

RUSSELL SOCIETY NEWS

No. 48

November 1985

- (1) First things first: Dues are due (2). The Money Situation (4). Science Committee Chair vacant; volunteer wanted (6). 9 Directors elected (3). And some other things: BR's CND talk at Manchester, 1959 (9). Why mathematicians worry (12). Galbraith on Reagan (25). Fun & games (40). National Academy of Sciences on creationism (44). The Index is at the end (49). An asterisk in the left column indicates a request.

1986 DUES ARE DUE

- (2) TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1986. The January 1st due-date applies to all members, including first-year members (but not those who joined in December 1985.)

Here is the 1986 basic dues schedule (but be sure to see Item 4): Regular, \$25.; couple, \$30; Student under 25, \$12.50; Limited Income, \$12.50. Plus \$7.50 outside US, Canada and Mexico. Plus \$2 for Canada and Mexico. In US dollars.

Canadian Members: To avoid paying too much or too little, pay in US dollars. We found (when going to Toronto in 1984) that the cheapest way to send US dollars to Canada was by US Postal Money Order; much cheaper than using a bank. Perhaps the same is true in the other direction. We suggest investigating the cost of sending US dollars via Canadian Postal Money Order.

Please mail dues to 1986, RD 1, Box 409, Coopersburg, PA 18036 USA

* If you want to make our life a bit easier, send your dues soon. Thanks!

TO FIRST YEAR MEMBERS — members who joined any time during 1985: the rest of this item is for you.

We know from experience that new members sometime feel put upon when asked to pay dues again after less than a year of membership. We understand that. We will explain why we use the present system, and we hope that our explanation will be found persuasive.

In the previous system, a new member's dues covered 12 months of membership. That was good for the member but bad for the BRS. It required us to notify each member individually — on the anniversary date of enrollment — that the next year's dues were due. And we had to follow up on each member individually, to see whether dues had in fact been paid. This went on throughout the whole year. It was cumbersome to administer, provided many chances for error, and took a lot of time. In fact, it took more time than we had. That's why we had to make a change.

The present system is easier to administer, produces fewer errors, and takes less time. Everyone's dues come due on the same date, January 1st. Simple!

We don't think that the new member whose first year of membership is less (sometimes considerably less) than 12 months has been short-changed in any important way. He/she has received just as many BRS newsletters (and after reading them, knows just as much about the BRS) as the member who joined in January.

All first-year members (except those who enroll in January) have an initial membership period that is shorter than a year. This happens only once — the first year. Thereafter dues come due every 12 months, on January first.

There is one exception to all the above: members who join in December (1985). Their renewal dues are not due till January first the year after next (1987). They do not receive the current year's newsletters (1985). They will receive next year's newsletters (1986). It is virtually the same as if they had enrolled the following January (1986).

THE MEMBERS VOTE

- (3) Results of the vote. The following candidates were elected or re-elected Directors, for 3-year terms, starting 1/1/86: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI, TOM STANLEY. We liked all of the candidates, but had only 9 openings. The votes were tallied by Lee Eisler, for the Election Committee. The count was verified by John Lenz, BRS Secretary.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
BRS Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

THE MONEY PROBLEM

(4) In debt. For the first time in its 12-year history, the BRS owes more money than it has. You can confirm this by looking at Treasurer Dennis Darland's 3rd quarter report (Item 7).

There is no need to panic. The BRS is not about to go under...BUT we do think we need to do something about it.

We reported on the money crisis last issue (RSN47-2). 20 members responded gallantly (we'll mention their names in a moment) and they have our gratitude.

But more must be done, and by more members. A good time to do it is now, at membership renewal time. When you * send in your 1986 dues -- and please send them soon, it saves work and expense -- include an extra amount as a contribution. One way to do this is to choose a membership category which you consider appropriate in your circumstances.

Here are membership categories:

- Regular Member \$25.
- Contributing Member \$35 (\$10 contribution)
- Sustaining Member \$50 (\$25 contribution)
- Supporting Member \$75 (\$50 contribution)
- Sponsoring Member \$100 (\$75 contribution)
- Patron Member \$101 to \$999 (\$76+ contribution)
- Life Member \$1000..... (\$975 contribution)

We know that every member cannot afford an extra contribution, but we ask those who can to do so...and to consider with care how much extra they can give.

We are confident about your response.

Everybody's 1986 dues are due January 1st (except members who enrolled during December 1985). That's not far off. Why not do it now?

* * * * *

Our appreciation and thanks go to these members who responded to the August appeal: NEIL ABERCROMBIE, WHITFIELD COBB, BOB DAVIS, LEE EISLER, PAUL GARWIG, ARTIE GOMEZ, DAVE GOLDMAN, DAVID HART, DON JACKANICZ, JOHN JACKANICZ, CONNIE JESSEN, JUSTIN LEIBER, TERRY LOCKHART, STEVE MARAGIDES, FRANK PAGE, STEVE REINHARDT, GREG SCAMMELL, JOHN TOBIN, ELEANOR VALENTINE, VINCENT WILLIAMS, JAMES WOODROW.

(5) Letter from Chairman Harry Ruja:

Dear Fellow BRS members:

Our organization is noble in its goals but modest in its size and modest also in its membership dues. This latter modesty has created a problem for us in these days of rising costs. Rather than increasing dues, we'd prefer for those members who can afford it to make contributions to our Treasury.

In the light of outstanding bills and anticipated expenses, our Treasury is approximately \$1,000 short. Are there 20 of you out there who could each contribute \$50? That would stabilize our financial health and enable us to continue on the paths we all consider important. Ours is a unique organization. If we don't do what we do, it won't be done. Let's not let that happen.

CHAIRMAN WANTED

(6) Science Committee Chair is vacant; volunteer wanted. As reported in the last issue (RSN47-39), Alex Dely has resigned -- [because of unavoidable outside demands on his time] -- as Chairman of his two committees, the Science Committee and the Human Rights/International Development Committee (name now shortened to International Development Committee.) ADAM PAUL BANNER has become Chairman of the latter; we now need a new Chairman for the former.

If you wish to volunteer for this post, please write to Chairman Harry Ruja (c/o the newsletter, address on Page 1, bottom) and mention your qualifications.

TREASURER DENNIS DARLAND'S REPORTS

(7) For the quarter ending 6/30/85

Balance on hand (3/31/85)	4,183.58
Income: 18 New members	309.50
39 Renewals	821.00
total dues	1,130.50
Contributions	422.50
Library sales and rentals	143.50
Meeting fees	1,909.00
Misc	(0.23)
total income	3,605.27
	<u>7,788.85</u>
Expenditures: Membership Committee	603.24
Information Committee	472.57
Library	116.04
Meetings	4,600.96
Subscriptions to "Russell"	1,512.00
Misc	66.22
total spent	7,371.03
	<u>7,371.03</u>
Balance on hand (6/30/85)	417.82

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For the quarter ending 9/30/85

Balance on hand (6/30/85)	417.82
Income: 20 New Members	395.00
8 Renewals	160.42
total dues	555.42
Contributions	441.00
Library sales and rentals	159.75
Misc	11.00
total income	1,167.17
	<u>1,584.99</u>
Expenditures: Membership Committee	193.67
Information Committee	404.48
Meetings	456.48
Doctoral Grant	1,000.00
Library	3.82
Misc	28.68
total spent	2,087.13
	<u>2,087.13</u>
Deficit (9/30/85)	(502.14)
	=====
Bank balance (9/30/85)	258.58
Liabilities	(760.72)
Deficit	(502.14)
	=====

BR'S INFLUENCE ON OTHERS

(8) Jacques Cousteau was asked: "Who's been the greatest influence on you?" Here is his answer (with thanks to WHITFIELD COBB):

My mother, of course. But I think Bertrand Russell is my idol. He has written pages I will never forget. His work for me is the fantastic combination of a scientist, a good writer, a humane character who loved women, life, who had the courage to go to prison for his ideas. I think he was a great man. The perfect combination. A complete man.

Calypso Log, Vol.12, No. 2 (June 1985)

BY BERTRAND RUSSELL

- (9) BR's CND talk at Manchester, May 1, 1959, "is entirely different from the version in Fact and Fiction," says HARRY RUJA, who ought to know. "This version [from a tape made at the time, and supplied to us by HARRY and TOM STANLEY] has never been published in its entirety, though Manchester Guardian (2 May 59) and Peace News (8 May 59) printed excerpts." Here it is complete, for the first time, transcribed from the tape:

Lord Simon, Ladies and Gentlemen: I am very happy indeed to be here to see and to address this splendid meeting in this historic hall. I am leaving to subsequent speakers most of the detailed aspects of our movement and what we stand for, and I want in what I have to say to confine myself to the most general aspects of the whole problem.

Man, like other meat-eating animals, is considerably addicted to ferocity, and always has been. But unlike most carnivora, his ferocity is mainly directed against his own species. That is a peculiarity of the species to which we have the misfortune to belong. I think that in the past, although people had been as ferocious as they knew how to be, and have done each other as much harm as they could, there were limits to their skill, and the harm they could do each other was not enough to wipe out the species. But now things are different. Now that same degree of ferocious feeling, which has always existed, is capable of wiping out the whole human race. And we've got to face, therefore, that unless we can learn to feel less hatred of each other, we cannot go on.

The race cannot survive unless it learns a greater degree of toleration and of mutual kindliness. I think that perhaps it may be that if there were to be a nuclear war tomorrow, some people would survive. I believe there would be people still perhaps in Patagonia and the Falkland Islands. There might be some survivors if there were war tomorrow. But you've got to remember that unless we can stop the habit of war, scientific skill will go on inventing worse and worse things; you will have bacteriological war, chemical war, you will have H-bombs more destructive than we have now, and there is very little hope, very little hope, for the future of the human race unless we can manage to find some way of putting an end to this mutual destructiveness, which now can no longer achieve any of the objects that in the past some ferocious men did achieve.

We need new ways of thinking and new ways of feeling, both, feeling just as much as thinking. We need to learn to think of other human beings as potential allies and not as active enemies. We need to learn not to hate. It's a difficult lesson, after all the millenia during which we have allowed our bad passions to run rampant, but we've got to learn it if we want the human race to continue. I think this is a gradual matter. I don't think we can hope that the habits of many thousand years can be changed in a moment. And I think we will have to approach the matter slowly, and those of us who feel strongly will have to learn not to be discouraged by the slowness of our success. I feel convinced that we can succeed, and I think it's only a question of going on and on, putting the case, putting it to everybody, to all and sundry on every possible occasion, and I think in that case we shall win over mankind to allow itself to go on existing.

In the meantime, the only thing that we can do, until we've converted the governments of the world, is to try to find expedients to prevent the world from stumbling into war accidentally, as it easily may do if present policies continue. I think the danger of a great nuclear war is much greater than the governments of the world allow us to know. They must themselves know but they don't want us to know, because if we did, we should say, "We won't have any more of this policy. It won't do!" And so they try to keep us quiet, and keep us ignorant and contented.

Now there are all sorts of ways in which a great war might begin. You know of course that there are missiles carrying H-bombs, there are planes carrying H-bombs floating about, at any moment ready to go off. Now take perhaps not a very probable thing, but a possible one, one of these might meet a meteor and blow up. Well, of course, it would be supposed that that was not a meteor but an enemy missile, and instantly there would be general nuclear war. The policy is based upon this argument, that the attacker will have an enormous advantage and therefore each side assumes that the attack will come from the other side. We in the West know we should never attack -- never, never, -- and of course the Russians say, "We should never attack -- never, never." But each side thinks the other will. They have instant readiness. The idea is that everybody must be ready at every moment to fire off an H-bomb, and you can't wait for orders from Washington or London or Moscow, because it's assumed that they will be wiped out already and that therefore you can't have central direction. And somebody on the spot will have [said], "Go ahead," and perhaps from an entire misconception, thus a general war in which we all perish. Now of course you will say, "Well, meeting a meteor is not very probable." I agree, it isn't. But there are a great many other ways in which things might occur. There might, for instance, be a mistake in reading radar signals. That is quite a possible thing, a purely technical mistake, which might make the people think that an enemy attack was coming along. Well, there again, they would reply instantly, because it's understood that you can't wait. If you wait, you'll be destroyed yourself; you have to go at once. And so it might easily happen.

And there's another possibility, which I think we must face, and it is this: the people who have the control of these terrible weapons have a constant nervous strain, especially since they've been told everywhere that they can't, in an emergency, rely upon orders from headquarters but must act on their own initiative. I think that nervous strain is very likely to drive somebody over the edge to the point where he goes a little mad, and if one single man in charge of one of these weapons goes mad, the whole world goes up. It's a terrible risk that we're running from day to day, and I think if people realized how great the risk is, they would say, "We must have some other sort of a policy." On the contrary, instead of saying, "Let us make the

risks less," we [are] saying, "Let us make them greater." They're doing everything in their power to increase the risk of general war. I say this quite deliberately because the policy is at present to give the H-bomb to other powers besides the three that at present have them. The H-bomb is desired by France, by Germany, by Sweden and Switzerland. And they are all, if present policies continue, pretty sure to have them before long. And do you suppose that if they have them, China will be content to be left out? Obviously not. And if you give it to all these, why not to everybody? And before you know where you are, you will find every state in the world has its H-bomb. And that will enormously increase the danger of unintended general war. And that is one of the great objects that we have in view, to prevent the spread of H-bombs to powers that don't have them at present. And in order to secure that end, we say, Britain ought to be willing to give up the H-bomb which it at present has.

You will realize that there's another danger when H-bombs are spread all over the world, it is the danger of mutiny. In some one of these countries, it is just conceivable that the government may not be wholly wise -- such things have occurred -- now you may get resistance to a government which is not wholly wise, you may get mutiny, you may get resistance to the mutiny, you may in that way very likely get a whole war started. I don't know how many of you remember that the First World War was entirely started by a certain terrorist organization in Serbia. And a terrorist organization that got hold of an H-bomb, well, there you are, that's the end. And that is very likely to happen if you allow these H-bombs to be spread over the world.

