton is the author or co-author of 19 books, 61 original reports (at last count), and many, many reviews and brief articles. A partial list of his numerous psychological research interests includes: behavior in extreme situations (holocaust, war, Hiroshima survivors); mass executioners (Auschwitz, Nazi doctors); aspects of war and peace; and attitudes toward nuclear weapons.

It was his work in opposing nuclear weapons that specially appealed to the Bertrand Russell Society, for Russell himself had devoted the last 25 years of his life to the same cause...as in his speech to the House of Lords (1945); his BBC radio talk, "Man's Peril" (1954); his assembling of eminent scientists from both sides of the Iron Curtain (for the first time) to sign the "Russell-Einstein Manifesto" on the dangers of nuclear warfare (1955); his Pugwash Conferences, which began in 1957, attended by the same scientists, and which led to the Salt Talks; and his books, "Common Sense and Nuclear Warfare" (1959) and "Has Man A Future?" (1961).

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970). A number of members are professional philosophers, but most members are not, and membership is open to anyone interested in Russell. For information, write RL, RD 1, Box 409, Coopersburg PA 18036.

# John Jay College of Criminal Justice

THE CITY UNIVERSITY OF NEW YORK

444 West 56th Street, New York, N.Y. 10019

# NEWS

FOR IMMEDIATE RELEASE

CONTACT: Sarah Ricks  
(212) 489-3585

## JOHN JAY PROFESSOR WINS BERTRAND RUSSELL AWARD

Robert Jay Lifton, Distinguished Professor of Psychology and Psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985. Dr. Lifton won the prize for his pioneering work in exploring the mass psychological implication of extreme situations, such as the threat of nuclear war and the Chinese Cultural Revolution.

The Bertrand Russell Society Award is presented annually by a company of admirers of the British philosopher to a person whose work reflects his spirit. Dr. Lifton's work in opposing nuclear weapons brought his work to the Society's attention. The award plaque reads: "For throwing light on the nuclear threat, by showing how the human mind deals with it...and fails to." Dr. Lifton believes people respond to the nuclear threat by embracing illusions that contradict logic and by finally ignoring a possibility too horrible to contemplate.

Dr. Lifton is the author of 19 books and numerous articles. Most recently, he was awarded the Martin Luther King Memorial Prize for his anthology In A Dark Time, a collection of essays about war, peace and hope.

ANDERSON, IN  
HERALD  
D. 21,116 SUN. 23,367

NORTHAMPTON, MA  
HAMPSHIRE GAZETTE  
D. 19,893

NEWARK, NJ  
NEWARK STAR-LEDGER  
D. 434,117 SAT. 399,470

JUN 30 1985

~~BURRELLES~~

## Lifton wins Russell award

NEW YORK (AP) — Robert Jay Lifton, distinguished professor of psychology and psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985.

Lifton won the prize for his "pioneering work in exploring the mass psychological implications of extreme situations, such as the Chinese Cultural Revolution and the current threat of nuclear war."

The award is presented annually by an international group to a person whose work reflects the spirit of the British philosopher.

JUN 26 1985

~~BURRELLES~~

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JUN 27 1985

~~BURRELLES~~

## Professor wins the Bertrand Russell Award

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THE MIAMI HERALD  
MIAMI, FL  
D. 419,837 SUN. 509,721

JUN 24 1985

~~BURRELLES~~

## Lifton gets award

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ZANESVILLE, OH  
TIMES RECORDER  
D. 24,193 SUN. 21,700

JUL 3 1985

~~BURRELLES~~

## LIFTON WINS RUSSELL AWARD

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THE PLAIN DEALER  
CLEVELAND, OH  
D. 471,670 SUN. 544,300

JUN 27 1985

~~BURRELLES~~

## Psychology prof given Bertrand Russell prize

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WINSTON-SALEM, NC  
JOURNAL  
D. 73,417 S. 97,585

JUN 30 1985

~~BURRELLES~~

## 1985 Russell Award

NEW YORK (AP) — Robert Jay Lifton, distinguished professor of psychology and psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985.

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LANCASTER, PA  
NEW ERA  
D. 57,900

JUN 25 1985

~~BURRELLES~~

## Russell Award

NEW YORK (AP) — Robert Jay Lifton, distinguished professor of psychology and psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985.

## ON NUCLEAR STRATEGY

**Star Wars.** We almost didn't print the following because it's about the nuclear problem, and we know that some of you out there think we already give too much space to that topic. We are printing it, however, because we don't think you ought to be deprived of the pleasure of reading E. P. Thompson's astringent assessment of Reagan's pipe dream. Here it is, from *The Nation* (3/9/95), and with thanks to BRUCE THOMPSON:

Not even Jonathan Swift could have imagined so savage a satire on human endeavor as Star Wars. With his Strategic Defense Initiative, Ronald Reagan proposes that in some twenty-five years, after expending some hundreds of billions of dollars, American technology will emerge with an impermeable shield against antiballistic missiles.

In his March 1983 speech unveiling Star Wars, the President, in a rhetorical aside, said that when the system was perfected the United States would generously reveal all its technology to the Soviet Union so they, too, could have an impermeable shield. However, it is not yet certain that Reagan will still be President in the year 2010. He could, no doubt, circumvent the U.S. Constitution, but he might have difficulty circumventing his own.

It was generally assumed that Reagan's aside was jocular. As Theodore Draper wrote in *The New York Review of Books* for February 14, "It would be necessary to blow up the Pentagon to make its guardians give away such a priceless military treasure." (In her speech to Congress on February 20, Prime Minister Margaret Thatcher said she hoped "British scientists will share in this research." If she is counting on the "special relationship" between the United States and Britain, she has apparently forgotten her recent lesson in its one-way character—but I shall take up the reason for her abrupt volte-face on Stars Wars a little later.)

And so President Reagan has solemnly proposed that at astronomic cost, an astral venture will be set in motion to achieve an end—the

blocking of each side's missiles—that could be achieved tomorrow, at no cost at all, by a rational agreement by both parties to disarm. His proposal belongs to the psychopathology of ideology and not to rational strategy at all. Before we come to that, let us inspect its purported rationality.

