

RUSSELL SOCIETY NEWS
No. 53
February 1987

- (1) Highlights: 1987 Meeting reservations (2). BRS Doctoral Grant endangered (29). Star Wars: BR's prevision (8); the politics of SDI (17); Will Star Wars work? (18). Linus Pauling on Reagan & arms control (16). Seckel's Skeptics (19). Soupy people (9). An asterisk in the left column indicates a request. The Index is at the end.

REPORTS FROM OFFICERS

- (2) Chairman Harry Ruja reports:

Please make your reservation for the 1987 meeting. As you know, we will meet in San Diego, June 19-21, and stay at El Conquistador, a residence hall at the University of San Diego, at very modest cost (RSN52-4). Clip and use the Reservation Coupon on the blue front cover of this issue.

The sooner you make your reservation, the better, because it will enable BOB DAVIS and me to plan ahead and make better arrangements for seating and eating, etc.

* To help us: use the blue Reservation Coupon today, if you possibly can.

- (3) Vice-President John Lenz reports on a trip to the UN:

On Thursday, October 30, Dr. David Goldman, Ted Jackanicz, and I visited the U.N. to hear a panel on disarmament held for the benefit of non-governmental organizations (such as the BRS). The Under-Secretary-General for Disarmament chaired a discussion between three sub-ambassadors and negotiators--men from the U.S. and USSR, and a woman from Sweden--entitled, "What hope for the future? An assessment of recent developments in the field of disarmament."

The exercise proved to be a perfect example of what prevents an agreement on disarmament between the two superpowers.

The day's theme came out in the questioning. The American was asked whether he would agree to negotiations not based on "linkage." "Linkage" in this context means that arms negotiations are necessarily linked to demands for changes in the other party's foreign and domestic policies.

The American ambassador (named, I think, Lovitch or Lowitz) began attacking Soviet restrictions on freedom of the press, and lack of free emigration. The audience murmured and the Soviet ambassador responded in this vein: "I know there are many difference between our countries. I know the differences better than you do, having lived in your country for fourteen years. Some problems you have solved, we have not. Then, again, we have no homeless like I see here every day. But I will tell you one thing. On the issue of war and peace, there is no difference between the Soviet and the American people."

Applause. Did the American take up the challenge? That was too much to ask. He went on, in even more bitter terms, about the necessity for changing the Soviet system as a prerequisite for arms talks. It was shocking. The audience collectively murmured and shook its head.

Years ago, Russell insisted (at times) that it was American unwillingness to reach an agreement which impeded arms talks. That was the unfortunate lesson to be learned at first hand from our visit to the U.N., as I saw it. The obstinacy of the administration, which had given such orders to its ambassador, was revealed and discredited before an impartial international audience.

- (4) Treasurer Denis Darland reports on the full year 1986 (38).
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REPORTS FROM COMMITTEES

- (5) Philosophy Committee (David E. Johnson, Chairman):

The BRS held its customary session at the annual meeting of the American Philosophical Association (Eastern Division), in Boston, on December 28, 1986. As reported earlier (RSN51-37), this was the program:

Program

Chair: Jan Dejnozka, U. S. Naval Academy

Paper: "An Extension of Russell's Analysis of Physical Objects"
Gary Legenhausen, Texas Southern University

Commentator: Russell Wahl, Idaho State University

Paper: "Russell on the Utility of Religion: Copleston's Critique"
Marvin Kohl, NY State University College at Fredonia

Commentator: Anthony Lisska, Denison University

Abstracts of the two papers:

An Extension of Russell's Analysis of Physical Objects

Russell's criticism of the category of substance was founded on two beliefs: that modern science had made the notion of substance an anachronism, and that a metaphysics of substances is untenable by the standards of empiricism. Russell proposes that the notion of an individual substance should be replaced by a four-dimensional view of objects as a series of events. While the four-dimensional view of objects can be used to replace claims about the persistence of substances through time, counterfactual claims about substances cannot be easily replaced by counterfactual claims about event series. It is suggested that modal claims may be treated analogously to temporal claims by means of a suitable modification of Russell's proposal.