I read an article in the Bulletin of the Atomic Scientists, an American magazine which tells you what scientific people in America think. This article is by Professor Orear, who is Professor of Physics at Cornell University, and he goes into the question of the risk of war very carefully indeed, and concludes that within the next ten or twenty years war is much more probable than not, if present policies continue. He says our present policy involves a practically infinite risk. I don't think anybody who goes into it can deny that, and I do quite seriously believe, and I should like you all to believe too, that unless the governments of both East and West change their line of policy, the human race will not exist at the end of the present century. I say that quite deliberately. I think it's a very terrible thing to contemplate.

Governments are optimistic or pessimistic as may suit their purposes. We can't believe the pronouncements of governments. Take this question of the tests. There are two vexed questions about the tests. The one is, how much harm is done by fallout, and the other is, how possible is it to detect tests? On the former questions, the governments are optimistic. They say, "O, it doesn't do very much harm, you know. Yes, some thousands of children will be idiots, but what of that? We can't be bothered with a little thing like that," and they take altogether a very optimistic view of the harm done by fallout. But when you come to the detecting of tests, they take a pessimistic view. They say, "O no, I know that the scientists have all agreed that we could detect them, but what of that? We can't believe what the scientists say." So on that, they're pessimistic. And they always take the view that encourages mass murder. It's a terrible thing about governments, but they will not believe the things that are necessary to believe if you are going to take sane measures to prevent this appalling holocaust with which we are threatened.

[Interruption from a heckler in the audience]: "Bertrand Russell, you are a traitor! The League of Empire Loyalists denounce you as a traitor, for your subservience to atheistic bolshevism!"

Who do you think is the greater traitor? The man who wishes to see some people left alive in this country or the man who pursues a policy that means that they must all die? [Much applause]

No, if there are any traitors, it is the people who want us to go on with this suicidal policy, not the people who want it stopped. We have to stop all wars, and that is the thing that people have got to realize. Even if we had the immeasurable measure of success that we got all H-bombs, all atomic weapons, destroyed, and an agreement to inspect each other so that they weren't [hidden], even then, if a war should break out, each side would of course at once set to work to manufacture nuclear weapons. And so you won't be safe until you've got some method by which you can prevent war from occurring at all. That's a long job. [Applause]

Some people say -- and I daresay the gentleman who accused me of being a traitor might be one of them -- that it's a cowardly thing to want to survive. Heroes face death with equanimity; they don't mind dying for a cause. Now I'm prepared to die for a cause if it's going to do any good, but I don't quite see the nobility of saying that everybody else is to die too. [Laughter & applause] Now let us take a concrete case -- suppose a nuclear war broke out. It's pretty certain that they would spare at least one bomb for Manchester, and if a bomb were dropped upon the center of Manchester, everybody who was in the street would be killed at once; but the less fortunate people who were indoors would probably have some hours or days or perhaps even weeks of intolerable agony and would die at last. Do you think really that as you watched your children dying and realized that that was the end of all hope, do you think you would feel you'd been heroic for bringing that about? I don't. It doesn't seem to me a good form of heroism at all.

I think there's one more thing I want to say that is a more hopeful thing. I don't think that we should let ourselves be hypnotized by fear of the terrible things that may happen. We should also dwell, and dwell even more, upon the good things that are entirely possible if once this terror was swept away. If you could get the world to agree that the interests of different nations -- nine-tenths at least of their interests -- are identical, and only the remaining one-tenth is not. Consider first, the interest in survival; that is an interest which we all have in common; we all perish or we all survive. Or take again other things: Industry and Agriculture and Art and Science and all the whole host of things in which -- if once people stopped hating each other -- they would see that their interests are identical. We are blinded by competition, and the bad emotions competition produces. If only we could realize that we are all one family, with one

identity of interest, and if East and West could come to feel that, there would be a possibility of a new joy in human life such as there as never been since man began. There would be a possibility of real happiness, real flowering of the human spirit, and we could devote ourselves to the good things that man is capable of, instead of this devilish business of inventing ways of mass destruction. I think there is a possibility, a possibility which is perhaps made greater by the horribleness of modern weapons, that men may come to realize their common interests and the futility of the strife that has existed hitherto. I think if that should happen, the world would enter a period of splendor and happiness and joy such as has never existed since there were men on this earth. [Applause]

(10) The CND carries on, as reported in the New York Times (10/27/85. p.3):

100,000 in London Protest Arms Race

By JO THOMAS

Special to The New York Times

LONDON, Oct. 26 — More than 100,000 antinuclear protesters took part in a five-mile march through London to Hyde Park today in a demonstration that was designed to press the superpowers to end the arms race.

"With all the support for the Thatcher Government, sometimes you feel you might as well give up," said Cressida Evans, a University of London student who was among 20,000 people who sat on the grass to form a giant human peace symbol. "Then you come to something like this, and you see all these thousands and thousands of people."

The march today, which was organized by the Campaign for Nuclear Disarmament, was held in tandem with a mass rally in the Hague, in which the Dutch antinuclear movement presented the Government with petitions against the deployment of cruise missiles there. In six days' time, Prime Minister Ruud Lubbers is to make a final decision on whether to put 48 of the American missiles in the Netherlands. The two rallies were connected by telephone.

The organizers of the London march had declined to make any predictions about the turnout. By midafternoon they put the number at between 100,000 and 120,000, slightly less than half the 250,000 who turned out in October 1983 on the eve of the deployment of the first cruise missiles in Europe.

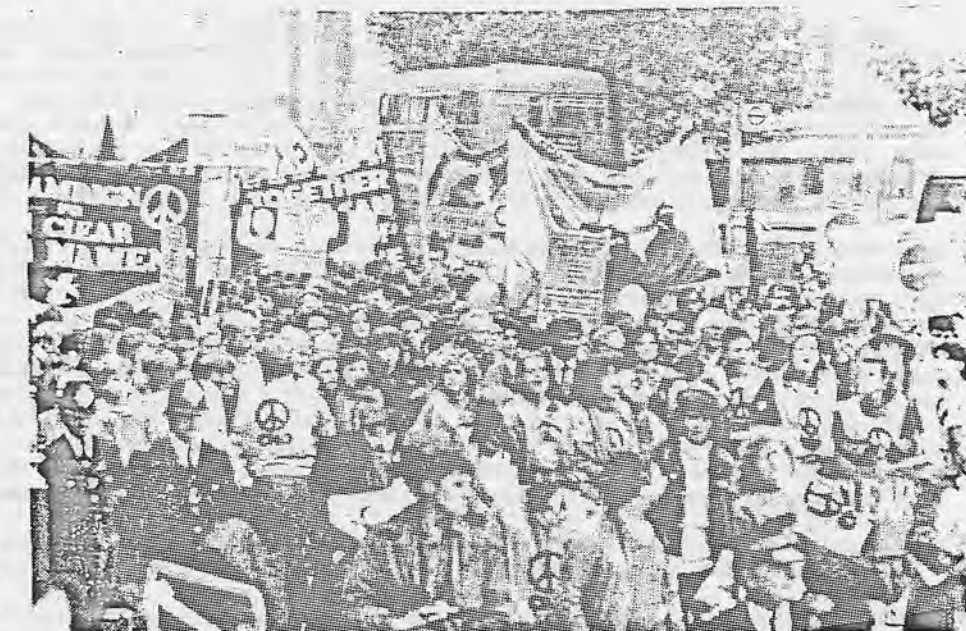
Organizer Is 'Delighted'

Dan Smith, deputy chairman of the Campaign for Nuclear Disarmament here, said he was "delighted."

"From our point of view," he said, "we are a movement that has grown very fast in the early 1980's and is now consolidating."

The march today wound its way along the five-mile route, past the visa section of the Soviet Embassy — the closest the police would allow it to come to the embassy building — and later past the American Embassy, silent and dark on a Saturday afternoon.

People brought babies, banners and toys, cardboard missiles and larger-than-life caricatures of the Russians, the Americans and Prime Minister



Agence France-Press

Protesters marching through London yesterday in a demonstration against nuclear weapons.

Margaret Thatcher. There were clowns and jugglers. There were also Japanese, passing out photographs of the victims of the bombings of Hiroshima and Nagasaki. From the looks of the crowd, most of them were born after these bombs, and many looked too young to remember the peace marches of the 1960's.

The demonstration, which included a four-minute "die-in" and a four-minute sitdown, ended with music and speeches in Hyde Park. Although cries of "Ronnie! Ronnie! Ronnie! Out! Out! Out!" were common, the French Government also came in for strong criticism for its nuclear testing in the Pacific and for the sinking of the Greenpeace vessel *Rainbow Warrior*.

Julia Green, a college lecturer who said she had come from Bath to London for her first peace march, said, "I

thought it was time to stand up and be counted."

"There's a passionate feeling among young people that we need to make our voices heard," she said. "It's no accident that millions of people are starving, and we're spending millions of pounds on arms."

Peter Dunford, a painter with a punk haircut who had come to London from Sidmouth, said: "The Government's the Government, and they make the laws. But if the Government doesn't want war, why do they spend all this money on weapons?"

There were no speakers from Britain's political parties at the rally, and no American speakers. Those who spoke came from Britain's peace camps and the antinuclear movement, which advocates independent nuclear

disarmament.

A Gallup poll conducted for the Campaign for Nuclear Disarmament between Sept. 25 and 30 found that 46 percent of a national sample of 972 people opposed a British defense policy based on the possible use of nuclear weapons. The margin for error was not specified. The result cheered the leaders of the antinuclear movement, who say they feel their battle is to change public opinion.

Joan Ruddock, who is chairman of the Campaign for Nuclear Disarmament in Britain, said: "Our message to the people of Britain, indeed the people of the world, is simply this: You must make a choice, nuclear race or human race, for we have exposed the myth that they can co-exist."

FOR SALE

(11) 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.

MATHEMATICS

- (12) What do mathematicians worry about? The following excerpts -- from a NOVA program titled "A Mathematical Mystery Tour", broadcast on PBS on 3/5/85 -- throw some light on that question. The numbers in brackets [] are page numbers of NOVA transcript # 1208.

Narrator [1]

For over a decade, Bertrand Russell tried to find certainty through mathematics by reducing it to logic. In his massive work, Principia Mathematica, it took him 362 pages to prove that one plus one equals two.

Twenty years later, another mathematician, Kurt Gödel, proved that mathematics would never be completely certain.

GREG MOORE [12]

Now, in Aristotle, you have essentially the notion of syllogism, an example of which would be, all men are mortal, Socrates is a man, therefore Socrates is mortal. And it was thought that all reasoning could be put in one or other form of syllogism. That all reasoning, even in mathematics, was of this type. With Frege, you have the first real understanding that all reasoning in mathematics is not of this sort, that there are kinds of reasoning there that need some other modes to describe it, and that these modes can be made very precise, and that given the precision, arithmetic will then be found to be part of the logic.

NARRATOR

At this point Bertrand Russell enters the story.

GREG MOORE

Just as the second volume of Frege's master work on this subject was about to appear in print, Bertrand Russell, who at that time is a rather young and not well known philosopher, writes to Frege, saying that he's read some of his work and found it very interesting, and, by the way, he's found this paradox which he is not able to solve.

NARRATOR

Russell's paradox concerns set theory, but it can be told as a story about a librarian who is ordered to compile a catalogue of every book in her library.

As she's finishing, she's struck by a thought -- should she include the catalogue itself in the catalogue? It is, after all, a book.

She decides not to.

The national librarian receives such catalogs from all the libraries in the country, some yellow, where the librarian has listed the catalog itself; some blue, where they haven't. Now he has the awesome job of compiling a master catalogue of the blue ones, the ones which don't list themselves.

But on thinking about it, he realizes it is impossible, because what does he do with the master catalogue itself? If he doesn't list it in itself, then it will not be complete. But if he does, it's an error, because then it's no longer a catalogue of catalogues which don't list themselves..

Why should Russell have thought this paradox so important?

It was because the most general way of thinking about any mathematical object was in terms of collections or sets of them. A catalogue of books is, in principle, no different from a set of numbers. Ironically, the effort to be logical was leading mathematicians not to certainty as they had come to expect, but to uncertainty.

The ideas of both logic and sets were so fundamental to mathematics, that to run into such a contradiction at this level of mathematics was very worrying -- the whole enterprise might be built on sand.

GREG MOORE

Frege was absolutely devastated by this and regarded it as essentially destroying his life's work. Frege and Russell then corresponded, and Frege put forth various possibilities of the solution. Russell also did so, but Frege was never the same after that.

NARRATOR

Russell, however, remained optimistic that his paradox could be resolved and that logical certainty would be restored. For the next decade or so, with Alfred North Whitehead, he labored to produce the Principia Mathematica. This massive work sought to deduce all of mathematics from basic principles of logic.

It takes a while to get going, some 362 pages before they could prove that one plus one equals two.

IVOR GRATTAN-GUINNESS [14]

Nobody'd done anything on the scale of the detail that Principia Mathematica constitutes. I mean, you have 2,000 pages of what looks like wallpaper most of the time. At times there's hardly a prose word on the page. And he must have had mounds of manuscript all over the place. The sort of thing can happen, oh dear, you

make a slip proving proposition 47.275; have you made the same slip anywhere else? You could easily spend a morning checking things like that. I can understand exactly how it must have broken him, producing this thing. Russell himself only intermittently worked on it thereafter. In fact, he said it broke him intellectually, he wasn't as sharp after it as he had been before.

Narrator

But was the scheme a success?

IVOR GRATTAN-GUINESS

What Russell and Whitehead do in Principia Mathematica is sort of get ready to do mathematics without really ever getting as far as doing some mathematics. In a way the work is like some vast overture to an opera which never got written.

NARRATOR

Russell himself wrote: "I wanted certainty in the kind of way in which people want religious faith. I thought that certainty is more likely to be found in mathematics than elsewhere...and after some 20 years of very arduous toil, I came to the conclusion that there was nothing more that I could do..."

NARRATOR [17]

By 1930 mathematicians from Russell to Hilbert were trying to restore certainty to mathematical reasoning -- but a young mathematician was to shock them all by proving that it could never be done.

In 1931, an Austrian mathematician, Kurt Gödel, published a theorem in logic which demolished Hilbert's program to resolve contradictions.

Gödel's Incompleteness Theorem showed that mathematics would always remain plagued by paradoxes of a sort. There would always be questions that mathematics could not resolve.