The view of independent scientists—those who are not in Pentagon-related employment and who do not stand to gain from the research bonanza—is that the Star Wars project cannot work. In a letter to *The Wall Street Journal* on January 2, Hans Bethe and five other eminent American scientists summed up their major objections, which fall under several headings:

**Underflying.** It would be possible to get under the shield, using cruise missiles, low-altitude warplanes or suitcase bombs.

**Overwhelming.** It would be possible to saturate a defense system with multiple attacks, insuring that a proportion of the missiles would get through. (Even 5 percent of 10,000 missiles would be enough to devastate either superpower.)

**Outfoxing.** While one side was building a Star Wars system the other side would have ample time to devise countermeasures of decoys and penetration aids.

**Cost.** Up to \$1 trillion for implementing only the first major phase.

**Soviet pre-emption.** The Soviet military (or whoever has been nominated as the enemy in 2009) would perceive such a shield as giving the United States immunity, enabling it to launch a first strike, and would be tempted to "retaliate first."

Those objections are made on the assumption that Star Wars would be technologically feasible. As far as I can understand (Prof. John Charles Polanyi gives a clear beginner's guide to the subject in *The Nuclear Crisis Reader*, edited by Gwyn Prins), antisatellite weapons are certainly feasible, and until recently the Soviet Union may have led in this field; weapons orbiting in space are a gruesome possibility; and at great cost, defenses against ballistic missiles might also prove feasible—with, of course, the aforementioned underflying, overwhelming and outfoxing gaps.

But long before the hypothetical, semi-impermeable shield was in place, the project would go through intermediate stages. As Under Secretary of Defense for Policy Fred Iklé remarked at a secret session of the Senate Armed Services Committee last year, "As you move toward deployment of the full system, there are some intermediate steps which have intermediate utility. . . . Components of a multi-tiered defense could become deployed earlier than a complete system."

Those components relate to what is known as point defense: a collaboration of highly developed radar, infrared sensors, interceptor missiles and so on, which would protect specific targets against incoming intercontinental ballistic missiles. A Defense Department pamphlet published last April predicted that point defenses might be available between 1990 and 2000. That is a great relief. We are all in favor of defense. But what is the point of point defense? Which points would it defend? Well, really sensitive targets, of course: the missile silos at Grand Forks, North Dakota, and the arcana of national security and command, control, communications and intelligence facilities. Cities? People? You're joking! Point defense could cover select areas up to a radius of thirty miles. Thus, for some years the good folk of Middle America would undergo a period of "intermediate utility" in which their missiles were protected but they were not.

Never mind. As *The New York Times* remarked at the end of a tortuous February 7 editorial, "Even a partial defense must be better than no defense." Amen, says common sense. What then of one of the superpowers' rare negotiating successes, the ABM Treaty of 1972, which very severely limited any such defenses to two systems on each side? Perhaps it was because such defenses were impracticable at the time. But the official reason given for this upside-down logic (defenses are threatening but missiles give security) was that ABM systems are destabilizing. They strike at the very heart of deterrence theory: the assurance of mutual threat.

A great many NATO warriors and media wizards have been assuring us for years that deterrence theory has biblical authority. Britain's Secretary of State for Defense Michael Heseltine has told us that it is the only thing that, for the past thirty years, has held up the sky. Whatever else Star Wars explodes, it has exploded deterrence theory. Several distinguished professors are having to rewrite their undergraduate class lectures, which is an insufferable indignity.

*The Times* assures us, in the same editorial, that the "campaign" against the Strategic Defense Initiative is "Soviet inspired." That is a strange claim, since the first sign of that campaign—when Reagan unveiled Star Wars—was hilarity in the American scientific community. That could not have been orchestrated by the K.G.B. because the K.G.B. has never been known to laugh. The Russians, however, have reason not to find Star Wars funny. They have been pushing ahead

with their own space experiments, but a massive arms race in space is something their stretched economy does not need.

More than that, the intermediate utility of point defense would put the Russians at a disadvantage. Soviet land-based ICBMs would take thirty minutes to reach the United States. That gives time for satellite and radar identification and for X-ray lasers and interceptors to go to work. But U.S. forward-based missiles in Europe, such as the Pershing 2s, need travel only a few minutes to their destinations. Thus, point defense would be simpler for the United States than for the Soviet Union.

The reaction of the members of the North Atlantic Treaty Organization to Star Wars fell short of gratitude. At first sight, and at second sight, it seemed a bum deal. They suspected a retreat to Fortress America. If America alone had a shield, they reasoned, then the Soviet Union, since it could not retaliate against the United States, would take it out on the allies. If both sides had shields, Europe would be a man's land, with laser-zapped nukes falling on their heads.

Moreover, as the London *Guardian* has asked, if both superpowers are protected by domes, "What thereafter becomes of the British and French nuclear deterrents?" The answer, which the *Guardian* unaccountably overlooked, is that those two countries could point them across the Channel and use them to deter each other. But all those lovely nukes, including Hades and Trident, would cease overnight to be deterrents to the Soviet Union and would become mere irritants. That irritated Prime Minister Thatcher so much that with uncanny temerity, she allowed herself, in the course of her recent meeting in Moscow with Mikhail Gorbachev, to express her concern about an arms race in space.

I am now at liberty to reveal the sequel to this petty treason. The Prime Minister flew on to Beijing and thence took off for a lunch date with President Reagan on December 22. While she was over the Western Pacific, Reagan, who had been informed of her impertinence, cabled the plane: either Thatcher must eat her words or she must take her lunch at McDonald's. Thatcher ate her words, first on the plane and then with the President, who had them served up to her like sausages on a waffle with maple syrup.

In return for her renewed fealty, Reagan issued all his European allies a very large public waffle, to the effect that the impermeable shield or dome or umbrella would be extended over them too. That nonsensical promise was not worth the spit that issued with it, but the loyal governments and their servile media are now swimming around happily in the spittoon.