Russell on the Utility of Religion: Copleston's Critique

Frederick Copleston claims that "to look for a profound philosophy of religion in his [Bertrand Russell's] writing, would be to look in vain." He suggests that the lack of profundity may be due to the fact that Russell "never tried systematically to dissociate what he regards as valuable in religion from theological belief." According to Copleston, if he had more carefully focused upon the utility of religion, he might possibly have had second thoughts about his position. I think this objection indicates more about Copleston's beliefs than about the nature of Russell's. Contra Copleston, I will show that Russell did systematically dissociate what he regarded as valuable in religion. In addition, I will suggest that -- although he became famous in his later years as the great patron of non-theistic humanism -- Russell once did have a profound Platonic philosophy of religion, a philosophy eloquently expressed in "The Essence of Religion".

BY BERTRAND RUSSELL

- (6) What Hope for Man? is the title of BR's 3rd talk over Australian radio, on July 16, 1950.

The hopes and fears of our times are alike due to the operation of new science and new technology upon old human nature, which is not changing as fast as circumstances require.

But in this broadcast I shall be concerned with hopes, not with fears; I shall be concerned to say what good things may happen if there is a modicum of wisdom in the conduct of human affairs. I do not pretend that there is any way of arriving at the millenium. Human life cannot be made a matter of unalloyed bliss, but the permissible hopes are very considerable, and it is these that are my theme.

Scientific technique can confer two kinds of benefits: it can diminish bad things and increase good things. Scientific technique can abolish poverty and excessive hours of labour; whether it does so or not depends upon

whether it co-exists with democracy. Where it does not, as in Russia, it may be used to facilitate despotism; to spread forced labour; to fasten a new form of serfdom upon the population, and to increase social and economic inequality. In the West, fortunately, the growth of industrialism has coincided with the growth of democracy. It is possible now, if the population of the world does not increase too fast, for one man's labour to produce much more than is needed to provide a bare subsistence for himself and his family. Given an intelligent democracy not misled by some dogmatic creed, this possibility will be used to raise the standard of life. It has been so used to a certain extent in Britain and America, and would have been so used more effectively but for war. Its use in raising the standard of life has depended mainly upon three things: democracy, trade unionism and birth control. If these three things can be extended to the rest of the world as it becomes industrialized, and if the danger of great wars can be eliminated, poverty can be abolished throughout the whole world and excessive hours of labour will no longer be necessary anywhere, but without these three things, industrialism may create a despotic slave state like that in which the Pharaohs built the pyramids.

If a good world is to be created and sustained, a certain kind of mental disposition will have to be widely diffused. This disposition will have to be partly intellectual and partly a way of feeling. There must be in many the desire to know the important facts, and in most an unwillingness to give assent to pleasant illusions; there must be an absence of fanaticism and a realization that our beliefs may be mistaken. This unfanatical temper involves certain sacrifices. If you believe some dogmatic creed with such intensity that you are prepared to face martyrdom, you can live a happy life and even enjoy a happy death if it comes quickly; you can inspire converts; you can create an army; you can stir up hatred of opposing dogmas, and generally you can seem immensely effective. I am constantly asked: what can you, with your cold rationalism, offer to the seeker after salvation, which is comparable to the home-like comfort of a fenced-in dogmatic creed. To this the answer is many-sided. In the first place I do not say that I can offer as much happiness as is to be obtained by the abdication of reason; I do not say I can offer as much happiness as is to be obtained from drink or drugs, or amassing great wealth by swindling widows and orphans. It is not the happiness of the individual convert that concerns me, it is the happiness of mankind. If you genuinely desire the happiness of mankind, certain forms of ignoble personal happiness are not open to you. If your child is ill and you are a conscientious parent, you accept the medical diagnosis, however doubtful and discouraging; if you accept the cheerful opinion of a quack and your child consequently dies, you are not excused by the pleasantness of your belief in the quack while it lasted. If people loved humanity as genuinely as they love their children, they would be as unwilling in politics as in the home to let themselves be deceived by comfortable fairy tales. All fanatical creeds do harm. This is obvious when they have to compete with other fanaticisms, since in that case they promote hatred and strife, but it is true even when only one fanatical creed is in the field. It can not allow free inquiry, since this might shake its hold; it must practise some form of persecution of those who dislike fanaticism; it must oppose intellectual progress; it must give power to a caste professionally devoted to the maintenance of the intellectual status quo and to a pretence of certainty where in fact there is no certainty.