MICHAEL ATIYAH

So this completely demoralized, undermined his whole program of laying the foundations of mathematics. There's a lot of discussion going on ever since, about what the foundations of mathematics are -- how you should set them up. And because this initial program failed, most working mathematicians take a more pragmatic attitude. They say, well, if we can't achieve ultimate certainty about mathematics by providing foundations, that's no reason for us to stop doing mathematics. Physicists get along quite happily, although their foundations are much shakier than ours. So most mathematicians go along quite happily with their mathematics, even though they know that in some deep, ultimate sense, the foundations are perhaps a little uncertain.

NARRATOR

Just as Einstein transformed physics, Gödel changed mathematics forever.

REPORTS FROM COMMITTEES

(13) International Development Committee (Adam Paul Banner, Chairman):

Work is in progress in evaluating a request for technical assistance on a Solar & Wind Energy Technology Project from Br. Matthew F. C., Northern Luzon Ass'n. for the Disabled, Inc., Maryheights, Baguio City, Philippines.

The Society of Science for People, India, under the direction of Mr. A. Jagadeesh, has requested back issues in sets of technical journals in the area(s) of Alternative Energy Sources, Electronics, "Science", "Nature", and Scientific American. Any BRS Members able to respond to this request, please advise this Committee. NOTE: Duplicate sets will be most welcome as they have a number of technical libraries in desperate need of this valuable support. I have been informed that the data on technical subject reviews of published literature is invaluable. Please address all items to: Mr. A. Jagadeesh, Society of Science for People, 2/210 Nawabpet, Nellore 524 002, Andhra Pradesh, India.

"The Crowded Earth" by Pranay Gupte, 1984, is recommended for a fresh, accurate view of people and their needs on every continent. I do rate this book as most valuable to assess today's developing needs.

As a source text of current development trends in the area(s) of development, the journal, "Adult Education and Development", of the German Adult Education Association, Rheinallee 1, 5300 Bonn 2, Federal Republic of Germany, is provocative on issues in adult education.

This Committee will welcome any exchanges of papers on aid to developing countries addressing positive and/or negative results.

BY BERTRAND RUSSELL

- (14) Post War World Council "concerns itself with matters of foreign policy, with a crusade for universal disarmament under effective international control, coupled with a war on the world's poverty, in which lie the seeds of true world government. This newsletter is written by Norman Thomas, chairman of the Council, with special reports by individuals from time to time."

[The preceding, and the following, come from the Council's January 1961 newsletter. Our thanks to DON JACKANICZ for providing it.]

(The following article was written for the PWWC by Bertrand Russell, who has recently undertaken, in cooperation with Rev. Michael Scott, the organization of the Committee of 100 in Great Britain. The Committee's purpose is to organize non-violent resistance to nuclear war and to manufacture and use of all weapons of mass destruction by any power. It demands unilateral nuclear disarmament by Britain as a first step to all-around disarmament.)

For all sane men the leading problem in the present international world must be the prevention of an all-out nuclear world war. In discussing this problem, it is important to separate what can be done by the two giants from what can be done by their allies and satellites and by neutrals. What should be done by the two giants is obvious to all who are not blinded by fanaticism. They should agree to the abolition of all weapons of mass destruction and to a stringent system of inspection which might, with advantage, be largely or wholly in the hands of neutrals. They should further agree that certain chosen neutrals should be invited to suggest the solutions of all questions in dispute between East and West, these solutions as a whole to be such as would give no net advantage to either side.

At the present time, although Khrushchev appears more or less willing to agree to some solutions of this kind, the United States, so far, has shown no such willingness. Disarmament conferences have invariably proved futile, and, although neither side is blameless in this respect, I am afraid that the West has a larger share of blame than the East.

What, in these circumstances, should be the policy of allies, especially Britain, of the United States? Two different arguments are advanced in favor of Britain's participation in NATO: one is that the British are less exposed to danger from Russia while America is bound to come to their defense than they would be if they were neutral; the other is that membership of NATO enables the British Government to have influence with the United States Government which it would not have as a neutral. I believe both these arguments to be invalid.

As regards safety from Russian attack, it is clear that the Russians could in, at most, an hour exterminate the whole population of Britain by the use of, at most, two percent of their nuclear armament. Would the United States, after this had happened, think it worthwhile to extend the carnage to the rest of the human race although it would be too late to give any help to the British? I have been persuaded, chiefly by the writings of Mr. Herman Kahn, that the United States would probably not intervene. What is more, no sane person ought to wish that a massacre of fifty million people should be regarded as a reason for the massacre of all the rest. The supposed protection offered by NATO to the population of Great Britain is, therefore, illusory. In fact, membership of NATO increases British peril, since it gives Russia a motive for attacking Britain which would be absent if Britain were neutral. And, further, Mr. Kahn's argument shows that British membership of NATO adds nothing to the security of the West and that British neutrality would not damage American security. So much for the argument as to safety.

The argument as to influence on American policy is, to my mind, equally fallacious. Britain, as a member of NATO with American forces in occupation, is as powerless in shaping the policy of the West as Poland is in shaping the policy of the East. Sometimes this is a blessing -- for example, at the time of the Suez Expedition when America restrained Britain from persisting in a criminal folly -- but, whether a blessing or a curse, the fact remains that, as a member of NATO, Britain's influence on American policy is negligible.

Opponents of British neutralism are apt to argue that this is a narrowly and selfishly isolationist policy. This is the exact opposite of the truth. It is because we wish Britain to be able to play a worthy part in leading mankind out of its present perils that we urge British neutrality and British nuclear disarmament. Experience since 1945 has shown that so long as conferences are confined to the protagonists of East and West there is no hope of a useful outcome. Each side arrives at the conference with a program; each is too proud to listen to the other's program; each feels that it is more important to avoid climbing down on some minor point than to secure the continued existence of mankind. The most practicable way of escaping from this deadlock is to have conferences begin with proposals by a bloc of neutrals which each side could accept without loss of face. I would like to see Britain, as a neutral, joining with other politically mature neutrals in the work of conciliation between East and West. It is only as a neutral that Britain can contribute effectively to the work of reconciliation, and it is only through conciliation that the human race can be saved from extinction.

As to what is to be hoped in the United States, the most immediate and important task for all friends of Man is to combat the fanaticism which would suggest that we have to choose between the end of Man and the victory of Communism. In the first place, this is an entirely false way of stating the problem. There is no reason whatever to suppose that the easing of East-West tension and the abolition of nuclear weapons can only be achieved on terms which imply Communist victory. In the second place, even if Communist regimes were as

horrible as they are said to be by their most extreme opponents, a Communist world would still leave the possibility of hope for the future which a world of corpses would not. I think it should be made clear that the supposed ideological conflict is, consciously or unconsciously, insincere. The West is supposed to be fighting for freedom, but the most ardent advocates of the fight for freedom are also the most ardent advocates of the suppression of such freedoms as the West still enjoys. A nuclear war, if it leaves survivors at all, will necessitate a stringent discipline, not only during the few days while it lasts, but in the subsequent period of striving to keep alive the miserable and starving remnant. It is not by war that freedom can be preserved. Only by an increase of security is the preservation of freedom possible. This is clear to all genuine friends of freedom, but not to those who for the sake of what they choose to call "The Free World" advocate a degree of mental and physical regimentation which makes rigid orthodoxy all but imperative.

The world is not to be saved by hatred and violence [but by] tolerance and the realization that only secure peace can bring anything good to any portion of the population of the planet.

BR & WASHINGTON

(15) Welcoming Speech of DON JACKANICZ at the annual BRS meeting this past June, at Georgetown University:

Russell never lived or taught in Washington nor had any connection with Georgetown University. (What might he have said about our holding our meeting at an institution operated by the Catholic Church?)

What, then, were Russell's connections with Washington? Here are some of them:

As a letter-writer, Russell had few equals. The number of letters he sent off to Washington government offices, non-government organizations, and publications is uncertain; but it must have been very large. Among the most dramatic were those to two Presidents -- to Wilson in 1916, a letter sensationally smuggled into the United States, and for a time a front page news story; and to Kennedy, the series of letters and telegrams concerning the Cuban Missile Crisis and other diplomatic issues. In 1960 Russell responded -- to a writer's accusation of his "years of making like an intellectual idiot" advocating "total surrender" to Communism -- as follows:

Your letter consists of vulgar abuse. The remark about crawling on my belly to Moscow is an invention of my opponents, if it has ever been made at all. Nonetheless, if I thought that such a feat were within my powers at the age of eighty-eight and would have any effect towards preserving my compatriots or any human beings, from imminent destruction by means of nuclear warfare, I should endeavor to do it, though I fear that I should also have to crawl to Washington.

A few years later, in 1965, Russell went further in criticizing American activities when he wrote:

In every part of the world the source of war and of suffering lies at the door of U. S. imperialism. Wherever there is hunger, wherever there is exploitative tyranny, wherever people are tortured and masses left to rot under the weight of disease and starvation, the force which holds down the people stems from Washington.

For opinions such as this, his activities over the years, and the proclivities of its longtime Director [J. Edgar Hoover], The Federal Bureau of Investigation maintains in Washington a file on Russell. I have submitted a Freedom of Information Act request to receive photocopies of this file. My request has been approved, but processing is very slow.

Not all of Russell's associations with Washington were so serious or controversial. Some were comical. In his Autobiography Russell recounted the following 1944 episode:

There was therefore nothing to keep us in America except the difficulty of obtaining a passage to England. This difficulty, however, seemed for a long time insuperable. I went to Washington to argue that I must be allowed to perform my duties in the House of Lords, and tried to persuade the authorities that my desire to do so was very ardent. At last I discovered an argument which convinced the British Embassy. I said to them: "You will admit this is a war against Fascism." "Yes," they said; "And," I continued, "you will admit that the essence of Fascism consists in the subordination of the legislature to the executive." "Yes," they said, though with slightly more hesitation. "Now", I continued, "you are the executive and I am the legislature and if you keep me away from my legislative functions one day longer than is necessary, you are Fascists." Amid general laughter, my sailing permit was granted then and there!

In 1950 Russell returned to the United States on yet another lecture tour. Washington and vicinity had been included before on such trips, but now Russell had another reason for coming here: his daughter, Katharine, was residing here, and his son-in-law was working at the State Department. Katharine reminisced about this 1950 visit in her book, My Father, Bertrand Russell, as did Alastair Cooke in his book, Six Men. Cooke accompanied Russell from New York City to Washington by train, a journey of several hours, and recounts a number of anecdotes. The next year, 1951, Russell again visited the United States -- his last American trip -- and again included Washington on his itinerary. The Washington highlight, in addition to visiting Katharine and his recently born grandchild, was the October 28, 1951 interview on Meet The Press, the celebrated NBC TV program. We are attempting to obtain a film or transcript of this interview.

Turning lastly to the world of books and ideas, Russell is well represented in Washington, most impressively, as one would suppose, in the world's largest library, the Library of Congress. Although the collection of Russell materials here is not as large as the Russell Archives' or those of a number of private collectors, it does include some remarkable Russell items. Looking up Bertrand Russell in drawer number 3,858 of the Library of Congress's approximately 8,000 main card catalogs, one finds 427 cards for materials by and about him. In addition, there are 172 entries in the computer catalogue covering materials added since 1981, the year the card catalog was closed to new card entries. And there is an abundantly rich periodical collection to examine. One will find hard-to-locate original editions, such as An Essay on the Foundations of Geometry and Which Way to Peace. Then there are noteworthy translations -- for example, Marriage and Morals in Hebrew and Polish, Authority and the Individual in Hindi, and German Social Democracy and The History of Western Philosophy in Chinese.

Rarities are also represented: Bertrand Russell, the Social Scientist, a 40-page 1973 booklet of essays by Indian scholars published by what sounds like a relative of the BRS, the Bertrand Russell Supranational Society; Russell's brother's 1923 autobiography, entitled My Life and Adventures; Rex vs. Bertrand Russell, a transcript of Russell's 1918 trial, and the literary collection, "Thinking in Front of Yourself and Other Plays Written and Acted by the Children of Beacon Hill School, 1927-1933". Also in the Library's collection are books written or edited by BRS members: Sir Alfred Ayer, Lester E. Denonn, D. F. Pears, Dora Russell, Paul Arthur Schilpp, Katharine Tait, Lee Eisler, and Harry Ruja. One of the latest entries is Kenneth Blackwell's 1985 book, The Spinozistic Ethics of Bertrand Russell. And we are happy to know that the Library of Congress now holds a complete set of Russell Society News, as well as the Russell Archives' journal, "Russell".

ABOUT BERTRAND RUSSELL

- (16) BR at 90. "Into the Tenth Decade", published in connection with the celebration of BR's 90th Birthday, provides this tribute (with thanks to HARRY RUJA):

Bertrand Russell is perhaps today the outstanding figure in the intellectual world. And I say Figure deliberately, for even in his physique he strikes the imagination as a man out of the common. Who in the world of letters ever displayed a more striking and apter physique de l'emploi? His face, carved in living wood, is still now, when he is in sight of 90, as vigorous as his ever youthful mind; and his features, deep blue eyes, long sharp nose, thin set mouth, vast open forehead, and the white aureole of his mane, are so full of life that not content with staying there to be looked at they seem to spring forward at the observer.

There is intellect in that forehead, wit in those eyes, inquisitiveness in that nose . . . But watch that mouth, and how its commanding upper lip overwhelms the lower one—it is strong, wilful, uncompromising, and it does not accept surrender.

This is a great Englishman. Of the Englishmen, he possesses the most valuable qualities: above all that sense of public service which makes him accept as a matter of course a struggle for the common good without regard for his own convenience or comfort.

But this in many ways typical Englishman is also an erratic Englishman, almost an anti-type; for whoever saw an Englishman interested in logic? While logic is the dominant intellectual passion of this great Englishman. And if from the scientific point of view this passion for logic ensures for Bertrand Russell a lasting name in the history of human thought, in the realm of practical political life it tends to drive him to extreme positions so close to anarchy that his more sedate countrymen are at times prone to take him for a crank.

Not very typically English either in his universality, Russell is a kind of modern Voltaire. Less religious even than the King of Wits, and nearly as witty, he is more passionate, more ardently possessed even than Voltaire was, of a desire for freedom and a detestation of every form of tyranny. We may or may not agree with his views on nuclear disarmament, but who would not admire the nobility of his service to that cause and his willingness to go to prison rather than surrender his right to defend it? Russell, by his mere existence, honours England and all mankind. For a Spaniard he stands as the nearest incarnation of Don Quixote accessible to an Englishman.