Reagan will exact a small political price for his waffle. As an article in the July/August issue of *Arms Control Today* pointed out, while interceptor systems against intermediate-range missiles (such as SS-20s) might be feasible in Europe, the interceptors "would have as little as three to ten minutes to detect, identify, track, target and attack incoming warheads." Such a quick reaction would require "an automated and automatic US ABM response," such as a launch-warning system. "There will be no time to work through NATO's established consultative channels. European political authorities thus will be effectively removed from any active role in decisions concerning nuclear war on their own soil." The dome turns out to be an automated system for the extinction of European autonomy.

Thus far, I have been speaking not about the impermeable shield, which is impossible, but about intermediate utilities: the bits of space and interceptor technology that are feasible and that we may well get. Obviously, they would create fearsome new dangers, instabilities and tensions. The fact that the Soviet military is already tensing up against Star Wars is not, as *The Times* supposes, an argument in its favor. It enhances the dangers. But as I said earlier, Reagan's policy belongs not to rational strategy but to the psychopathology of ideology. How is that?

Nations do not normally lay heavy burdens on their taxpayers and inflate the national debt just to humor the fan-

tasies of a leader. There must be either some hidden agenda or some ideological delirium here. I detect both. The hidden agenda is in two forms. First, the proposal has been pushed by those whom Lord Zuckerman has called "the alchemists of the laboratories" and the very powerful arms lobby whose lips are drooling with the prospects of fat order books for the next twenty to thirty years. Such a project will acquire "institutional momentum," as Hans Bethe and his fellow scientists point out in their letter to *The Wall Street Journal*. "When a trillion dollars is waved at the US aerospace industry, the project will rapidly acquire a life of its own—independent of the validity of its public justifications." It has already spawned a major interest group. It is a juggernaut which will roll on.

But even that powerful lobby, which is not yet a majority shareholder in the U.S. economy, could not sell the Pentagon a package of rubbish whose costs competed with the more credible demands of the armed services. The components of Star Wars that the Pentagon really wants are the intermediate utilities, such as point defense for their silos and MX missile bases, and stations and weapons in space that might give the United States clear superiority. The talk of an impenetrable shield is strictly cosmetic—a P.R. operation.

Yet the project also has life within American ideology. *The Times*, in its tormented editorial, acclaims President Reagan as a profound strategist, more farsighted than his chiefs of staff, wiser than the "East Coast establishment" with its "fashionable dissent," more informed than his own scientific community. That is codswallop. The President is no strategist; he cannot tell an ICBM from an ABM. He is a superbly successful populist politician who can tune a policy like a guided missile and home it in on the prejudices of Middle America.

Ideologically, Star Wars represents the ultimate breakdown of deterrence theory, an attempt by the U.S. nuclear establishment to return to the womb of Hiroshima. Ever since the Soviet Union achieved nuclear parity, the members of that establishment have become increasingly fretful. They possessed this huge bludgeoning and blackmailing power—which, however, they could never use—and the world was beginning to tumble to the fact. For a decade they have been trying this and that trick to regain nuclear "superiority," but each of those has been implausible.

Delving into their memories, President Reagan and his friends recalled those blissful years from 1945 through 1950, when the United States had the bomb and the Other did not. It is out of their frustration with the present and their memories of that golden sanctuary of the past that the ideological and political drive of Star Wars has come. Let us abolish the Other's bomb! Let us secure the moral ends of America with an impermeable shield! Let us once again be able to threaten a world that cannot retaliate! Once the solution has been found, then money and know-how must be able to bring it about.

The Star Wars ideological delirium is attuned to all the worst traditions of American right-wing populism. With astonishing simplicity it combines isolationism ("They can't get us") with external menace. It combines the citizen's faith that whatever America does must be moral, and that the bomb is God's gift to protect the Free World, with the old American preference for fixing things by technological means rather than by political resolution. It massages the American ego by intoning homilies about saving humanity and saving millions of lives, while drawing humanity into a new dimension of danger.

We should not dismiss this as mere politicians' talk, as cynical rhetoric to cover more limited objectives. Star Wars, with its high-tech sheen, encodes ideological forces that act on their own. The President himself may be a true believer.

When the most powerful nation on earth crawls back into an ideological womb it means that an epoch is coming to an end. It is a terrifying signal of our human predicament. This combination of material avarice (the arms lobby) and ideo-

logical self-delusion may prove to be the terminal dementia of the nuclear age.

There will never be an impermeable shield against nuclear evil. There is—and there has been for forty years—only one shield against chaos: that pitifully weak and yet somehow indestructible shield of the human conscience. It is as full of holes as a sieve, but it has held off chaos for forty years. It is time to put it in repair. □

*E.P. Thompson is a vice president of the Committee for Nuclear Disarmament. A collection of his essays and creative writing, The Heavy Dancers, and also a reply to critics of the peace movement, Double Exposure, will be published next month by Merlin Press.*

### SECULAR H\*M\*N\*SM

- (21) The Washington Post (1/10/85, A19) told the story — reported in RSN45-13 — of Sen. Hatch's rule prohibiting federal school districts from spending certain earmarked federal funds on any [school] course that a district "determines is secular humanism".

Secular humanism was not defined. The Post story continues:

The rule, and the law that spawned it, apparently represent the federal government's first official use of the term — used pejoratively by some fundamentalist and conservative groups to describe everything from atheism to Darwinism — since a footnote to a 1961 Supreme Court decision included "secular humanism" on a list of religions that "do not teach what would generally be considered a belief in the existence of God."

...

In comment to the Education department, Anthony T. Podesta, Executive Director of People For the American Way, said, "Now, with a federal law that uses the term [secular humanism] without defining it, The Department of Education is making local school districts even more vulnerable to attack from those who have a history of using the charge of 'secular humanism' to oppose anything they don't like about public education."

In a pamphlet entitled "Is Humanism Molesting Your Child?", for example, a Fort Worth parents' group described secular humanism as a belief in "equal distribution of America's wealth...control of the environment, control of energy and its limitation...the removal of American patriotism and the free enterprise system, disarmament and the creation of a one-world socialistic government.."