There are certain things that our age needs, and certain things that it should avoid. It needs compassion and a wish that mankind should be happy; it needs the desire for knowledge and the determination to eschew pleasant myths; it needs, above all, courageous hope and the impulse to creativeness. The things that it must avoid, and that have brought it to the brink of catastrophe, are cruelty, greed, competitiveness, search for irrational subjective certainty, and what Freudians call the death wish.

The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean — please forgive me for mentioning it — is love, Christian love, or compassion. If you feel this, you have a motive for existing, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. If you feel this, you have all that anybody should need on the way of religion. Although you may not find happiness, you will never know the deep despair of those whose life is aimless and void of purpose, for there is always something that you can do to diminish the awful sum of human misery.

I will say a few words about the connection of compassion with intellectual honesty. There are several different attitudes that may be adopted towards the spectacle of intolerable suffering. If you are a sadist, you may find pleasure in it; if you are completely detached, you may ignore it; if you are a sentimentalist, you may persuade yourself that it is not as bad as it seems; but if you feel genuine compassion you will try to apprehend the evil truly in order to be able to cure it. The sentimentalist will say you are coldly intellectual, and that, if you really minded the sufferings of others, you could not be so scientific about them. The sentimentalist will claim to have a tenderer heart than yours, and will show it by letting the suffering continue rather than suffer himself. The men who made the Munich surrender would pretend (a) that the Nazis didn't go in for pogroms, (b) that Jews enjoy being massacred. And fellow-travelers maintain (a) that there is no forced labour in Russia, (b) that there is nothing the Russians find more delectable than being worked to death in an Arctic winter. Such men are not 'coldly intellectual'.

The most disquieting psychological feature of our time, and the one which affords the best argument for the necessity of some new creed, however irrational, is the death wish. Everyone knows how some primitive communities, brought suddenly in to contact with white men, become listless, and finally die from mere absence of the will to live. In Western Europe, the new conditions of danger in which we exist are having something of the same effect. Facing facts is painful, and the way out is not clear. Nostalgia takes the place of energy directed towards the future. There is a tendency to shrug the shoulders and say 'Oh well, if we are exterminated by hydrogen bombs, it will save a lot of trouble'. This is a tired and feeble reaction, like that of the late Romans to the barbarians. It can only be met by courage, hope, and a reasoned optimism. There is good basis for hope.

Leaving on one side, for the moment, the danger of war, the average level of happiness, in Britain as well as in Australia and America, is higher than in any previous community at any time. Moreover, improvement continues whenever there is not war. We have therefore something important to conserve.

And Britain and America between them have the highest level of scientific and technical skill. There is reason to hope that this skill may find an adequate defence against bombs, in which case the whole outlook for mankind would be radically improved. We ought to be devoting the best available brains to this end.