SALVADOR DE MADARIAGA

(17) George Seldes has been collecting quotations for a long time. He has just put them into a book, "The Great Thoughts" (published by Ballentine Books, 1985), and this is his section on BR, pp.361-363 (with thanks to TOM STANLEY):

BERTRAND RUSSELL (Lord Russell)
(1872-1970)
British mathematician, philosopher*

Philosophical Essays (1903)

That man is the product of causes which had no provision of the end they were achieving, that his origin, his growth, his hopes, his fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve individual life beyond the grave, that all the labors of the ages, all devotions, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not beyond dispute, are, yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair can the soul's habitation henceforth be safely built.

To abandon the struggle for private happiness, to expel all eagerness of temporary desire, to burn with passion for eternal things—this is emancipation, and this is the free man's worship. And this liberation is effected by a contemplation of Fate, for Fate itself is subdued by this mind which leaves nothing to be purged by the purifying fire of Time.

"A Free Man's Worship"

Marriage and Morals (1929)

The psychology of adultery has been falsified by conventional morals, which assume, in monogamous countries, that attraction to one person cannot coexist with a serious affection for another. Everybody knows that this is untrue.

Love as a relation between men and women was ruined by the desire to make sure of the legitimacy of children.

To fear love is to fear life, and those who fear life are already three parts dead.

Morality in sexual situations, when it is free from superstition, consists essentially of respect for the other person, and unwillingness to use that person solely as a means of personal gratification, without regard to his or her desires.

The fact that an opinion has been widely held is no evidence that it is not utterly absurd, indeed in view of the silliness of the majority of mankind, a widespread belief is more often likely to be foolish than sensible.

The Conquest of Happiness (1930)

Boredom is a vital problem for the moralist, since at least half the sins of mankind are caused by the fear of it.

Ch. IV

Unpopular Essays (1950)

Empiricist Liberalism (which is not incompatible with democratic socialism) is the only philosophy which can be adopted by a man who, on the one hand, demands some scientific evidence for his beliefs, and, on the other hand, desires human happiness more than the prevalence of this or that party or creed.

"Philosophy and Politics"

Dogmatism and scepticism are both, in a sense, absolute philosophies, one is certain of

knowing, the other of not knowing. What philosophy should dissipate is *certainty*, whether of knowledge or ignorance.

"Philosophy for Laymen"

If war no longer occupied men's thoughts and energies, we could within a generation, put an end to all serious poverty throughout the world.

"The Future of Mankind"

Portraits From Memory (1956)

It would now be technically possible to unify the world, abolish war and poverty altogether, if men desired their own happiness more than the misery of their enemies.

Education and the Good Life (1926)

The teacher should love his children better than his State or his Church; otherwise he is not an ideal teacher.

Pt. I, ch. 2

Men fear thought as they fear nothing else on earth—more than death. Thought is subversive, and revolutionary, destructive and terrible; thought is merciless to privilege, established institutions, and comfortable habits; thought is anarchic and lawless, indifferent to authority, careless to the well-tried wisdom of the ages. Thought looks into the pit of hell and is not afraid. . . . Thought is great and swift and free, the light of the world, and the chief glory of man.

But if thought is to become the possession of the many, and not the privilege of the few, we must have done with fear. It is fear that holds men back—fear that their cherished beliefs should prove delusions, fear lest the institutions by which they live should prove harmful, fear lest they themselves prove less worthy to the respect than they have supposed themselves to be.

Pt. II

Skeptical Essays (1928)

The fundamental argument for freedom of opinion is the doubtfulness of all our belief. If we certainly knew the truth, there would be something to be said for teaching it. . . . When the State intervenes to insure the indoctrination of some doctrine, it does so because there is no conclusive evidence in favor of that doctrine.

It is clear that thought is not free if the profession of certain opinions make it impossible to earn a living.

I am myself a dissenter from all known religions, and I hope that every kind of religious belief will die out. I do not believe that, on the balance, religious belief has been a force for good. . . . I regard it as belonging to the infancy of human reason, and to a stage of development which we are outgrowing.

XII

Understanding Human History

"Free thought" means thinking freely. . . . To be worthy of the name (freethinker) he must be free of two things: the force of tradition, and the tyranny of his own passions. No one is completely free from either, and in the measure of a man's emancipation he deserves to be called a free thinker.

Throughout a period of about 1200 years every Christian country in Europe condemned free thinkers to be burned at the stake. In Mohammedan countries. . . they were subject to

abhorrence to the mob.

[F]or even now a *known* freethinker suffers serious disabilities, and has more difficulties making a living than the man who is reputed to accept the teachings of the Church.

God and Satan alike are essentially human figures, the one a projection of ourselves, the other of our enemies.

That they [the dogmas of religion] do little harm is not true. Opposition to birth control makes it impossible to solve the population problem and therefore postpones indefinitely all chance of world peace.

Practically all philosophers of any intellectual eminence are openly or secretly freethinkers.

The American Revolution . . . was led by freethinkers, Washington and Adams, just as much as Jefferson, rejected the orthodoxy that most of their followers accepted.

Heretical views arise when the truth is uncertain, and it is only when the truth is uncertain that censorship is invoked. . . . [I]t is difficult to find anything really certain outside the realm of pure mathematics and facts of history and geography.

"The Value of Free Thought"

Mysticism and Logic (1925)

Mathematics possesses not only truth, but some supreme beauty—a beauty cold and austere, like that of sculpture.

IV

What I Believe (1925)

I do not pretend to be able to prove that there is no God. I equally cannot prove that Satan is a fiction. The Christian God may exist, so may the Gods of Olympus, or of ancient Egypt, or of Babylon. But no one of these hypotheses is more probable than any other: they lie outside the region of even probable knowledge, and therefore there is no reason to consider any of them.

The Autobiography of Bertrand Russell (1967)

Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind.

. . . the whole world of loneliness, poverty, and pain make a mockery of what human life should be.

Prologue

Man, even if he does not commit scientific suicide, will perish ultimately through the failure of water or air or warmth. It is difficult to believe that Omnipotence needed so vast a setting for so small and transitory a result.

Apart from the immuteness and brevity of the human species, I cannot feel that it is a worthy climax to such an enormous prelude.

"The Faith of a Rationalist," BBC broadcast, 1953

1. Do not feel certain of anything.
5. Have no respect for the authority of others, for there are always contrary authorities to be found.
6. Do not use power to suppress opinions you think pernicious, for if you do the opinions will suppress you.
7. Do not fear to be eccentric in opinion, for every opinion now accepted was once eccentric.

"The Ten Commandments," *The Independent*, 1965

The scientific attitude of mind involves a sweeping away of all other desires in the interest of the desire to know—it involves suppression of hopes and fears, loves and hates, and the whole subjective emotional life, until we become subdued to the material, without bias, without any wish except to see it as it is, and without any belief that what it is must be determined by some relation, positive or negative, to what we should like it to be or to what we can easily imagine it to be.

"The Place of Science in a Liberal Education," *The New Statesman*, May 24, 1930

The argument that there must be a First Cause is one that cannot have any validity. . . . If anything must have a cause, then God must have a cause. If there can be anything without a cause, it may just as well be the world as God.

Science . . . has forced its way step by step against the Christian religion, against the churches, and against the opposition of the old precepts. Science can help us to get over this craven fear in which mankind has lived for so many generations.

Address, "Why I Am Not a Christian," Battersea Town Hall, March 6, 1927

"The first dogma which I came to disbelieve was that of free will. It seemed to me that all notions of matter were determined by the laws of dynamics and could not therefore be influenced by human wills.

The basis of international anarchy is man's proneness to fear and hatred. This is also the basis of economic disputes, for the love of power, which is at their root, is generally an embodiment of fear. Men desire to be in control because they are afraid that the control of others will be used unjustly to their detriment. The same thing applies to the field of sexual morals: the power of husbands over wives and wives over husbands, which is conferred by the law, is derived from fear of the loss of possession.

Contribution, *Living Philosophies* (1931)

I admit that the love of God, if there were a God, would make it possible for human beings to be better than is possible in a Godless world.

Letter to Lowes Dickinson, September 22, 1904

ONLY PROTEST GIVES A HOPE OF LIFE.

Broadside, written for Trafalgar Square Meeting, Cuban missile crisis, printed in *Newsweek*, October 27, 1969

Patriotism is the willingness to kill and be killed for trivial reasons.

My own view of religion is that of Lucretius. I regard it as disease born of fear and as a source of untold misery.

There is therefore no escape from the choice that lies before us: Shall we renounce war, or shall we bring our species to an end?

These quotations, attributed to Russell, appeared after 1970 in the *New York Times*, *Saturday Review*, and *The Nation*

*All quotations dated 1903-1959 were confirmed by Lord Russell in a letter concluding, "I am glad to know that you are doing such a book as you mention and I like the selection of quotations from me."

THE NUCLEAR PREDICAMENT

- (18) Joan Kroc. It's no longer news, but deserves to be remembered, that Joan Kroc — wealthy widow of McDonald's founder, Ray Kroc, and owner of the San Diego Padres — bought full-page ads condemning the arms race. The ad appeared in *The New York Times*, *The Wall Street Journal*, and 21 other major newspapers, and cost over \$400,000.

"I think we need to do everything we can, in every way we can, to prevent a holocaust. This was something I could do. I hope it will raise the awareness level of people and get them actively involved," she said.

The ad consists of quotes from a speech against the arms race: "Every gun that is made, every ship that is launched, every rocket fired, signifies, in the final sense, a theft from those who are cold and not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children..." It was from a 1953 speech by President Eisenhower.

Although the quotation does not specifically mention nuclear armaments, it comes from an impeccable source. Hence its impact.

It ran on Memorial Day, which was also the first day that the arms talks in Geneva resumed.

- (19) Rotblat. As you may recall, Freeman Dyson paid a great tribute to Joseph Rotblat...and for good reason:

Many of the scientists who had gone to work on the Manhattan Project (at Los Alamos) — to create the first nuclear bomb — did so out of fear that Hitler might get the bomb first. After Germany was defeated, that fear had become groundless, and they could have chosen to stop working on nuclear weapons...but did they? No, they didn't...except for one man: Joseph Rotblat, who "to his everlasting credit, resigned his position at Los Alamos and left the laboratory in December 1944," says Dyson. (RSN42-25)

Rotblat himself tells how it happened ("Joseph and the Bomb"?), in the August 1985 issue of *The Bulletin of the Atomic Scientists* (with thanks to BOB DAVIS):

Leaving the bomb project

A nuclear physicist responsible for helping design the atomic bomb tells for the first time why he decided to leave Los Alamos in 1944.

by Joseph Rotblat

WORKING ON THE Manhattan Project was a traumatic experience. It is not often given to one to participate in the birth of a new era. For some the effect has endured throughout their lives; I am one of those.

This essay is not an autobiography; it describes only my involvement in the genesis of the atomic bomb. All extraneous personal elements are left out, but their exclusion does not mean that they are unimportant. Our hopes and fears, our resolutions and actions, are influenced by an infinite number of small events interacting with each other all the time. Because of this, each of us may react differently to

Joseph Rotblat is emeritus professor of physics at the University of London, St. Bartholomew's Hospital Medical College. A founder of the Pugwash Conference on Science and World Affairs, he was its secretary general for 17 years and is currently chairman of the British Pugwash Group.

the same set of conditions. The experience of every Los Alamite is unique.

AT THE BEGINNING of 1939, when the news reached me of the discovery of fission, I was working in the Radiological Laboratory in Warsaw. Its director was Ludwik Wertenstein, a pupil of Marie Curie and a pioneer in the science of radioactivity in Poland. Our source of radiation consisted of 30 milligrams of radium in solution; every few days we pumped the accumulated radon into a tube filled with uranium powder. With this minute neutron source we managed to carry out much research, even competing with Enrico Fermi's prestigious team, then in Rome, in the discovery of radionuclides. Our main achievement was the direct evidence of the inelastic scattering of neutrons; my doctoral thesis was on that subject.

In the earlier experiments on inelastic scattering we used gold as the scatterer. By the end of 1938 I had begun to experiment with uranium, so when I heard of the fission of uranium, it did not take me long to set up an experiment to see whether neutrons are emitted at fission. I soon found that they are — indeed, that more neutrons are emitted than produce fission. From this discovery it was a fairly simple intellectual exercise to envisage a divergent chain reaction with a vast release of energy. The logical sequel was that if this energy were released in a very short time it would result in an explosion of unprecedented power. Many scientists in other countries, doing this type of research, went through a similar thought process, although not necessarily evoking the same reaction.

In my case, my first reflex was to put the whole thing out of my mind, like a person trying to ignore the first symptom of a fatal disease in the hope that it will go away. But the fear gnaws all the same, and my fear was that someone would put the idea into practice. The thought that I myself would do it did not cross my mind, because it was completely alien to me. I was brought up on humanitarian principles. At that time my life was centered on doing "pure" research work, but I always believed that science should be used in the service of mankind. The notion of utilizing my knowledge to produce an awesome weapon of destruction was abhorrent to me.

In my gnawing fear, the "someone" who might put it into practice was precisely defined: German scientists. I had no doubt that the Nazis would not hesitate to use any device, however inhumane, if it gave their doctrine world domination. If so, should one look into the problem to find out whether the fear had a realistic basis? Wrestling with this question was agonizing, and I was therefore glad that another pressing matter gave me an excuse to put it aside.

This other matter was my move to England, where I was to spend a year with Professor James Chadwick in Liver-

pool, on a grant to work on the cyclotron which was then being completed there. This was my first trip abroad, and the upheaval kept me busy both before the journey in April 1939 and for some time afterward, because I spoke very little English, and it took me a long time to settle down.

Throughout the spring and summer the gnawing went on relentlessly. It intensified with the increasing signs that Germany was getting ready for war. And it became acute when I read an article by S. Flügge in *Naturwissenschaften* mentioning the possibility of nuclear explosives.

Gradually I worked out a rationale for doing research on the feasibility of the bomb. I convinced myself that the only way to stop the Germans from using it against us would be if we too had the bomb and threatened to retaliate. My scenario never envisaged that we should use it, not even against the Germans. We needed the bomb for the sole purpose of making sure that it would not be used by them: the same argument that is now being used by proponents of the deterrence doctrine.