The New York Times thought that things had gone too far, and ran the following editorial in its (Sunday) Review of the Week section (5/19/85, p.20E):

## The Horrors of Secular Humanism

A new amendment slid quietly into the Education for Economic Security Act last year. It prohibits the use of Federal magnet school funds for "any course of instruction the substance of which is secular humanism."

At the same time, a 1978 Hatch amendment requiring schools to obtain parental permission before giving pupils psychological tests was broadened to the point of vagueness at the urging of groups led by Phyllis Schlafly. The purpose, again, was to ban secular humanism.

What, one may be forgiven for wondering, is secular humanism?

According to our dictionary, *secular* means "of or relating to worldly things as distinguished from things relating to church and religion." *Humanism* means "any system of thought or action based on the nature, dignity, interests and ideals of man." Put them together and you get ... well, we don't quite know, but it doesn't sound like something to keep away from kids.

Oh, but it is, insist organizations like the Moral Majority, Christian Voice and Pro-Family Forum. They say secular humanism is anything that is anti-God, anti-American and anti-family. The precise definitions are up to the individual.

In Hillsboro, Mo., for instance, a parents' group, fearing secular humanism, protested the showing in school of the movie "Romeo and Juliet."

In Cobb County, Ga., the school superintendent circulated a memorandum to teachers restricting classroom discussion on several topics, including evolution, communism and "valuing." In Maryland, a Coalition of Concerned Parents on Privacy Rights has distributed a letter citing the broadened Hatch regulations as requiring parental permission for 34 categories of classroom practices and materials. Among them are autobiographical assignments. Strictly speaking, to ask a student to write about "What I did on my summer vacation" would require a letter from home.

"I think about what I'm doing twice," a Texas teacher once told The Times. "Is there anything controversial in this lesson plan? If there is, I won't use it. I won't use things where a kid has to make a judgment." Parents who put their trust in the public schools now may find great holes in the education they provide, thanks to other parents waving the club called secular humanism.

Since definitions are so subjective, we'd like to suggest our own. Let secular humanists be people who believe that ignorance is the poorest armor. That keeping a careful eye on education ought not to mean rewriting history or expurgating science. That religious beliefs should not be forced on public schools. No educator would have anything to fear from secular humanists like that. Fortunately, they far outnumber their antagonists.



The Times editorial was followed by these 3 Letters to the Editor:

## Secular Humanism and Mr. Justice Black

To the Editor:

In "The Horrors of Secular Humanism" (editorial, May 19), you combine a dictionary definition of "secular" with a dictionary definition of "humanism" and, putting them together, as you say, don't quite know what it means.

Emanating ambiguity in all directions, "secular humanism" is, nevertheless, a term that originated in a 1961 United States Supreme Court decision and that means, paradoxically, religious humanism. In the case in point, *Torcaso v. Watkins* (367 U.S. 488, June 19, 1961), an appointee to the office of notary public in Mary-

land was refused a commission to serve because he would not declare his belief in God and was, accordingly, barred from office by a provision of the state constitution.

The Supreme Court reversed this decision, 9 to 0, with seven justices concurring in the opinion of Associate Justice Hugo L. Black and two justices concurring in the decision without opinion. Justice Black said that neither a state nor the Federal Government "can aid those religions based on a belief in the existence of God as against those religions founded on different beliefs."

In a footnote Justice Black added: "Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others."

Among the authorities cited was a lower-court case involving an organized group of humanists who held regular Sunday services that resembled church services — but there was no God.

Did the expression "secular humanism" spring fully grown from the head of Mr. Justice Black? I have not found any earlier use of it. I don't know how or why he came to employ it, but I do know and believe that our discussion of the amendment to the Education for Economic Security Act, which was the subject of your editorial, should start with "*Torcaso v. Watkins*."

MORRIS EARLE  
New Haven, Vt., May 24, 1985

## Who First Used the Words 'Secular Humanism'?

To the Editor:

In reply to Morris Earle's question "Did the expression 'secular humanism' spring fully grown from the head of Mr. Justice Black?" (letter, June 9), I can answer that Associate Justice Hugo L. Black repeated the term as it was used in an amicus curiae brief submitted by the American Humanist Association in *Torcaso v. Watkins* (367 U.S. 488, June 19, 1961).

The remainder of the Justice's footnote, in which he speaks of "religions in this country which do not teach what would generally be considered a belief in God," summarizes the historical perspective introduced in an amicus brief submitted by the American Ethical Union in the same case.

A memorandum I wrote for the legal committee of the Ethical Union for an earlier case was reused as a basis for this part of the amicus brief in *Torcaso*.

Later, my memorandum, in a more polished form, was published as "Roots and Relatives of 20th-Century Humanism" in the journal *Religious Humanism*, August 1976 (pages 146-152).

It is perhaps unfortunate that a term originally used by one group of humanists to distinguish itself from other groups of humanists should now have become a term of political reproach to be used widely as a condemnation of those Americans who do not share the religious views of a minority that seeks to be seen as a majority.

JOSEPH L. BLAU  
New York, June 8, 1985  
The writer is professor emeritus of religion at Columbia University.

To the Editor:

As the attorney who argued Roy Torcaso's case before the Supreme Court, I can perhaps shed some light on the term "secular humanism."

In my brief to the Court, I urged, and the Court agreed, that denial of a notary public license to one who refused to take an oath that he believes in the existence of God violated the First Amendment's ban on laws respecting an establishment of religion or prohibiting its free exercise. Mr. Torcaso was an atheist and probably knew no more than I then did what was meant by "secular humanism."

In my brief I stated further that not all religions were based on a belief in the existence of a personal God. "The First Amendment," I said, "protects the Buddhist, Ethical Culturist and other nontheists no less than the Protestant, Roman Catholic and Jew."

What came out of this was footnote 11 of Justice Black's opinion. "Among religions in this country, however," he wrote "which do not teach what would generally be considered belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others."