What I do want to stress is that the kind of lethargic despair which is now not uncommon is irrational. Mankind is in the position of a man climbing a difficult and dangerous precipice, at the summit of which there is a plateau of delicious mountain meadows. With every step he climbs, his fall, if he does fall, becomes more terrible; with every step his weariness increases and the ascent grows more difficult. At last there is only one more step to be taken but the climber does not know this, because he cannot see beyond the jutting rocks at his head. His exhaustion is so complete that he wants nothing but rest. If he lets go, he will find rest in death. Hope calls: "One more effort -- perhaps it will be the last effort needed." Irony retorts: "Silly fellow! Haven't you been listening to hope all this time, and see where it has landed you". Optimism says: "While there is life there is hope." Pessimism growls: "While there is life there is pain." Does the exhausted climber make one more effort, or does he let himself sink into the abyss? In a few years those of us who are still alive will know the answer.

Dropping metaphors the present situation is as follows. Science offers this possibility of far greater well-being for the human race than has ever been known before. It offers this on certain conditions: abolition of war, even distribution of ultimate power, and limitation of the growth of population. All these are much nearer to being possible than they ever were before. In Western industrial countries, the growth of population is already almost nil; the same causes will have the same effect in other countries as they become modernized, unless dictators and missionaries interfere. The even distribution of ultimate power, economic as well as political, has been nearly achieved in Britain, and other democratic countries are rapidly moving towards it. The prevention of war? It may seem a paradox to say that we are nearer to achieving this than ever before, but I am persuaded that it is true.

In the past, there were many sovereign states, any two of which might at any moment quarrel. Attempts on the lines of the League of Nations were bound to fail, because, when a dispute arose, the disputants were too proud to accept outside arbitration, and the neutrals were too lazy to enforce it. Now there are only two sovereign states: Russia (with satellites) and the United States (with satellites). If either becomes preponderant, either by victory in war or by an obvious military superiority, the preponderant Power can establish a single Authority over the whole world, and thus make future wars impossible. At first this Authority will, in certain regions, be based on force, but if the Western nations are in control, force will as soon as possible give way to consent. When that has been achieved, the most difficult of world problems, will have been solved, and science can become wholly beneficent.

What stands in the way? Not physical or technical obstacles, but only the evil passions in human minds: suspicion, fear, lust for power, hatred, intolerance. I will not deny that these evil passions are more dominant in the East than in the West, but they certainly exist in the West as well. The human race could, here and now, begin a rapid approach to a vastly better world, given one single condition: the removal of distrust between East and West. I do not know what can be done to fulfill this condition. Most of the suggestions that I have seen struck me as silly. Meanwhile the only thing to do is to prevent an explosion somehow, and to hope that time may bring wisdom. The near future must be either much better or much worse than the past; which it is to be will be decided by the whim of a few individuals in the Kremlin. This may sound unscientific, but it is true.

- (7) The Challenge To Religious Orthodoxy is the main title of the following article in *The Spectator* (November 15, 1930). Then comes this statement:

[In this series men and women presenting the outlook of the younger generation have been invited to express their criticism of organized religion in order that their views may be answered from the Christian standpoint. Such criticism, well and ill informed, is common, and we hold that it should be met by those best qualified to do so. This week Mr. Bertrand Russell writes on "Religion and Happiness". Next week his article will be answered by Canon Elliott.] Our thanks to KEN BLACKWELL and BOB DAVIS.

Religion and Happiness

By BERTRAND RUSSELL

I DO not propose to consider whether the Christian religion is true or false, since most of its modern apologists have ceased to advance arguments for its truth, and confine themselves as a rule to the contention that it is useful. "Useful" is a vague term. I am ready to admit that the Churches are still useful for the promotion of militarism, economic injustice, superstition, persecution and insanity. I am not ready to admit that they are useful for the promotion of human happiness.

Let us begin with war. The Kaiser, the Emperor Francis Joseph, and the Tsar, were deeply religious men; the parties that supported their warlike policies in their respective countries before August 1914 were the parties that stood for Christianity, while the party that stood for peace was the Socialist party, which was officially atheistic. To this day, in every European country except Russia, the Churches are in close alliance with militarism. Individual Christians, it is true, sometimes

prefer the teaching of Christ to that of His Church, but they are too few to be politically important. The same must be said of the Quakers, who are admirable but few.