With the wisdom of hindsight, I can see the folly of the deterrent thesis, quite apart from a few other flaws in my rationalization. For one thing, it would not have worked with a psychopath like Hitler. If he had had the bomb, it is very likely that his last order from the bunker in Berlin would have been to destroy London, even if this were to bring terrible retribution to Germany. Indeed, he would have seen this as a heroic way of going down, in a *Götterdämmerung*.

My thinking at the time required that the feasibility of the atom bomb be established, one way or the other, with the utmost urgency. Yet I could not overcome my scruples. I felt the need to talk it over with someone, but my English was too halting to discuss such a sensitive issue with my colleagues in Liverpool.

In August 1939, having gone to Poland on a personal matter, I took the opportunity to visit Wertenstein and put

my dilemma before him. The idea of a nuclear weapon had not occurred to him, but when I showed him my rough calculations he could not find anything scientifically wrong with them. On the moral issue, however, he was unwilling to advise me. He himself would never engage in this type of work, but he would not try to influence me. It had to be left to my own conscience.

The war broke out two days after I returned to Liverpool. Within a few weeks Poland was overrun. The stories that Hitler's military strength was all bluff, that his tanks were painted cardboard, turned out to be wishful thinking. The might of Germany stood revealed, and the whole of our civilization was in mortal peril. My scruples were finally overcome.

BY NOVEMBER 1939 my English was good enough for me to give a course of lectures on nuclear physics to the Honors School at Liverpool University, but by then the department's senior research staff had disappeared: they had gone to work on radar and other war projects. I had, therefore, to approach Chadwick directly with an outline of my plan for research on the feasibility of the atom bomb. His response was typically Chadwickian: he just grunted, without letting on whether he had already thought of such a plan. Later I learned that other scientists in the United Kingdom did have the same idea, some of them with similar motivation.

A few days later Chadwick told me to go ahead and gave me two young assistants. One of them presented a problem. He was a Quaker and as such had refused to do war work. He was therefore sent to Liverpool University for academic duties—but was diverted to work with me on the atom bomb! I was not allowed to reveal to him the nature of our research, and I had qualms of conscience about using him in such an unethical way.

The main idea which I put to Chadwick was that for the atom bomb the chain reaction would have to be propagated by fast neutrons; otherwise it would not differ much from a chemical explosive. It was therefore important to measure the fission cross-section for fast neutrons, the energy distribution of fission neutrons, their inelastic scattering, and the proportion of those captured without producing fission. It was also relevant to find out whether stray neutrons might cause a premature start of the reaction, which meant determining the probability of spontaneous fission of uranium.

We built up a small team of young but devoted physicists and used the cyclotron to tackle some of these problems. Later we were joined by Otto Frisch who measured the fast neutron fission cross-section for uranium-235. I had the idea of using plutonium, but we had no means of making it.

As a result of these investigations, we were able to establish that the atom bomb was feasible from the scientific

point of view. However, it also became clear that in order to make the bomb a vast technological effort would be required, far exceeding the manpower and industrial potential of wartime Britain. A top-level decision was reached to collaborate with the Americans. And so I found myself eventually in that "wondrous strange" place, Los Alamos.

IN MARCH 1944 I experienced a disagreeable shock. At that time I was living with the Chadwicks in their house on the Mesa, before moving later to the "Big House," the quarters for single scientists. General Leslie Groves, when visiting Los Alamos, frequently came to the Chadwicks for dinner and relaxed palaver. During one such conversation Groves said that, of course, the real purpose in making the bomb was to subdue the Soviets. (Whatever his exact words, his real meaning was clear.) Although I had no illusions about the Stalin regime—after all, it was his pact with Hitler that enabled the latter to invade Poland—I felt deeply the sense of betrayal of an ally. Remember, this was said at a time when thousands of Russians were dying every day on the Eastern Front, tying down the Germans and giving the Allies time to prepare for the landing on the continent of Europe. Until then I had thought that our work was to prevent a Nazi victory, and now I was told that the weapon we were preparing was intended for use against the people who were making extreme sacrifices for that very aim.

My concern about the purpose of our work gained substance from conversations with Niels Bohr. He used to come to my room at eight in the morning to listen to the BBC news bulletin. Like myself, he could not stand the U.S. bulletins which urged us every few seconds to purchase a certain laxative! I owned a special radio on which I could receive the BBC World Service. Sometimes Bohr stayed on and talked to me about the social and political implications of the discovery of nuclear energy and of his worry about the dire consequences of a nuclear arms race between East and West which he foresaw.

All this, and the growing evidence that the war in Europe would be over before the bomb project was completed, made my participation in it pointless. If it took the Americans such a long time, then my fear of the Germans being first was groundless.

When it became evident, toward the end of 1944, that the Germans had abandoned their bomb project, the whole purpose of my being in Los Alamos ceased to be, and I asked for permission to leave and return to Britain.

WHY DID OTHER scientists not make the same decision? Obviously, one would not expect General Groves to wind up the project as soon as Germany was defeated, but there were many scientists for whom the German factor was the main motivation. Why did they not quit when this factor ceased to be?

I was not allowed to discuss this issue with anybody after I declared my intention to leave Los Alamos, but earlier conversations, as well as much later ones, elicited several reasons.

The most frequent reason given was pure and simple scientific curiosity—the strong urge to find out whether the theoretical calculations and predictions would come true. These scientists felt that only after the test at Alamogordo should they enter into the debate about the use of the bomb.

Others were prepared to put the matter off even longer, persuaded by the argument that many American lives would be saved if the bomb brought a rapid end to the war with Japan. Only when peace was restored would they take a hand in efforts to ensure that the bomb would not be used again.

Still others, while agreeing that the project should have been stopped when the German factor ceased to operate, were not willing to take an individual stand because they feared it would adversely affect their future career.

The groups I have just described—scientists with a social conscience—were a minority in the scientific community. The majority were not bothered by moral scruples; they were quite content to leave it to others to decide how their work would be used. Much the same situation exists now in many countries in relation to work on military projects. But it is the morality issue at a time of war that perplexes and worries me most.

Recently I came across a document released under the Freedom of Information Act. It is a letter, dated May 25, 1943, from Robert Oppenheimer to Enrico Fermi, on the military use of radioactive materials, specifically, the poisoning of food with radioactive strontium. The Smyth Report mentions such use as a possible German threat, but Oppenheimer apparently thought the idea worthy of consideration, and asked Fermi whether he could produce the strontium without letting too many people into the secret.

He went on: "I think we should not attempt a plan if we can poison food sufficient to kill a half a million men." I am sure that in peacetime these same scientists would have viewed such a plan as barbaric; they would not have contemplated it even for a moment. Yet during the war it was considered quite seriously and, I presume, abandoned only because it was technically infeasible.

AFTER I TOLD Chadwick that I wished to leave the project, he came back to me with very disturbing news. When he conveyed my wish to the intelligence chief at Los Alamos, he was shown a thick dossier on me with highly incriminating evidence. It boiled down to my being a spy: I had arranged with a contact in Santa Fe to return to England, and then to be flown to and parachuted onto the part of Poland held by the Soviets, in order to give them

the secrets of the atom bomb. The trouble was that within this load of rubbish was a grain of truth. I did indeed meet and converse with a person during my trips to Santa Fe. It was for a purely altruistic purpose, nothing to do with the project, and I had Chadwick's permission for the visits. Nevertheless, it contravened a security regulation, and it made me vulnerable.

Fortunately for me, in their zeal the vigilant agents had included in their reports details of conversations with dates, which were quite easy to refute and to expose as complete fabrications. The chief of intelligence was rather embarrassed by all this and conceded that the dossier was worthless. Nevertheless, he insisted that I not talk to anybody about my reason for leaving the project. We agreed with Chadwick that the ostensible reason would be a purely personal one: that I was worried about my wife whom I had left in Poland.

And so, on Christmas Eve 1944, I sailed for the United Kingdom, but not without another incident. Before leaving Los Alamos I packed all my documents—research notes as well as correspondence and other records—in a box made for me by my assistant. En route I stayed for a few days with the Chadwicks in Washington. Chadwick personally helped me put the box on the train to New York. But when I arrived there a few hours later, the box was missing. Nor, despite valiant efforts, was it ever recovered.

The work on the Manhattan Project, as I said at the outset, has had an enduring effect on my life. Indeed, it radically changed my scientific career and the carrying out of my obligations to society.

The work on the Manhattan Project, as I said at the outset, has had an enduring effect on my life. Indeed, it radically changed my scientific career and the carrying out of my obligations to society.

Work on the atom bomb convinced me that even pure research soon finds applications of one kind or another. If so, I wanted to decide myself how my work should be applied. I chose an aspect of nuclear physics which would definitely be beneficial to humanity: the applications to medicine. Thus I completely changed the direction of my research and spent the rest of my academic career working in a medical college and hospital.

While this gave me personal satisfaction, I was increasingly concerned about the political aspects of the development of nuclear weapons, and particularly the hydrogen bomb, about which I knew from Los Alamos. Therefore, I devoted myself both to arousing the scientific community to the danger, and to educating the general public on these issues. I was instrumental in setting up the Atomic Scientists Association in the United Kingdom, and within its framework organized the Atom Train, a travelling exhibition which explained to the public the good and evil aspects of nuclear energy. Through these activities I came to collaborate with Bertrand Russell. This association led to the foundation of the Pugwash Conferences where I met again with colleagues from the Manhattan Project, who were also concerned about the threat to mankind that has arisen partly from their work.

After 40 years one question keeps nagging me: have we learned enough not to repeat the mistakes we made then? I am not sure even about myself. Not being an absolute pacifist, I cannot guarantee that I would not behave in the same way, should a similar situation arise. Our concepts of morality seem to get thrown overboard once military action starts. It is, therefore, most important not to allow such a situation to develop. Our prime effort must concentrate on the prevention of nuclear war, because in such a war not only morality but the whole fabric of civilization would disappear. Eventually, however, we must aim at eliminating all kinds of war.

* * * * *

Joseph Rotblat received the 1983 Bertrand Russell Society Award.

"There lies before us, if we choose, continual progress in happiness, knowledge, and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal, as human beings to human beings: remember your humanity and forget the rest."

—from the Bertrand Russell-Albert Einstein manifesto, which prompted the creation of Pugwash.

(20) Pugwash. This ad appeared in the August 1985 issue of The Bulletin of the Atomic Scientists.----->

As you may know, Pugwash brought scientists from both sides of the Iron Curtain together for the first time, in 1957, which led to the Limited Test Ban Treaty, the Non-Proliferation Treaty, and the SALT Talks.

We regret that we cannot reproduce the color of the original.

(Thank you, BOB DAVIS)



Detail of painting, "Light through Morning Rain," by Lisa Grason

Forty years ago, scientists asked themselves how they would inform governments and the public of the urgent need to stop the spread of nuclear weapons. The *Bulletin of the Atomic Scientists* was born of that concern. Pugwash, founded in 1955, offers a complementary forum by gathering scientists from throughout the world to discuss issues of global import.

Now more than ever, open dialogue as provided by the *Bulletin* and Pugwash can provide a key to international understanding. And you can make a difference. Your generous contributions have allowed Pugwash to provide a window of hope in the tradition of Russell and Einstein.

Please send your tax-deductible donation to AEPPE, Pugwash, c/o William M. Swartz (Chairman, Finance Committee, Pugwash Conferences on Science and World Affairs), 1430 West Wrightwood Avenue, Chicago, Illinois 60614. Yearly memberships in Pugwash are \$100; contributions of any amount are gratefully received to help support the conferences.

Hope through understanding

(21) From the New York Times Book Review (10/20/85,p.7):

STAR WARRIORS

A Penetrating Look Into the Lives of the Young Scientists Behind Our Space Age Weaponry.

By William J. Broad.

Illustrated. 245 pp. New York: Simon & Schuster. \$16.95.

By Jeremy Bernstein

THINK it is inevitable that one's attitude toward the men — there are no women — described in William J. Broad's book "Star Warriors" will be conditioned by one's attitude toward their enterprise — the Strategic Defense Initiative, known widely as "Star Wars." I feel, therefore, obligated to state mine from the outset. I think that "Star Wars" is a consummate, mindless folly.

Although I am a physicist, I do not base this judgment on any arcane scientific consideration. I have simply asked myself — and often — two questions. First, suppose one of the "experts," one of the "Star Warriors" depicted in this book, were to tell us that a system of defense against missiles (a shield) had been developed that could intercept all — or some high percentage — of incoming offensive missiles. Could anyone responsible for the defense of this country possibly afford to believe him? After all, such a system can never really be tested before an atomic war. So how could any responsible government base its security on it? The answer is, I think, that no one, in any literal sense, would believe him, and no one has any intention of replacing the present deterrent strategy with an untestable nuclear shield. Hence "Star Wars" becomes, in fact, just another weapons system, and an extremely uneconomical one at that.

On the other hand — and this is the second question — could anyone responsible for the security of the Soviet Union afford not to believe him? Here, again, the answer is clearly no. This means that constructing such a leaky nuclear shield will surely cause an escalation in the offensive arms race as the Russians work to penetrate it.

These considerations seem so obvious to me that it is hard for me to understand why they are not obvious to everybody, including the people working on the project itself. The great value of this book is that it makes clear that the people working on the project — the actual "Star Warriors" themselves — have essentially the same doubts about it that I do. What Mr. Broad, a science news reporter for The New York Times, did was to travel to Livermore, Calif. — the site of the Lawrence Livermore weapons laboratory, which Edward Teller was instrumental in founding in 1952 — and spend time

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there as a neutral observer with the group of scientists who are actually trying to make the project work.

President Reagan is fond of saying, when asked about the capacities of the proposed "Star Wars" system. "I am no scientist, but..." Well, here are the scientists, and this book is what they have to say. As to whether a leak-proof nuclear umbrella will be produced — the putative goal of this enterprise — Mr. Broad was not able to find a single scientist who said to him that the system would work.

Here is a typical comment from one of the scientists at Livermore. Andy Weisberg, whom Mr. Broad describes as a 29-year-old "computer whiz," says: "God only knows how effective the defensive system would be. It can never be tested — certainly not in the kind of rate saturation we're talking about." Mr. Broad also talked to 29-year-old Peter Hagelstein, one of the inventors of the atomic bomb-powered, X-ray laser that is supposed to be the cornerstone of the system. Note well that this laser is powered by atomic bombs. These people, whatever their oxymoronic rhetoric about "weapons of life," are in the business of designing and building atomic bombs.