Had I anticipated that the term would be used in the Education for Economic Security Act, I would have kept my mouth shut and not urged it in my argument or included it in my brief. I am certain that Justice Black, author of the Court's monumental opinion in *McCollum v. Board of Education*, which barred religious instruction in public schools, would never have sanctioned such use.

LEO PFEFFER  
Central Valley, N.Y., June 4, 1985

We are pleased that Roy Torcaso is a member of the club — and has been for 5 years. He attended the recent June meeting. His firm, Ace Bookkeeping and Tax Service, is located in Wheaton, MD.

### NEWS ABOUT MEMBERS

- (22) David Hart, newly elected BRS President, became a father on April 1st, with a little help from his wife, Celeste. It's a girl, Caitlin.
- (23) John Lenz intends to have a meeting in his NYC apartment in the Fall, for members in the area who wish to come. "I will be a teaching assistant for ancient Greek at Barnard College of Columbia University. This summer I am participating in a dig in Greece. Visitors welcome! Come and visit me in Paros from July 15 to August 22."  
If interested in John's Fall meeting, send him a postcard saying so (511 W. 112th St, Apt 7, NY NY 10025.)

### FOR SALE

- (24) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge,\* Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

## RUSSELL SOCIETY LIBRARY

(25) Librarian Tom Stanley reports:

Members who attended the annual meeting had an opportunity to examine a display of Lester Denonn's contributions to Russell scholarship, documents relating to the history of the Society, and a selection of our sale books.

Harry Ruja gave an enthusiastic talk on the trials and joys of compiling the Russell bibliography. Our few remaining copies of his Mortals and Others were snapped up for Harry to inscribe, so this title is temporarily out of stock. He presented me with a tape of a 1961 Russell address to the CND (No. 223)

Arrangements were made to have the papers recorded and, with the single exception of Carl Spadoni's, these will soon be available from the Library. "The Folly of Bertrand Russell's Wisdom of the West" will be available after it is published.

Katherine Zarker, Vice President of Allen & Unwin, has donated a review copy of Theory of Knowledge, Vol. VII in the Collected Papers. Her continuing support of the lending library is appreciated. We are also indebted to Philip LeCompte, Daniel McDonald, and Craig Magee for their recent donations. Lists of the Library's holdings, compiled for the meeting, are available from the Librarian. (Address, page 1)

We now offer these fine titles from W.W. Norton:

Bertrand Russell and His World by Clark. "In this new study he makes use of a wide collection of illustrations, a large number of which have rarely or never been published." 12.00 PP, Cloth

Power: A New Social Analysis "Power, Russell maintains, is the fundamental concept in the social sciences and, like energy, it must be regarded as continually passing from one form into another." 5.50 PP, paperback

The Scientific Outlook "Increase of science is not enough to guarantee progress, though it provides one of the ingredients which progress requires." 5.50 PP, paperback

AUDIO CASSETTES

Cassettes may be borrowed for \$1 per tape. Canadian members should direct their orders to Rick Shore, 3410 Peter St., Apt. 305, Windsor, Ont., N9C 1J3 Canada.

- 201 Harry Ruja. "Bertrand Russell On Israel" (1979)
- 202 Lester Denonn. "Bertie and Litigation" (1979)
- 203 Jack Pitt. "Bertrand Russell's Response To Marx" (1979)
- 204 Albert Ellis. "Psychotherapy And Bertrand Russell" (1979)
- 205 Presentation Of Russell Society Award To Paul Arthur Schilpp  
And His Acceptance Speech. (1980)
- 206 Kait Tait Reminiscences About Her Father. (1974)
- 207 Kenneth Blackwell. "Russell's Ethic- A New Look" (1981)
- 208 Nick Griffin. "First Efforts-Russell's Intellectual Development  
Before Cambridge" (1981)
- 209 David Hart. "Detour On The Road To Freedom: Bertrand Russell  
And Today's New English Left" (1981)
- 210 David Harley. "Bertrand Russell And Wells", "On Editing Russell's  
Papers" (1981)
- 212 National Public Radio's "Sound Portrait Of Bertrand Russell"(1980)
- 213 Russell-Einstein Statement Or "Manifesto" (1955)
- 214 NBC Interview With Russell (1952)
- 215 Russell's Nobel Prize Acceptance Speech (1950)
- 216 Russell-Copleston Debate On The Existence Of God (1948)
- 217 Donahue Interviews Gore Vidal. Also a Jonathon Miller Interview
- 218 BBC'S "The Life And Times Of Bertrand Russell" (1962)
- 219 Woodrow Wyatt Interviews Russell (1959)
- 220 Speaking Personally: Bertrand Russell. John Chandos's Interview (1961)
- 221 BBC'S "Bertie And The Bomb" (1984)
- 222 David Susskind Speaking With Russell (1962)
- 223 Russell's Address To The CND, Manchester, 1 May, 1959

BOOKS FOR SALE FROM THE BERTRAND RUSSELL SOCIETY LIBRARY

**By Russell:**

Appeal To The American Conscience.....	\$ 2.00	
Authority And The Individual.....	3.75	
The Autobiography of B.R. ( in one volume).....	7.50	
The Autobiography of B.R., Volume 1 .....	16.00	H
The Autobiography of B.R., Volume 2 .....	13.00	H
The Autobiography of B.R., Volume 3 .....	11.00	H
Education And The Social Order.....	4.25	
Has Man A Future? .....	8.00	H
History Of The World In Epitome .....	1.00	
Icarus or The Future of Science .....	3.00	H
The Impact of Science On Society .....	2.75	
An Inquiry Into Meaning and Truth .....	6.00	
Justice In Wartime .....	8.00	H
Mortals And Others, edited by Ruja .....	12.00	H
Power: A New Social Analysis .....	5.50	
My Philosophical Development .....	2.75	
An Outline of Philosophy .....	16.00	H
Political Ideals .....	3.75	
The Practice and Theory of Bolshevism .....	3.75	
Principles of Social Reconstruction .....	3.75	
Roads To Freedom .....	4.00	
The Scientific Outlook .....	5.50	