Take next the question of economic injustice. At present one man enjoys every luxury merely because he is the son of his father, while another man has to work all his days for a bare subsistence. This state of affairs is old, but cannot commend itself to a sensitive conscience. Attempts to change it have occurred ever since the Middle Ages, but have always been opposed by the hierarchy. At the present time these attempts are embodied in Socialism and Communism, both of which throughout the Continent are opposed by official Christianity, and are in consequence anti-Christian. In America, even in the North, the Churches opposed the abolition of slavery until a short time before it was achieved. It would be difficult to point to any social injustice anywhere which the Churches have not supported as long as they dared.

Take next the question of superstition. The opposition of the Church to the teaching of Galileo is a well-worn theme upon which I shall not enlarge. But in our own day there are a number of false beliefs, especially in matters connected with sex, which the Churches do their best to keep alive, and it is still commonly held by them that children cannot be taught right living except by the help of lies on various physiological questions. The view that false beliefs may be necessary to virtue is a very dangerous one, and those who hold it must be regarded as in this respect enemies of civilization.

I come next to the question of persecution. Many Christians imagine that religious persecution is no longer practised except in Russia. In this belief they are indulging in a curious self-deception. In the majority of professions it is impossible for an avowed atheist to obtain posts which would be open to men professing any branch of Christianity. In fact, the great majority of freethinkers find it necessary to give no public expression to their views. The treatment of Christians in Russia, which has roused vehement protests, is little worse than the treatment of avowed freethinkers in England.

Or consider again such a matter as the marriage laws. Practically every churchman, with the exception of Dean Inge, holds that the State ought to enforce upon Christians and non-Christians alike the views of marriage which are held by Christians. For example, Christians hold that a marriage should not be dissoluble on the ground of insanity; consequently, those who are free from this piece of sadism are nevertheless liable to be tied for life to insane partners. This is because the Church holds that it has a right to inflict its rules of morals upon men and women who consider its teaching in this respect to be nothing but diabolical cruelty.

Or take again the question of birth control. Here likewise the Churches do all that lies in their power to prevent non-Christians from acquiring knowledge which Christians consider it better to be without. By this means they succeed in wrecking the health and happiness of countless thousands of men and women, and in bringing into the world large numbers of diseased and unhappy children. This also is persecution.

Through their opposition to new knowledge the Churches have become an obstacle to the prevention of insanity. On the one hand, they condemn birth control, even when one or both parents suffer from venereal

disease, or from heritable mental disorder; on the other hand, they encourage the teaching of what they choose to call morality by means of threats so terrifying as frequently to produce a greater or less degree of insanity in young people. They are, of course, not aware of the consequences of their actions, but they would not be able to remain unaware of these consequences if they had not so diligently practised the art of closing their minds against unwelcome knowledge.