Their use of language has, for me, the miasma of *déjà vu*. In the late 50's — when I was about their age — I was briefly employed as a consultant at the RAND Corporation. My group was in the business of designing and interpreting hydrogen bomb tests in the upper atmosphere. One of the notions was to use these explosions to plant charged particles in the upper atmosphere, which would, it was claimed, destroy incoming enemy missiles. The tests had wonderful-sounding names like Star Fish and Blue Gill; one of the schemes was even called Project Sunshine. There were Cassandras, such as the astronomer Bernard Lovell, who warned about environmental damage. We had discussions in which we tried to show that Mr. Lovell was talking nonsense — which was difficult because he wasn't. In the end the enterprise was abandoned for the absurdity it was. It gave me a rather jaundiced view of "experts" when it comes to the effects of nuclear weapons.

Mr. Hagelstein says: "With respect to whether ["Star Wars"] will make war less likely, I doubt that, I mean in terms of man's drives. You're not going to stop war; it would be very nice if we could develop a defensive network that would blow away all Soviet ICBMs [intercontinental ballistic missiles]. ... But I don't think we could take out all of them. Even if we could,



that would not stop war or get rid of the nuclear threat, people being what they are." Then what, Heaven's name are these people doing and why are they doing it?

There are of course various reasons for people doing anything. Some of Mr. Broad's subjects express concerns about the Russians, which range from the reasonable to the paranoid. Mr. Hagelstein, who, it seems, falls somewhere in the middle, reports to Mr. Broad that he had read Aleksandr Solzhenitsyn's "Gulag Archipelago," which his colleagues claimed "made a discernible difference in his attitude toward work on nuclear weaponry." Rod Hyde, one of the weapons designers Mr. Broad interviewed, says, "Working here is fine by me because I don't trust the Soviets worth beans." I might add that this level of discourse among the people Mr.

Broad interviewed is not atypical, and it makes parts of the book slow going. This is not the author's fault, but it is a pity he was not around at the time of Los Alamos. Can one imagine Robert Oppenheimer, Hans Bethe, Richard Feynman, Victor Weisskopf, Niels Bohr or even Edward Teller saying, "Working here is fine by me because I don't trust Adolf Hitler worth beans"?

Most of Mr. Broad's subjects — like so many scientists — do what they do simply because, like Mount Everest, it is there. Mr. Hagelstein, for example, notes, "Until 1980 or so I didn't want to have anything to do with nuclear anything. Back in those days I thought there was something fundamentally evil about weapons. Now I see it as an interesting physics problem." When he first came to the laboratory, Mr. Hagelstein tells the author, it "made quite an impression, especially the guards and barbed wire. When I got to the personnel department it dawned on me that they worked on weapons here, and that's about the first I knew about it. I came pretty close to leaving. I didn't want to have anything to do with it. Anyway, I met nice people, so I stayed. The people were extremely interesting. And I really didn't have anywhere else to go."

The question "Why do they work on it?" troubled Mr. Broad. He finally concluded that "strategic defense was not a good idea. Originally I had dismissed the critics. After all, they had a vested intellectual interest in the nuclear status quo, in many cases having helped create it." But the conversations turned him around. "It was not a vision of scientific futility that gave me pause. ... Rather, it was learning something of the strategic instabilities and great expense associated with a move to partial defense." []

ON RELIGION

(22) Ingersoll, as reported in Newsletter 16 (August 1985) of the "Friends of Robert G. Ingersoll" (POB 5082, Peoria, IL 61601):

In 1872, after Ingersoll delivered his lecture, "Gods", to a local audience, a group of appreciative citizens purchased an expensive service of silverware as a gift. The Peoria Daily Transcript printed Ingersoll's extemporaneous remarks of March 27, 1872:

Gentlemen: To say that I am gratified and proud, so far as expressing my real feelings are concerned, is about the same as saying nothing. A hundred years ago, in any country where Christians had the power, a man, for the expression of my sentiments, would probably have been burned as Calvin burned Servetus, with a slow fire, fed with green wood, while people who prayed for their enemies would have made mouths at his heroism, or jeeringly imitated his cries of pain.

For the expression of my sentiments, fifty years ago, even in this republic, a man would have been mobbed and imprisoned by Christians who carried out the fugitive slave law and made a whipping post of the cross of Christ.

impossible to forget the sufferings endured by the pioneers in the sacred cause of freedom.

Tonight I can see Galileo in his cell. I see the flames creeping around the grand Bruno. Through the smoke I see his white intrepid face. I am looking at Savonarola, and I hear the shouts of the christian mob when the fire reaches his serene eyes. I see Wightman at the stake. I see pious people piling fagots about him and I see ministers of God trample upon his charred remains. I see Leighton pursued, whipped, mutilated and imprisoned. I see him, by christian outrage, driven to insanity and tortured to death while a maniac. I see LaBarre burned to ashes for an indignity offered to a statue. I see thousands of infidels in prison. I see their families in want. I see courts tearing children from fathers and mothers in the name of religion, and everywhere, I see the friends of intellectual liberty dispised, ostracised and insulted... But the world is better now, and we are reaping the priceless harvest of the heroic acts of all the ages.

... I have no idea that you agree with me in many of my religious, or rather, irreligious opinions, but I know that you believe in liberty of thought and speech, and for that you have my thanks and respect.

Although the intrinsic value of your gift is great, still that is as nothing when compared with the reason for which you gave it.

...

Ingersoll's remarks, above, come from the book, "Peoria's Pagan Politician" by Mark Plummer, in the Western Illinois Monograph Series, available for \$3.95 from Administration Office, University Libraries, Western Illinois University, Macomb, IL 61455.

AT THE RUSSELL ARCHIVES



(23) From The Courier (9/10/85), published at McMaster University... with thanks to KEN BLACKWELL ----->

First book award: Dr. Harry Ruja, right, presents The Bertrand Russell Society Book Award to Professor John Passmore, centre, in the Russell Archives. Dr.

Kenneth Blackwell, left, is Russell Archivist and one of the editors of the project.

Russell Editorial Project receives first book award

The Russell Editorial Project has been honored with the first Bertrand Russell Society Book Award.

Dr. Harry Ruja, Chairman of the Board of Directors of the Bertrand Russell Society Inc. presented the award to Professor John Passmore (National University of Australia, Philosophy) general editor of the project. Professor Passmore accepted on behalf of his colleagues which included the editors: Dr. Kenneth Blackwell (Russell Archivist), Dr. Andrew Brink (English), Dr. Nicholas Griffin (Philosophy), Dr. Richard Rempel (History) and Dr. John Slater (University of Toronto, Philosophy). The project includes all of Russell's writings except his books.

Professor Passmore called the award "a monument to Canadian scholarship" and added that the support staff played a large role in the success of the work.

The award was given for Volume One on "The Collected Papers of Bertrand Russell". The volume was the first of a proposed set of 28 of the British philosopher's unpublished works being edited by an academic team at McMaster.

Lord Russell's papers, library and memorabilia have been at the University since 1964.

The first volume was the "Cambridge Essays, 1888-99" (London: Allen & Unwin, 1963), a compilation of Russell's earliest writings. Only seven of forty-nine papers included had been published previously. The volume shows the wide range of subjects that interested the philosopher-mathematician during his long (1872-1970) life. The volume also reproduced the long list of books Russell read over a 12-year period, which helps to understand what shaped his mind.

The society also awarded the \$1,000 Bertrand Russell Society doctoral grant to McMaster's Linda Benthin, of the History Department. Ms Benthin's dissertation, "Bertrand Russell's Peace Activities 1954-1962" will study Russell's political dissent, peace activities and thought during the 1950s and 1960s. The work will analyze the writings produced by his urgent campaign to increase public awareness of the threat of nuclear war and mobilize enlightened protest.

(24)

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Chairman, Harry Ruja; President, David S. Hart; Vice-President, Marvin Kohl; Treasurer, Dennis J. Darland; Secretary, John R. Lenz; Vice-President/Information, Lee Eisler.

OPINION

- (25) Galbraith. As we remember it, Max Eastman defined wit as humor which also makes a point. Here is a recent sample of Galbraith's wit, from the New York Times op ed page (9/27/85, A31):

Reagan's 'Facts' — Artistic License

By John Kenneth Galbraith

CAMBRIDGE, Mass. — For a country with a major theatrical tradition — films, stage, television — we are singularly deficient in our understanding of Ronald Reagan.

Mr. Reagan is our first President from our theatrical tradition, and he is from its most impressively American form, the motion picture. In this tradition one does not ask whether the script conforms to reality; that is a denial of the art. The script has an imaginative dimension of its own; the script is the reality.

So, inevitably, after a lifetime in this tradition, it is for Ronald Reagan. And, in consequence, no one should suppose that in his observations on radio, television and in that extraordinary Washington theater, the Presidential press conference, he should be expected to conform to fact. That would be a denial of his art.

Accordingly, and in keeping with this art form, it is natural and even inevitable that the President should call the South African Government reformist in intent; or say that segregation there has disappeared; or assert that the market will solve all

problems, including population control and farm distress in Iowa. Also that he should say that some sturdy independent souls do prefer to sleep on warm street grates, that food-stamp recipients are given to walking out with the food and a bottle of vodka, that the deficit is irrelevant, that more income will cause the rich to work harder and less income will do the same for the poor, that Managua is a terrorist dagger pointed at the heart of Montgomery, Ala., that the Strategic Defense Initiative will provide an umbrella over us all, and that the arms race isn't a race but merely a belated effort to come abreast of the evil empire. These have been elements of the President's script; those who challenge these propositions do not understand the role of theater in our time.

But with a moment's reflection, they surely will. "Gone With the Wind," "It Happened One Night" and "Knute Rockne — All American" all had their imaginative departures.

John Kenneth Galbraith is professor emeritus of economics at Harvard University.

Shakespeare took similar liberties with "Macbeth" and "Henry IV," as did George Bernard Shaw with Joan of Arc and Professor Higgins. This is the nature of theater; this — high art and not low fact — is the guiding light of Ronald Reagan.

What is beyond belief is the failure to understand this by the men around the President. Every other day they, and especially the White House spokesman, Larry Speakes, bring him down to fact. There is even White House reference to damage control. They do not realize — no one, it appears, has told them — that they are dealing with an art form. At the theater, Mr. Speakes would feel moved to get up after every act, maybe every scene, and offer a correction. It would be a major intrusion on art, as it is on Ronald Reagan's theater. The President and all who understand the separate integrity of the script should speak sternly to Mr. Speakes.

The American public, more acute in these matters than the men around the President, knows or senses that it is theater. And, in the manner of men and women who go to plays or the cinema or watch "Dallas," they find the President's script more agree-

able and diverting, less grim and worrisome than the dull circumstances of everyday life. Thus the President's high standing in the polls.

However, a warning is in order as regards other politicians and particularly members of Congress. Ordinary everyday Senators and Representatives cannot and should not suppose themselves to be accomplished in the President's art. Not Alfonse M. D'Amato, not Bill Bradley, not Arlen Specter, who was once, as a prosecuting attorney, thought to have such possibilities, not even Daniel Patrick Moynihan. Accordingly, for them and for their pedestrian colleagues, the script and reality converge, fact remains fact. On South Africa, taxes, deficits, Social Security, acid rain, waste sites and steps back from a nuclear exchange, they must expect to be held by their voters to hard and often harsh reality. The President's escape and his appreciative audience are not for them. As one consequence, we must expect continuing, perhaps increasing, tension between the White House and the unfortunates in Congress who, not being artists, are accorded no artistic license. This I cannot say I wholly regret. □

- (26) Reston. If you share our feelings about our President, this column by James Reston — from the New York Times Review of the Week (10/27/85, p.E23) — may appeal to you:

Reagan at the U.N.

What he could have said, but didn't

WASHINGTON President Reagan has an odd habit of evading things he can do and concentrating on things he can't possibly do. His speech at the 40th anniversary of the United Nations is merely the latest evidence in point.

It was well within his power to get his divided Administration together on a settled arms control policy. This was expected of him before he went to the U.N. and a month before his Geneva meeting with the Soviet leader, Mikhail Gorbachev.

No such policy was disclosed at the U.N. for the simple reason that no such policy exists. Instead, the President diverted attention from the arms issue to the settlement of regional disputes and human-rights violations in Afghanistan, Angola, Cambodia, Ethiopia and Nicaragua.

There is nothing wrong with linking the settlement of disputes to the control

of nuclear weapons. In fact, the Charter of the United Nations provides a perfect justification for doing so. The main principle of the Charter is in Article 2, Paragraph 4:

"All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the purposes of the United Nations."

Instead of sticking to this sound principle, Mr. Reagan delivered a provocative sermon, glorifying the U.S. record and the capitalist system while denouncing the Soviet record and the Communist system.

In his approach to the summit meeting, Mr. Reagan apparently has two things in mind:

First, if he sticks to his "Star Wars" space-defense policy and demonstrates by testing that he can "hit a fly in the sky" — as Mr. Khrushchev used to boast Moscow could do — that would force concessions from Mr. Gorbachev.

Second, by raising the issue of the settlement of disputes in which the U.S.S.R. is in violation of Article 2, Paragraph 4, of the Charter, but not those in which the U.S. is in violation, Mr. Reagan hopes to blunt the force of Mr. Gorbachev's tricky offer to cut se-

lected nuclear weapons by 50 percent and negotiate a comprehensive test-ban treaty.

There are many experts in the nuclear field who believe that a ban on the testing of all weapons would be the most effective brake on the arms race, and that it would be infinitely easier to negotiate and verify than all the other complicated schemes so far proposed.

But Mr. Reagan has shown no interest in a comprehensive test ban. His mind runs to fantastic schemes that could not possibly be put in place until long after he has finished his second term. This is true not only in the field of foreign affairs but at home.

He has, for example, presided over the largest budget deficit in the history of the Republic and proposes to deal with it not by raising taxes and cutting deeply into expenditures, but by talking endlessly about a constitutional amendment to compel a balanced budget, which he knows he'll never get.

That, however, is the way he is. He is not only the greatest escape artist since Houdini, but is an escapist who prefers fantasy to reality.