**By Other Authors:**

Bertrand Russell And His World by Clark .....	12.00	H
Bertrand Russell, 1872-1970 .....	1.25	
The Life of Bertrand Russell in Pictures and His Own Words .....	4.00	
Bertrand Russell, A Life by Gottchalk .....	1.50	
Bertrand Russell, The Passionate Sceptic .....	1.75	
Mr. Wilson Speaks "Frankly and Fearlessly" On Vietnam to B.R. ....	1.25	
Essays on Socialist Humanism in Honor of the Centenary of B.R. ...	4.00	
Essays on Socialist Humanism in Honor of the Centenary of B.R.....	9.00	H
The Incompatible Prophecies: Bertrand Russell on Science and Religion by Greenspan.....	4.00	
Into the Tenth Decade: A Tribute to Bertrand Russell .....	3.00	
The Tamarisk Tree, Volume 1 by Dora Russell .....	5.00	H
Effects and Dangers of Nuclear War .....	.75	
Secrecy of Correspondence is Guaranteed By Law .....	3.50	
National Frontiers and International Scientific Cooperation .....	4.00	

Prices are PP. Paperback unless otherwise indicated. Please remit by check or money order, payable to The Bertrand Russell Society.

RECOMMENDED READING

(26) Adam Paul Banner recommends "Challenge to American Schools", John H. Bunzel, ed. (NY:Oxford University Press,1985). Eleven essays on "The case for standards and values,"from U/Michigan,Harvard, Stamford, UC/Berkeley,Vanderbilt,etc. "One of the better efforts."

(27) John Lenz recommends Turing's Man:Western Culture in the Computer Age by J. David Bolter. "It is a perfect synthesis of science and humanism, and takes account of Russell's contributions in this area."

More Ten Best. Following JAMES MAKI's suggestion, we've invited members to give us a list of their 10 favorite books (excluding books by Russell). Some of these lists appeared last issue (RSN46-20). Here are some more:

(28) Whitfield Cobb:

1. M. D. Conway, "Idols and Ideals" (1877)
2. G. B. Shaw, "Major Barbara" (1905)
3. R. G. Collingwood, "Speculum Mentis" (1924)
4. E. D. Martin. "The Meaning of a Liberal Education" (1926)
5. C. E. S. Wood, "Heavenly Discourse"(1927)
6. James Hiltonm "Lost Horizon" (1933)
7. Jacques Barzun, "Science, the Glorious Entertainment" (1964)

(29) John Harrison:

1. R. Buckminster Fuller, "Critical Path"
2. " " " " "Synergetics"
3. Frances Moore Lappe, "Diet for a Small Planet"
4. Erich Fromm, "the Art of Loving"
5. W. Lance Bennett, "News: The Politics of Illusion"
6. Abbie Hoffman, "Soon to Be a Major Motion Picture"
7. Raymond Smullyan, "Alice in Puzzleland"
8. Fritjof of Capra, "The Tao of Physics"
9. Stuart Brand, "The Last Whole Earth Catalog"
10. Subgenius Foundation, "The Book of Subgenius" (McGraw Hill, 1983)

(30) Don D. Roberts:

1. Charles Pierce, Volume 5 of "Collected Papers" (Harvard University Press, 1934), the pragmatism papers
2. " " " " "Lowell Lectures of 1903" (a new edition will come from Indiana University Press)
3. David Hume, "Treatise of Human Nature"
4. " " " " "Enquiry concerning Human Understanding"
5. Chu Hsi and Lu Tsu-Ch'ien (ed. Chan), "Reflectios on Things at Hand", the neo-Confucian anthology (Columbia University Press, 1967)
6. Douglas Hofstadter, "Gödel, Escher, Bach" (Basic Books, 1979)
7. Howard DeLong, "A Profile of Mathematical Logic" (Addison-Wesley, 1970)
8. Jorge Luis Borges, "Ficciones" (Grove Press, 1962) or "Other Inquisitions" (U. of Texas Press, 1964) or "Labyrinths" (New Directions, 1962) or ...
9. Mark Twain, "Fables of Man" (U. of California Press, 1972)
10. Here I have to squeeze in Plato, Aristotle, Cervantes, Conan Doyle, Burton's edition of "The Book of a Thousand Nights and a Night", Piaget...hm, 10 books is far too few.

## NEW MEMBERS

## (31) We welcome these new members:

SENATOR NEIL ABERCROMBIE/STATE CAPITOL, ROOM 203/HONOLULU, HI 96813  
 JAY ARAGONA/PO BOX 922. NY NY 10008  
 JAMES A. BARHAM/3212 HAMILTON. ST./PHILADELPHIA, PA 19104  
 DONG JAE CHOI/507 W. 113TH ST.(31)/NY NY 10025  
 KONDYLO DIANTZIKIS/6500 SUNSET WAY (206)/ST. PETERSBURG, FL 33706

GARY L. EASON/1310/THE EXPLANADE/ CHICO, CA 95926,  
 WALTER MOORE HENRITZE, JR./808 CANDLER BLDG./127 PEACHTREE ST./ATLANTA, GA 30303  
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 LES H. LARSEN/207 E. 3 ST. (20297)/CALEXICO, CA 92231

JONATHAN A. LUKIN/5832 PHILIPS AV. (5)/PITTSBURGH, PA 15217  
 THOMAS MACK/63 EVERETT ST./NATICK, MA 01760  
 CRAIG A. MAGEE/BOX 296/ NEW BLOOMFIELD, PA 17068  
 CARL MATHEWS/BOX 674/ CAVE JUNCTION, OR 97523  
 THOMAS W. MILLER/R#3 MARSHALL ROAD/COLUMBUS, WI 53925

WILLIAM E. MILLNER/450 SOUTH 19TH/POCATELLO, ID 83201  
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 MAUREEN A. MURPHY/17 MANOR DRIVE/POUGHKEEPSIE NY 12603  
 FRED H. NASH/6028 AMHERST AV./SPRINGFIELD, VA 22150  
 RUTH DICKENSON REAMS/24 BOXWOOD CIRCLE/ BRYANS ROAD, MD 20616