I shall be told that I ought not to judge religion by the Churches, but by the saints. This I entirely deny. There have been saints of every religion and of none, but when one is considering religion as a social phenomenon one must consider its effects upon society and not upon a few rare individuals. Now religion, like everything else, only becomes powerful through organization, and an organized religion is a Church. A collection of persons organized upon the basis of a creed must necessarily oppose any new discovery that tends to prove their creed false. Nor is it possible to organize a Church except upon the basis of a creed. A creed may, it is true, involve no supernatural elements, but it must at the least teach that certain ways of behaving are to be commended and certain others are to be condemned. Even this minimum of creed is likely to be falsified by new knowledge. We should all admit nowadays that during a plague it is unwise for great crowds to assemble in Churches to pray that the plague might not spread, yet in the Middle Ages this opinion would have been considered impious. In a large number of ways the opinions of official Christianity on moral questions are now known to be not such as to promote human happiness. Nevertheless, organization and tradition are sufficiently powerful to prevent the new knowledge from becoming politically effective. The fundamental objection to traditional religion is that its appeal is chiefly to fear. Belief in God serves a twofold purpose: on the one hand, to inspire fear in the evil-doer; on the other hand, to diminish fear in the man who lives virtuously. In either case the efficacy of the belief depends upon the existence of fear. The less fear a man has in his soul the less he will be influenced by belief in God. The same thing applies to belief in immortality. The asceticism from which no form of Christianity is free also has its psychological roots in fear. Every form of Christianity condemns what it calls "mere" pleasure. Why? This is a question which hardly any Christian has ever faced, since it has not occurred to him that it could be asked. Obscurely in the unconscious lurks the belief that God is a jealous God and does not wish us to enjoy life too much lest we should cease to be anxious for heaven. I know that the objection to pleasure is rationalized by means of all kinds of arguments to show that it is socially harmful. Few of these arguments have any validity; on the contrary, there are very powerful arguments to show that absence of instinctive pleasure produces an instinctive rage, which rationalizes itself as a persecuting morality. All the fiercer creeds from which spring strife and organized cruelty are associated with asceticism. The Churches hold, for example, that it is desirable by military training to teach University students how to destroy life, while preventing them as far as possible from knowing how to create it. Could anything more perverse be imagined? Is it not clear that those who formulated such a doctrine must have been inspired by hatred of life?

For all these reasons I hold that whoever desires to promote human happiness should do what lies in his power to destroy the belief in organized religion.

BR, PROGNOSTICATOR

(8) Star Wars. "Note this prevision of Star Wars," writes KEN BLACKWELL, "from BR in Common Sense and Nuclear War (1959, p. 17)":

By means of electronic computers, they [satellites] can be timed to rain death upon enemy regions, while suspending this useful activity during their passage over friendly territory. Such weapons will be enormously expensive, but on each side it will be argued: 'if the enemy may have them, we must set about having them too.'

BR ON PEOPLE

- (9) Soupy. From "The Life of Bertrand Russell" by Ronald W. Clark (NY:Knopf, 1976) p.508, concerning His Majesty's offer of the Order of Merit:

The offer had been some time in coming. Whitehead had been made a member of the Order in 1945 even though he had emigrated to the United States two decades earlier; Eddington, whose strong pacifist feelings might have been considered a bar, in 1938. However, Russell had been consoled by the fact that most O.M.s were pillars of the Establishment and that many were what he described as "soupy". "We used the word 'soupy' to characterise people and temperaments which came down on the supernatural side," says Crawshay-Williams, "not merely in the religious field but in all fields: anti-determinist, for instance, in history and biography; believing in vitalism and Mind; in innate wickedness, in Absolute and eternal verities; and so on."

BR, WRITER OF LETTERS

- (10) Displayed in a window, the window of the Argosy Bookstore, at 116 E. 59th Street, NYC, is the following letter. Nanette Scofield noticed it there last month, and kindly made this copy, which she sent to us:

Bertrand Russell Peace Foundation
7 May 1965

Mr. Norman Thomas
112 East 19th Street
New York New York 3
U.S.A.

Dear Mr. Thomas,

Thank you very much for your letter of April 10. I should wish to take up the case of Mr. Sjahrir and should be grateful if you were able to give me some more information about him.

I am encouraged to hear of your efforts to obtain a cease-fire in Vietnam and the withdrawal of American troops from the Dominican Republic.

With best wishes,

Yours sincerely,

Bertrand Russell

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

- (11) Chairman, Harry Ruja; President, Marvin Kohl; Vice-President, John Lenz; Treasurer, Dennis J. Darland; Secretary, Don Jackanicz; Vice-President/Information, Lee Eisler.
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BR, MATHEMATICIAN

(12) BR at MIT, as reported in this letter:

MASSACHUSETTS INSTITUTE OF TECHNOLOGY
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2-363
DEPARTMENT OF MATHEMATICS

HEADQUARTERS 2-236
(617) 253-4381

3 December 1986

Dear BRS,

Here are my dues for 1987.