He started his speech to the delegates at the U.N. by recommending that the dreams of the past be tempered by a new realism. But it's clear that he has no knowledge or memory of the first days of the U.N.

Those of us who were present at the creation in San Francisco cannot forget that from the first day of that conference, members had no illusions that the five permanent members of the Security Council, with their vetoes and their blocs, would agree to act in accordance with Article 2, Paragraph 4.

President Reagan has never been a great believer in the U.N., partly because the Communist and third-world blocs have used it to vilify the United States. He has good reasons for resentment.

It should not be forgotten, however, that bloc voting was not invented by the Russians but by the United States, and precisely during the San Francisco conference, where the U.S. officials who rounded up the votes for Washington were none other than Adlai Stevenson, Nelson Rockefeller and Thomas Finletter.

If the 40th anniversary of the U.N. was not a howling success, it was probably due partly to the fact that 40 is not the happiest of birthdays. At 20 you know you can wipe out human stupidity. At 30, you still think you can do it if people will just get out of your way.

But at 40 you know they won't. Maybe at the 50th or 60th some other leaders will make the "fresh start" Mr. Reagan talked about. We sure could use one in Washington. □

NEWS ABOUT MEMBERS

- (27) Michael Balyeat, who first joined the BRS in 1978, has now rejoined after two years at the University of Heidelberg. He is pursuing a Masters Degree in Modern European History at San Francisco State College.

Walter Moore Henritze is "looking for a set of Harper Torchbook series on Russell wherein one volume criticizes and in the other Russell replies. I lost my set." His address: 127 Peachtree St., 808 Candler Bldg., Atlanta, GA 30303.

[John Lenz adds this: "The Philosophy of Bertrand Russell", Paul A. Schilpp, editor, a volume in "The Library of Living Philosophers", contains criticism and replies.]

Don Jackanicz has become a Sales Associate in the real estate firm of Shannon and Luchs, in addition to his regular job at the Library of Congress.

Herb Lansdell is on the trail of Red Hackle. As newer members may not know, Red Hackle was BR's brand of Scotch whisky [England spelling]. Hapburn & Ross, Ltd., of Glasgow, Scotland -- proprietors of Red Hackle -- answered his inquiry this way:

Unfortunately we do not currently have national distribution in the United States and the only source of supply at present is :- Flanagan Enterprises, Inc., 16565 N.W. 15th Av., Miami, FL 33169. Flanagan's sell Red Hackle through their chain of "Big Daddy" liquor stores throughout Southern Florida and they might possibly be able to arrange deliveries to you in Maryland. [Herb lives in Maryland.]

John Lenz went to Greece this past summer on an archaeological expedition. "People often asked, 'What is there to find?' I can report that, yes, there are still things to be found in Greece -- every day.

"I participated with other students from several countries in excavations conducted by the Greeks on the island of Paros. A lovelier setting could not be imagined. We dug on a steep hill, containing a Mycenaean palace (1200 B.C.), and overlooking a beautiful bay. In the trench I led, on a plateau near a temple of Athena C. 700 B.C., we found a large 8th Century B.C. building complex. Numerous small pieces of art and pottery were within what remained of the well-built schist-stone walls. Sites such as ours reveal the early history of town-planning and the growth of city-states, at a time and place undocumented in written records (the Greeks were just then inventing the alphabet).

"Every part of Greece is a lesson in history. Ancient architectural remains can be seen built into farmhouses or small churches, or simply lying in the fields...Remains of Venetian castles are scattered on Paros...On Naxos, I saw such a Medieval settlement still inhabited by the descendants of the Venetians. My greatest thrill came when a small farmer on Paros, in whose fields we had discovered ancient remains, came out to rebuke us. Then, appeased by a Greek speaker, he related to us the history of this area. It was the local tradition, passed down from before the Classical Age of Greece; 'and tradition never lies.' We believed him; it fit in with the little we had pieced together."

Cherie Ruppe has gone to Borneo "to work as a volunteer researcher at the Orangutan Research and Rehabilitation Center in Tanjung Puting Reserve in S. Central Kalimantan Province. Except for leeches, mosquitoes, snakes and crocodiles, it should be a paradise."

Carl Spadoni, whose son, Paul, was born on July 26th, says, "I naturally believe that he is perfect, quite unlike Bertie, who was 'very fat and very ugly'."

The Stanleys (Tom and Gwen and Kathleen) have moved from Hartford to Wilder (both Vermont). Bigger house, more room.

Ramon Carter Suzera took offense at our unflattering words about Madalyn Murray O'Hair last issue (RSN47-33). We are glad to let him speak in defense of the lady. Here are excerpts from his letter of 9/12:

You are quite right. Mrs. O'Hair is not above criticism. She certainly has her imperfections. We all do. But my point is, her imperfections are quite harmless, far less dangerous than the imperfections of those she has been, and still is, in daily battle against -- the superstitious primitives who promote not democracy but theocracy in America.

Where would atheism and atheists in America be today, if Mrs. O'Hair -- a woman, a wife, a mother and a grandmother -- had simply preferred to spend her time at tea parties?

Let us be glad that Mrs. O'Hair is not only an atheist, but an aggressive one, who -- for the past 23 years, with her son, Jon, and granddaughter, Robin -- has borne the principal brunt of hatred and terrorism generated by the bitter struggle in America for freedom, not of, but from, religion.

Mrs. O'Hair does not live in a peaceful home, like you and me. She and her family live in a fort. Nevertheless, despite the brutal forces and great odds against her, this remarkable woman has successfully shaped an institution -- the American Atheist Center -- with a base that's already well-established, and a message to all atheists, to persevere in the hard and bitter fight, because the light of reason shines brightly at the end of the dark tunnel of religion.

- (28) Neighbors. We've made up a list of BRS members living in the USA; they are listed according to zip code. Members whose names are nearest to yours live nearest to you. The list could reveal some nearby neighbors.

We doff our hat to Warren Smith; we are indebted to him for the zipcode idea. A year ago, Warren worked up the same kind of list; he did it the hard way: with scissors and paste, good eyesight and patience; he cut up the BRS membership list into individual names, re-assembled the names in zipcode order, and pasted them onto several sheets. Whew! He wanted to find out whether any BRS members lived nearby, and he thought other members might like to know the same thing. Well, after all his careful work, we made the awful mistake of printing it too small to read without a magnifying glass, and even with one it wasn't exactly easy to read. (RSN44-29)

The new list is legible and does, we think, do justice to Warren's idea. We asked a computer to do the work, and it did.

We are not printing the list in the newsletter because it may not be interesting to enough members to justify its 5 pages. We will lend the list on request. Write to the newsletter, address on Page 1, bottom.

RECOMMENDED READING

- (29) Adam Paul BARNER recommends "Silicon Shock, The Menace of the Computer Invasion" by Geoff Simons, 1985. "...what is not recognized by the average individual is that high-tech computers can generate fear, addiction, phobia, and compulsive neurosis. A new insidious psychological phenomenon in human society, ie, computerphobia/cyberphobia." In essence, a society disease that can destruct...the affliction of the high-tech era.

More Ten-Best. Members are invited to list their ten favorite books, excluding books by Russell. For previous lists, see RSN46-20 and RSN47-28/29/30. Here is another:

- (30) Eric Sean Neilson:

1. J.-P. Sartre, "Being and Nothingness"
2. John Dewey, "Experience and Nature"
3. C.G. Jung, "Modern Man in Search of a Soul"
4. Erich Fromm, "Anatomy of Human Destructiveness"
5. Jorge L. Borges, "Labyrinths"
6. Thomas Paine, "The Rights of Man"
7. Franz Fanon, "The Wretched of the Earth"
8. Dee Brown, "Bury My Heart at Wounded Knee"
9. Nandi Jordan, any poetry

MORE ABOUT BOOKS

- (31) Books Wanted or offered. JOHN LENZ met with London BRS Member, Dr. WALTER LESSING, who would like to see members trade books, through "Books Wanted" and "Books Offered" listings in the newsletter. OK. We will have these listings. Send your wants and offerings to the newsletter, address on Page 1, bottom.

- (32) "The Encyclopedia of Unbelief," edited by Gordon Stein, with foreword by Paul Edwards, is being published by Prometheus Books. It is, in effect, an anthology of the writings of everybody who ever had anything to say about agnosticism, atheism, freethought, humanism, and skepticism: Bruno, Spinoza, Locke, Hume, Kant, Comte, Spencer, Haekel, Feuerbach, Dewey, Santayana, Freud, Reich, Russell, Sartre, A. J. Ayer, Sidney Hook, and others.

There are biographies of Charles Bradlaugh, Annie Besant, Voltaire, Diderot, Lenin, Darrow, Ingersoll, Paine; and articles by Isaac Asimov, Hazel Barnes, Germaine Bree, Paul Edwards, Anthony Flew, Paul Kurtz, Richard Martin, Martin Marty, Kai Nielsen, and James Randi, among others.

750 pp., in 2 volumes, clothbound. \$99.95. (Thank you, BOB DAVIS.)

BRS AUTHORS

- (33) Paul Kuntz's "Bertrand Russell" will probably be published in February. The first chapter is titled, "Bertrand Russell: Hero of Free Thought".

- (34) Dora Russell's "The Religion of the Machine Age" has been published in America (Boston: Routledge & Kegan Paul, \$27.95 cloth.) British Book News says it is "a woman's-eye history of male thought [that] connects the great problems of our time — the continued domination of women by men in every society, the uncontrolled exploitation of the earth by industrial and post-industrial technology, and the threat of nuclear extinction...this book will appeal to questioning minds of both sexes."
- (35) Roland Stromberg's "European Intellectual History Since 1789", 4th Edition, has just been published by Prentice-Hall.

NEW MEMBERS

- (36) We welcome these new members:

MR. MICHAEL BALYEAT 85 2321 DWIGHT WAY, #102/BERKELEY/CA/94705//
 MS. JANICE QUILLIGAN BOTTENUS 85 181 E. BOSTON POST ROAD/MAMARONECK/NY/10543//
 MR. E. HAROLD CUNNINGHAM 85 PO BOX 552/BOWIE/TX/76230//
 MR. TED DWYER 85 PO BOX 135/MONROE/LA/71201//
 MS. LILIANA B. FRIEIRO 85 20 WATERSIDE PLAZA, APT. 30F/NY/NY/10010//
 MR. ROBERT O. GINSBURG 85 6802 N. 18TH PLACE/PHOENIX/AZ/85016//
 MR. WILLIAM J. GRAY 85 PO BOX 190/FRAMINGHAM/MA/01701//
 MR. WILLIAM HEIN 85 C/O ENIGMA RECORDS PO BOX 2428/EL SEGUNDO/CA/90245 1528//
 MR. TING-FU HUNG 85 LORTZINGSTR. 14/IV/MUENCHEN///WEST GERMANY/8000 60
 MR. RICHARD JOHNSON 85 CO. A/BOX 9712/USAFS BERLIN/APO/NY/09742//
 MR. PAUL B. KORNACKI 85 65 NADINE DRIVE/CHEEKTOWAGA/NY/14225//
 MR. DONALD W. KREUTZER 85 ROUTE 1, BOX 223-B/CLARKSVILLE/MO/63336//
 MR. ROBERTO LA FERLA 85 CORSO TORINO 35/6/GENOVA///ITALY/16129
 MR. LESLIE M. MARENCHIN 85 1849 COLQUITT #3/HOUSTON/TX/77098//
 MR. CARL MILLER 85 200 W. 21ST ST. APT. 3C/NY/NY/10011//
 MS. ALEXANDRA S. MOYER 85 34 N. 16TH ST./ALLENTOWN/PA/18102//
 MR. GLENN R. MOYER 85 34 N. 16TH ST./ALLENTOWN/PA/18102//
 MR. JAMES C. MURPHY 85 14 NEWELL DRIVE/HAMILTON/NY/13346//
 MS. GINA PELLETIER 85 31 MAOLIS ROAD/NAHANT/MA/01908//
 MR. RICHARD PELLETIER 85 31 MAOLIS ROAD/NAHANT/MA/01908//
 MS. PAT ROBINSON 85 2262 S. CARMELINA #6/LOS ANGELES/CA/90064//
 MS. JUDITH SCHECTEL 85 160 JAMES ST./FRANKLIN SQUARE/NY/11010//
 MR. MICHAEL SKAKUN 85 4800 14TH AV. (APT. 2F)/BROOKLYN/NY/11219//
 MR. DEAN SQUIER 85 /SOUTH BERLIN/MA/01549 0158//
 MR. THOMAS F. STENSON 85 314 E. 36TH ST./PATERSON/NJ/07504//

NEW ADDRESSES

- (37) DR. HOWARD A. BLAIR 83/4915 W. GENESEE ST., APT. D2/CAMILLUS/NY/13031//
 LCDR JOSEPH F. BOETCHER 81/2010 O FALLON CIRCLE/ALAMEDA/CA/94501//
 MR. DENNIS J. DARLAND 77/1945 WINDING HILS RD., APT./1126/DAVENPORT/IA/52807
- MR. GRAHAM ENIWISTLE 78/19 TIFFANY CIRCLE/MILLBURY/MA/01527//
 MR. ALI GHAEMI 79/PO BOX 57038./WASHINGTON/DC/20037//
 MR. STEVEN DARRELL GOINS 83/8090 ATLANTIC BLVD. #H-57/JACKSONVILLE/FL/32211-8637//
- MR. DAVID J. GORNIK 84/760 STEVENS BLVD./EASTLAKE/OH/44094//
 MR. TIM HARDING 81/51 HAINES ST./HAWTHORNE, VIC.///AUSTRALIA/3122
 MR. THOMAS J. STANLEY 77/BOX 434/WILDER/VT/05088//
- DR. KATHARINE RUSSELL TAIT 74/C/O CHARLES W. TAIT/SALISBURY/CT/06068//
 MR. JOHN VAN WISSEN 81/486 LEACOCK DRIVE/BARRIE, ONT.///CANADA/LAN 5P8
 MR. CALVIN WICHERN 84/3829 S. OLATHE ST./AURORA/CO/80013

BRS PUBLICITY

- (38) "Bertie" at Muhlenberg. The 1984 BBC documentary, "Bertie and the Bomb", was shown at Muhlenberg College (Allentown, PA) on October 22nd, under the auspices of the Muhlenberg Philosophical Society and MAPA (a Muhlenberg political activist group). We distributed BRS Fact Sheets and had a sign-up sheet for those wanting

further information about the BRS; 9 signed. 28 persons attended -- more than expected; some had to stand. After the screening, we answered questions from the audience. There was applause at the end, for "Bertie".