CHARLES ALBERT REAMS/24 BOXWOOD CIRCLE/BRYANS ROAD, MD 20616  
 JOANNA DEE SERVATIUS, PH.D./1605 GOULARTE PLACE/FREMONT, CA 94539  
 JAMES E. WOODROW/346 E. FRONT ST.(4)/TRAVERSE CITY, MI 49684

(32)

## NEW ADDRESSES

EUGENE CORBETT, JR., M.D./RT.1 BOX416/PAIMYRA, VA,22963  
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 KEN B. SCHWEDA/508 E. GREEN/CHAMPAIGN,IL 61820  
 GREG SEDBROOK/ PO:"UNABLE TO FORWARD,NO FORWARDING ORDER ON FILE"  
 PROF. RUSSELL WAHL/PHILOSOPHY/IDAHO STATE U./POCATELLO, ID 83209 0009

## ABOUT OTHER ORGANIZATIONS

- (33) Atheists United Inc. If any of you atheists out there have been looking for an atheist organization, but are turned off by Madalyn Murray O'Hair, perhaps you should look into Atheists United. Their literature impresses us. We like the quiet, self-confident look of their "Freethought Datasheets". The majority were authored or co-authored by BRS Member Al Seckel; we like that too. The tone of the text is matter-of-fact...and persuasive. The truculent, chip-on-the-shoulder tone of the combative Ms. O'Hair is absent.

In addition to the Freethought Datasheets, their publications include Atheists United tracts ("The Atheist Ethic", "Finding Peace") "Atheist Tourguide to the U.S." and a number of cassettes, and books.

"We welcome your inquiries about Atheism or about membership in Atheists United, PO Box 65706, Los Angeles, CA 90065. Dial-an-Atheist (213)254-4914."

- (34) Friends of Robert G. Ingersoll will hold its 1986 Annual Festival in Dresden, NY, Ingersoll's birthplace, and their 1987 Festival in Washington, DC jointly with the Thomas Paine National Historical Society, celebrating Paine's 250th Birthday. A new 94-page book by Mark Plummer, "Peoria's Pagan Politician" — that details "Ingersoll's transformation from a Douglas Democrat to a Radical Republican,, from a novice lawyer to a prominent attorney, and from an armchair philosopher to the leading 'theological anarchist'" — can be ordered from University Libraries, Western Illinois University, Macomb, IL 61455, for \$3.95.

- (35) PRO-Peace will conduct a Great Peace March, and invites applications (to be returned by October 15, 1985) to Suite 301,8150 Beverly Blvd., Los Angeles, CA 90048. These are the conditions: You must be available from mid-February to Mid-November 1986. You must be able to average 15 miles walking distance daily. You must be willing and able to camp outdoors each night. No drugs or alcohol will be allowed on the March. They have a 4-page statement, dated 2/21/85, telling their whole story. (Thank you, PAT ROBINSON)

- (36) United Nations has a Department for Disarmament Affairs. It issues a 16-page "newsletter of the world disarmament campaign" (we have Volume 3, Number 1, January 1985); a 40-page booklet, "Fact Sheet No 29, United Nations Information Materials on Disarmament, including list of libraries and information centres receiving UN publications." (It tells us that in Chicago, for example, the Library of International Relations, and the Joseph Regenstein Library at U/Chicago get UN materials. So does the Thimphu Public Library, in Thimphu, Bhutan.) The booklet also lists many Disarmament studies and reports, Fact Sheets, posters, films and video tapes. We happen to have the "Cost of the Arms Race" poster, which highlights some telling facts: \$1 billion = 28,000 jobs in military goods and services, or 57,000 jobs in personal consumption industries, or 71,000 jobs in education. For every soldier the average world military expenditure is \$20,000; for every schoolchild the average public education expenditure is \$380. Their address: Dept for Disarmament Affairs, United Nations, NY NY 10017. (Thank you, TCM STANLEY)

## CONTRIBUTIONS RECEIVED

- (37) We are grateful to the following members for their donations to the BRS Treasury...especially grateful in view of the present state of our finances: WHITFIELD COBB, BOB DAVIS, LEE EISLER, MARY GIBBONS, DAVE GOLDMAN, DON JACKANICZ, and JOHN TOBIN.

MEMBERSHIP LIST, PART I  
June 13, 1985

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D = Director

O = Officer

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MINUTES OF THE MEETINGS OF THE BOARD OF DIRECTORS

The Board met twice: on on Friday, June 21, 1985 at 10:30 pm, in the Auditorium of Georgetown University's Intercultural Center, in Washington, DC; and on Saturday, June 22, 1985, at 5:30 pm, in the Lounge of Darnall Hall, Georgetown University. Both meetings are combined in these Minutes

LEE EISLER reported that ALEX DELY had resigned as Chairman of his two committees, the Human Rights/International Development Committee, and the Science Committee. Lee read parts of Alex's letter describing the useful work of the HRIDC and recommended Adam Paul Banner as his successor. The Board decided to offer the post to Banner. [Banner later accepted the offer.]

DENNIS DARLAND, Treasurer, reported that the BRS was due to run out of money in July, and that something had to be done about it. President DON JACKANICZ said that this year's meeting was expensive, especially in comparison with the past two years, when we attended Russell Conferences sponsored by the Russell Archives and had virtually no meeting-expenses.

The Board discussed ways of raising money. Dues had not been raised in several years, although postal rates and other expenses had risen. STEVE MARAGIDES moved that dues be raised to \$25 for individuals, and \$30 for couples. The motion carried. Student and Limited Income dues remain unchanged at \$12.50. Other money-saving or money-raising suggestions included: (1) Holding Annual Meetings jointly with other groups, such as, e.g., the Ethical Culture Society of NYC; (2) having several kinds of optional member-categories at higher dues rates (such as, say, Friend \$35, Special Friend \$50, Patron \$75, Sponsor \$100, Benefactor \$250, Associate \$500, Life Member \$1000); having one higher-dues-rate category, say, Sponsor @ \$50, that receives the newsletter by

first class mail and/or a packet of members' stationery.