BRS members might be amused to hear that M.I.T. now has a computer named Russell, accessible worldwide through standard computer network connections. It's a Sun 3 Workstation which I bought for my research in applied mathematics. In the Math. Dept. here there is a network of computers, each named after a mathematician. I decided to name this one Russell — but not primarily because of his mathematics, I have to admit.

Anyone with access to the Arpanet can send me a message at

Int&russell@mit-athena

This machine has fully as quick a mind as Bertie, but less of a sense of humor.

Yours sincerely,
Nick Trefethen
L. N. Trefethen

ABOUT BERTRAND RUSSELL

(13) A. J. Ayer in "More of My Life" (London: Collins, 1984 p. 52-53)...with thanks to HARRY RUJA:

All this may suggest that Russell became tetchy in his old age but that would not be true. He had always been vehement in his opinions, and perhaps not always entirely fair to his intellectual and moral adversaries, but at the time of which I am writing, when he was in his late seventies and eighties, and indeed in all the years that I knew him, he retained his keenness of intellect and readiness for entertainment; and his wit, the breadth of his knowledge, and his astonishing memory, not least for the experiences of his youth, made him the best of company. He was indeed capable of being mischievous. For instance I remember a party in my flat to which the actress Bunty Howard, who had worked with me in British Security Co-ordination during the war, asked whether she might bring a young protégée of hers whom she had selected for a leading part in a film. The girl was still being educated at a convent and the nuns were doubtful as to whether she should be allowed to attend a party at which so wicked a man as Bertrand Russell would be present. In the end they gave her permission but supplied her with a list of questions to put to Russell if she conversed with him. The girl, who was remarkably pretty, arrived with her list of questions and managed to corner Russell. Some moments later his dry voice rose above the hubbub of conversation. 'The Pope,' he was saying, 'the Pope! He is paid his salary for telling lies.' I never discovered whether this was reported back to the nuns.

PROMOTING BR/BRS

- (14) BR at Muhlenberg. We showed the videotape of CBC's 1959 "Close Up" interview of BR to faculty and students of the Philosophy Department of nearby Muhlenberg College (Allentown, PA), on November 13, 1986. About 25 attended. There were 7 requests for information about the BRS. One of the faculty members, Pat Spang, had been a BRS member some years ago. The videotape had been acquired recently through the efforts of TOM STANLEY; he described its contents in RSN52-33.

Enrollment is up for philosophy courses, we were told. This indicates -- obviously -- an increased interest in philosophy. Does the present parlous state of the world turn some to religion, others to philosophy?

ANTI-NUCLEAR 1958

- (15) The following comes from The [London] Observer (10 March 1958, No. 8698, p. 9), with thanks to HARRY RUJA.

Nuclear Table Talk
 MEN AGAINST THE BOMB
 by Pendennis

The Campaign for Nuclear Disarmament has risen up almost as quickly and uncontrollably as the mushroom-shaped cloud itself. Last week it reached a new public with the appearance on television of the horror-play by its chief propagandist, J. B. Priestley

The movement is not easy to analyse, for it contains several contradictory themes and personalities, with some of the officers out of step with the rank and file. Even its origins are a little muddled. A series of events last year precipitated the agitation -- the volte-face of Mr. Bevan, the Sputnik, the Windscale accident, and finally -- and perhaps most important -- the Kennan lectures.

Three Arguments

It was during the Kennan Lectures that an important meeting took place at the flat of the editor of the "New Statesman", Kingsley Martin, which helped to pave the way for the campaign. Among the guests were Lord Russell, now the president and top thinker of the campaign; J. B. Priestley and his wife, Jacquetta Hawkes; P. M. S. Blackett, Professor of Physics at Imperial College; George Kennan; and Denis Healey, M. P. (the last two were concerned with disengagement rather than the H-bomb campaign.)