- (39) "Gödel's Doom", a science fiction story by Ed Zebrowski, ran in our February issue (RSN45-19). In return for the author's favor of letting us run the story, we were glad to be able to do a small favor for him, by writing a letter to his Editor at POPULAR COMPUTING. This is what we wrote; it appeared in the July 1983 issue. Perhaps it earned some publicity for the BRS.

IN OUR FEBRUARY ISSUE, WE EXPERIMENTED WITH OUR FIRST COMPUTER SCIENCE FICTION PIECE, "GÖDEL'S DOOM" BY GEORGE ZEBROWSKI. ACCORDING TO YOUR LETTERS AND THE RESULTS FROM THE READER FEEDBACK SECTION (WHICH APPEARS ON THE READER SERVICE CARD IN THE BACK OF THE MAGAZINE EACH MONTH) THE STORY SIMULTANEOUSLY WAS ONE OF THE BEST-LIKED AND LEAST-LIKED ARTICLES WE HAVE RUN.

I found "Gödel's Doom" a marvelously interesting story. I don't read much science fiction, but I found this story so engrossing I kept dinner waiting half an hour (which my wife still hasn't quite forgiven) until I finished it.

What makes it a particularly interesting story to the Bertrand Russell Society is that it's about Gödel's

theorem—which demolished what Bertrand Russell and Alfred North Whitehead thought they had proved in *Principia Mathematica*, that mathematics is a branch of logic.

Gödel's theorem did not prevent *Principia Mathematica* from being useful. As you probably know, it helped lay the groundwork for the logic used in computers. Specifically, it developed a calculus of proposi-

tions, solving equations by statements that are either true or false. In 1937 this kind of logic made the jump from theory to electrical circuitry when Shannon applied it to the design of electrical circuits, in his thesis, "Symbolic Analysis of Relay and Switching Circuits."

—LEE EISLER
VICE PRESIDENT, INFORMATION
BERTRAND RUSSELL SOCIETY
COOPERSBURG, PA

FUN & GAMES

- (40) I am firm. In a game on the BBC radio program, The Brains Trust, BR offered an example of the way to make comparisons:

I am firm. You are obstinate. He is a pig-headed fool.

Wouldn't you like to try your hand at it? Make up a set of comparisons ("I am _____. You are _____. He/she is _____.") and send them to the newsletter.

For instance:

I am brave. You are foolhardy. He is suicidal.

Try it!

With thanks to TOM STANLEY.

Newsletter address on Page 1, bottom.

ABOUT OTHER ORGANIZATIONS

- (41) Albert Einstein Peace Prize Foundation (1430 West Wrightwood Avenue, Chicago, IL 60614) will name Willy Brandt as Peace Laureate of 1985, at a luncheon in Washington, D.C. on November 13th -- 6 days before the Reagan-Gorbachev meeting. Mr. Brandt will speak on the moral issue involved in nuclear weaponry and on vital alternatives to nuclear force.

- (42) Nuclear Age Peace Foundation's Accidental War Prevention Newsletter starts out this way:

Since an intentional nuclear war would be suicidal, the major way a nuclear war could start is by accident, e.g. mistake, false alarm, misunderstanding, or miscalculation...Most of the world's efforts and resources are being spent to prevent an intentional war rather than an accidental war.

The newsletter lists conferences and meetings, books and articles, and activities of individuals; all deal with the danger of accidental war. Coordinator of Accidental War Studies is BRS Member Dean Babst (7915 Alma Mesa Way, Citrus Heights, CA 95610). The Foundation (1187 Coast Village Road, #123, Santa Barbara, CA 93108) seeks members and support.

- (43) War Resisters League, founded over 60 years ago, is offering its 1986 Peace Calendar and Appointment Book, "with an introduction by Susan Brownmiller, and a Collection of Quotations on War, Peace, and Social Justice", on the theme, "The Pen Is Mightier Than The Sword". 128 pages, 5 1/2 x 8 1/2, wirebound. \$6.75; 4 for \$25. Order from: WRL, 339 Lafayette St., NY NY 10012.

CREATIONISM, ETC.

- (44) Senator Hatch spreads the word. We have taken note of Senator Hatch's aversion to secular humanism (RSN45-13; RSN47-21), as reported in the New York Times and Washington Post. In an appearance on a Donahue TV program -- sorry, we don't have the date -- the Senator offered evidence that awful things were going on in the schools. Here is his evidence; he read it to the Donahue audience. We taped it.

Science and Creationism
A View from the National Academy of Sciences

Scientists, like many others, [view] with awe the order and complexity of nature. Religions provides one way for human beings to be comfortable with these marvels. However the goal of science is to seek naturalistic explanations of phenomena; and the origins of life, the earth and the universe are to scientists such phenomena. within the framework of natural laws and principles and the operational rule of testability. It is therefore our unequivocal conclusion that creationism with its accounts of the origins of life by supernatural means is not science. It subordinates evidence to statements based on authority and revelation. Its documentation is almost entirely limited to the special publications of its advocates. And its central hypothesis is not subject to change in the light of new data or demonstration of error. Moreover when the evidence for creationism has been subjected to the test of the scientific method, it has been found invalid.

It was sent to every one of the 40,000 school districts in the country.

We are grateful to Senator Hatch for providing this statement, which we hadn't known about.

- (45) California, OK! We read, some time ago, that textbook publishers were knuckling under to the demands of religious fundamentalists, by watering down or completely eliminating references to evolution (which is anathema to fundamentalists.)

It was therefore gratifying to come across these items in the New York Times: (1) an item in the Review of the Week, 9/15/85, p.6E (at right), and (2) an editorial, 9/17/85, p.A30 (below).

How to Make Schoolbooks Smarter

By flatly rejecting two dozen science textbooks submitted for use by seventh- and eighth-graders, California's board of education has sent a powerful message to schoolbook publishers that the movement for educational excellence is serious. The action is particularly welcome in the wake of years of acquiescence by school boards and publishers to pressures from the right and left that have produced a "dumbing down," in Education Secretary William Bennett's term, of textbooks in science and other fields.

In California the issue came to a head because of the board's determination that, even after discussions with publishers, science textbooks submitted for its approval gave inadequate treatment to the scientific theory of evolution for junior high courses in life science.

Textbook publishers have tried to escape con-

troversy by catering to the lowest common denominator. Now, as interest in educational reform and higher standards spreads, the conflict between avoiding controversy and publishing quality material has become stark, in every subject area. Bill Honig, the California superintendent, rightly notes: "It's not just science books. It's history, literature. We're raising the ante." For example, according to People for the American Way, an organization that monitors textbook censorship, no literature anthology published in the country today contains Shakespeare's "Romeo and Juliet" unexpurgated.

That's why the vote in California, the largest textbook market, so deserves praise, and emulation in other states. For all their rush to accommodate, textbook publishers know that dumbing down is dumb. By also making it unprofitable, the California board has done something smart.

California Rejects Science Textbooks

At a hearing of the California Board of Education last week, religious fundamentalists complained about passages on evolution in textbooks. But when the board unanimously rejected all the science books offered for the seventh and eighth grades, the backers of creationism were hardly pleased.

The board said publishers, to skirt controversy, had "watered down" and "systematically omitted" thorough discussions of evolutionary theory. The state invited seven publishers of what it thought were the best books to revise them to include more about evolution.

Bill Honig, the state's Superintendent of Public Instruction, said the vote would be felt nationwide. Publishers try to follow California's wishes, he said, because it makes up such a large share of the textbook market. Last week's action alone affects \$25 million in annual science book sales.

"We must send a message to the publishing industry that we cannot tiptoe around certain subjects just because they are controversial," said Mr. Honig.

The creationists, who say there is scientific proof of the Biblical version of creation, suffered another setback last year when the Texas Board of Education repealed a rule requiring texts to describe evolution as only one theory of the origin of humanity.

- (46) DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.
elected for 3-year terms, as shown

1983-85: LOU ACHESON, KEN BLACKWELL, LESTER DENONN*, DAVID HART, MARVIN KOHL, JIM MCWILLIAMS, STEVE REINHARDT, CAROL R. SMITH
*deceased

1984-86: JACK COWLES, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, KATE TAIT

1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALEX DELY, ALI GHAEMI, HUGH MOORHEAD

RUSSELL SOCIETY LIBRARY

(47) Librarian Tom Stanley reports:

Video cassettes may be borrowed for \$4.00 postpaid. Canadian members should direct their orders to Rick Shore, 3410 Peter St., Apt. 305, Windsor, Ont., Canada N9C 1J3. Please pay by check or money order payable to The Bertrand Russell Society, Inc.

- 260 Donahue Interviews Gore Vidal. Also, A Jonathon Miller Interview.
 261 Steve Allen's " Meeting of the Minds " (Bertrand Russell, Thomas Jefferson, St Audustine, Empress Theodora)
 262 BBC'S " The Life And Times Of Bertrand Russell " (1962)
 NBC'S " Bertrand Russell " (1952)
 263 Bertrand Russell Interviewed by Woodrow Wyatt (1959) Four short discussions on the Role of the Individual, Happiness, Power, and the Future of Mankind.
 264 BBC'S " Bertie And The Bomb " (1984)

Books for sale:

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 Developement	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 War75
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.

Thanks:

We are indebted to Rick Shore for a tape of Bertrand Russell Speaking (#224). This Caedmon recording, now out-of-print, consists of four of Woodrow Wyatt's 1959 television interviews: What Is Philosophy?, Taboo Morality, Religion, and Fanaticism And Tolerance. Tape #219 contains four additional interviews from this series: The Role Of The Individual, What Is Happiness?, Power, and The Future Of Mankind.

Lee gave the Library a tape of Ellen Gilchrist reading the prologue to BR's Autobiography. This short excerpt from NPR's Morning Edition has been appended to " Sound Portrait of Bertrand Russell " (#212).

Publishers contribute books:

I've received four volumes from three publishers for our Lending Library. The state of our Treasury precludes our stocking these titles for sale. If you order direct from the publisher, please mention Russell Society News.

107. Contemplation And Action, Volume XII of the Collected Works. Justin Leiber's review will appear in the NEWS. Order from Allen & Unwin, Inc., Eight Winchester Place, Winchester, MA 01890 \$60.00
108. Bertrand Russell and the Pacifists in the First World War. by Jo Vellacott. A review appeared in Russell: Vol.1, no.1,1981. Order from St Martin's Press, 175 Fifth Avenue, New York, N.Y. 10010 \$26.00
109. Russell by C.W. Kilmister. "This is the first study to make available all Russell's pre-1914 ideas in a non-technical analysis." St Martin's Press \$27.50
110. Bertrand Russell's America 1945-1970 by Feinberg and Kasrils. Reviewed in Russell: Vol.5, no.1,1985. Order from The South End Press, 302 Columbus Avenue, Boston, MA 02116 \$10.00

Campaign for Nuclear Disarmament:

*Campaign for
NUCLEAR DISARMAMENT*

PUBLIC MEETINGS
WOOLWICH
(Royal Arsenal Co-operative)
R.A.S.C. Central Store, Powis St., S.E.18.
April 28th 12 noon — 2 p.m.
BERT ORAM, M.P.
The Shadow of Hiroshima

MANCHESTER
Free Trade Hall May 1 7.30 p.m.
BERTRAND RUSSELL ANTOINETTE PIRIE
REV. MICHAEL SCOTT FRANK ALLAUN, M.P.
PROF. J. ROTBLAT HARRY KNIGHT
LORD SIMON OF WYTHENSHAW

GLASGOW
Protest March Saturday May 2
Assemble: Claremont St. off Sauchiehall St.
2.30 p.m.
Final Rally: Kelvingrove Park 4 p.m.

Further particulars from Campaign for Nuclear
Disarmament, 143, Fleet Street, London, E.C.4.
FLE 4175

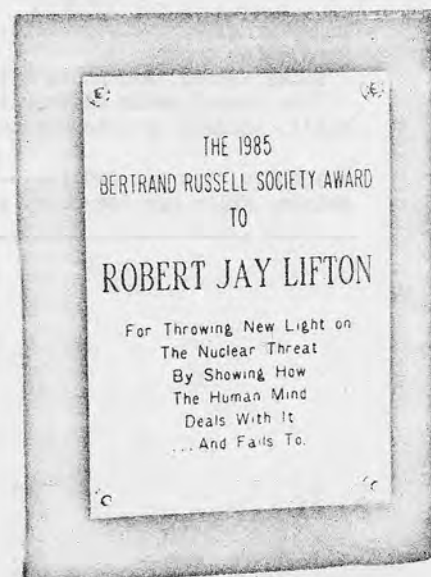
The tape of Russell's CND speech (#216) is a particularly valuable addition to our collection since it was not issued for sale. The meeting was announced in the April 25th issue of the New Statesman and mentioned in Clark (p.563):

But it was as a speaker, armed at all points and virtually uninterrupted, that Russell was of greatest use to the movement. He could deal devastatingly with a heckler as he demonstrated during a Manchester meeting early in the campaign. Lord Simon, Canon Collins and A. J. P. Taylor were among the speakers, but Russell was the star. At one point he was interrupted by a young man who shouted, "Bertrand Russell, you are a traitor. The League of Empire Loyalists denounce you as a traitor, for your subservience to atheistic bolshevism." Russell did not refer to his well-known and life-long hatred of bolshevism, or its denunciation in the book he had written before the interrupter was born. "Instead," says one of his audience, "he responded in kind and in his wrath was terrible to behold. Drawing himself up to his full height he extended a skinny finger in the direction of the heckler and said, very loudly and very crossly indeed, 'You silly young man! Which of us, I ask you, is the greater traitor: you, who apparently wish everybody in the world to die, or I, whose only desire is that *some* people should remain alive?'" There was no reply.

New address of The Russell Society Library: Box 434, Wilder, VT 05088.

AWARDS

- (48) Two 1985 Award plaques are shown here, as photographed by JIM MCWILLIAMS. The third 1985 Award -- the Book Award -- has a lot of text that would barely be visible in this small scale; its text appears in RSN47-16.



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