HUGH MOORHEAD reported that his Doctoral Grant Committee had selected Linda Benthin of the History Department of McMaster University for this year's \$1000 grant.

DON JACKANICZ suggested our considering having biennial meetings, to save money. BOB DAVIS said he preferred giving up the Doctoral Grant. The Board decided unanimously to suspend future Doctoral Grants until the BRS is financially able to resume them.

Next year's Officers were discussed. DON said he had become too busy to continue as President. He nominated DAVID HART, for whom there was unanimous approval. MARVIN KOHL was appointed Vice-President. Re-appointed were DENNIS DARLAND as Treasurer, and JOHN LENZ as Secretary. The office of Vice-President/Special Projects was dropped.

LEE EISLER moved that we pass a resolution thanking CAROL SMITH for her excellent work as Co-Chairman of the Membership Committee for the past three years; STEVE MARAGIDES seconded, and the motion passed unanimously. Lee also spoke in praise of BOB DAVIS'S work as President for five years.

DAVE GOLDMAN offered to present the BRS Award plaque to Robert Jay Lifton, whom he knows (and about whose work he spoke eloquently later that evening, at the Banquet.)

A Special Award plaque, honoring LESTER DENONN for his lifelong devotion to BR's writings and his contributions to Russell scholarship, was viewed before sending it to Bess Denonn.

HARRY RUJA announced that the new BRS Book Award was to be given to the five-member Editorial Board of "The Collected Papers of Bertrand Russell" for Volume I of the planned 28-volume series. The Award was represented by a handsome calligraphy scroll (which Margaret Moran later accepted at the Banquet, on behalf of the Editorial Board.) The Board approved the Book Award Committee's choice. There was discussion as to whether the Board or the 3-member Committee should have final say, in future; this was left open; but in any case, the Committee should make its choice before the Annual Meeting.

Harry felt that the Book Award should always go to a work of Russell scholarship, as distinguished from the BRS Award, which goes to an individual for his work on a cause dear to Russell, such as peace or anti-nuclear activity. Lee was not in favor of this limitation.

Lee proposed a one-word amendment to the Bylaws, inserting the word "elected". The Board approved unanimously. The Bylaws now read that there can be a maximum of 24 elected Directors in addition to the Officers, who are ex-officio Directors.

The Board decided not to copyright the newsletter. It does not wish to prevent others from using material in the newsletter.

Several members were impressed by the Questionnaires returned by new members, and wished to make use of the information. Lee Eisler suggested having a committee to follow up on the interests expressed by new members. No action was taken on this.

RICK SHORE, of Windsor, Canada, was appointed to aid TOM STANLEY, BRS Librarian.

Secretary JOHN LENZ read last year's minutes.

DON reported having visited Britain to explore the possibility of a future meeting there. Cambridge University is booked until 1988. DORA RUSSELL would be glad to meet with us. In a letter she praised the Society's newsletter and thanked us for our work.

DON sent five letters to people important in world politics, in compliance with the motion passed at last year's meeting. The four Americans responded only with form letters, the Soviets not at all. Don doubts that the letters accomplished anything other than saying where we stand.

DON is trying to get tapes of three TV shows that BR appeared on: The Merv Griffin Show (1965) [a description of which — from Griffin's Autobiography — appeared in RSN36-38], David Susskind (1962), and Meet The Press (1951). Don is also getting the FBI file on BR. He is stepping down as BRS President.

DENNIS DARLAND gave the Treasurer's Report. Gloomy. BOB DAVIS announced the new dues that had been voted at the Board meeting.

HARRY RUJA reported what the Board had considered and taken action on. He said we would make the Doctoral Grant award this year, but that future years were in abeyance. He thanked CAROL SMITH for her past services. He said that the BRS newsletter was now in the Library of Congress, and listed in their Serials Catalog. DON and HARRY both asked members to nominate candidates for future BRS Awards.

Librarian TOM STANLEY said there was very little borrowing from the Library. See his report, elsewhere in this newsletter.

Regarding the 1986 Annual Meeting: BOB DAVIS favored New York. He also advocated giving the BRS Award to someone who can receive it in person.

Ways to deal with the money-shortage were discussed. Suggestions included: attracting new members by local advertising, and/or distributing the BRS fact-sheet to universities; improving the membership renewal rate (ie, fewer dropouts) through more internal dialog.

Both sets of Minutes were submitted by John Lenz, Secretary, on July 1, 1985.

(40) MINUTES OF BERTRAND RUSSELL SOCIETY MEETING

The Twelfth Annual Meeting of the Bertrand Russell Society, Inc. was convened on Saturday, June 22, 1985, at 9:15 am in the Auditorium of Georgetown University's Intercultural Center, in Washington, DC.

Past President BOB DAVIS chaired the meeting. President DON JACKANICZ opened the meeting by thanking the University for making its facilities available.

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BALLOT

9 Directors are to be elected for 3-year terms starting 1/1/86.

Make a checkmark next to each of the 9 candidates for whom you wish to cast your vote. If you vote for more than 9, it disqualifies the ballot. Information about the candidates is provided in (10).

- Louis K. Acheson, Jr.
- Truman E. Anderson, Jr.
- Adam Paul Banner
- Kenneth Blackwell
- Whitfield Cobb
- William K. Fielding
- John Jackanicz
- Tom Stanley
- Carl Spadoni
- Michael Rockler
- Stephen J. Reinhardt
- James E. McWilliams
- Gladys Leithauser
- Justin Leiber
- David Johnson

Comments are welcome, on any topic \_\_\_\_\_

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Your name (optional) \_\_\_\_\_ date \_\_\_\_\_

Please remove this page and fold it according to instructions on the other side. It is addressed and needs no envelope. It does need a stamp (22¢ in the USA). Must be postmarked before October 1, 1985.