At this meeting it became clear that there were three separate lines of argument for the abolition of the H-bomb: one was the pure pacifist argument (e.g., the Rev. Donald Soper, Canon Collins or Dr. Alex Comfort); one was the scientific argument (e.g., Russell and Blackett) -- that H-bomb tests and armaments were far more dangerous than politicians realised. The third, and perhaps the most important, was the politico-military argument, that H-bomb warfare was impractical and misconceived, and that Britain gained nothing by arming for it, even as a deterrent (e.g., King-Hall).

146, Fleet Street

Soon after this gathering, the left-wing opponents of the H-bomb came together with the pacifists, who had already been campaigning to abolish nuclear weapons tests. An executive committee of the new campaign was formed, with Canon Collins as its chairman.

Headquarters were set up at 146, Fleet Street, above a fairly ye olde tobacconist, in an atmosphere of cardboard and linoleum. The organisation was taken over lock, stock and barrel from the pacifists and anti-tests people. The organising secretary is a businesslike veteran campaigner, Mrs. Peggy Duff, late of Save Europe Now and Abolition of Capital Punishment.

The three strands of thinking -- pacifist, scientific and politico-military -- became intertwined, a little untidily, in the new campaign.

Squabbling Pacifists

Of the three it is the pacifists who represent the core of the movement, but there is (as is the way with pacifists) a good deal of squabbling within the temples of peace.

The best-known pacifist body is the Peace Pledge Union, which was founded by such well-known Thirties Figures as Dick Sheppard and Aldous Huxley, and which still operates from a dingy Bloomsbury office. Its simple policy is summed up in its pledge (which 140,000 people have signed since it was founded in 1936): "I renounce war and refuse to support or sanction another."

The P.P.U. has nothing whatever to do with the famous Peace Ballot of 1935, with its 10 million signatures, which was organised by the League of Nations Union. The Peace Ballot was not, in fact, a pacifist document -- it supported disarmament by international agreement and collective security. The P. P. U. regarded it more as

a War Ballot.

As an organisation, the P.P.U. is not very keen about the Campaign for Nuclear Disarmament, which they regard as full of half-measures and wrong arguments. They advocate a change of policy, not a change of weapons. But several of their members, such as Donald Soper and Alex Comfort, have taken part in the Campaign.

High Priest

The most formidable scientific opponent of the bomb, and High Priest of the movement, is Lord Russell: his own campaign began in earnest in 1955, when he collected the names of top scientists, including Einstein, for a letter to heads of State.

Russell's views about wars have modified considerably during his eighty-five years. When the First World War broke out -- he was then forty-two, and already a major philosopher -- he was a public opponent of the war, for which he was imprisoned and sacked (temporarily) from Trinity, Cambridge. At the same time, he stated in a pamphlet that there were certain kinds of war that he would support.

He supported the Second World War after he realised the full ruthlessness of Hitler, and he said he would have fought if he had been young enough. After that war he believed for a time that an atomic war was preferable to conquest by Russia. It was the invention of the H-bomb, and the knowledge that smaller nations would eventually acquire it too, which have pressed him to his present stand.

Military Spokesman

Probably the most persuasive military spokesman for the campaign is Sir Stephen King-Hall, whose new book, "Defense in the Nuclear Age," is the military manual of the movement.

He is a short, forceful man of sixty-five, with a magnificent carrying voice. He combines a formidable naval background -- his father, grandfather, and uncle were all admirals, and he himself served in the Navy until 1929 -- with a pre-war political stand which was impressively rebellious. He was increasingly worried by the thought of war while he was in the Navy. But he later used all his energies, including his "News Letter" (which he founded in 1936) to attack the Nazi regime -- so much so that he was accused by politicians like Sir Samuel Hoare of being a "warmonger".

His present absorption in the H-bomb derives partly from his pre-war preoccupation with disarmament, and partly from his life-long interest in "psychological warfare" -- a phrase which he popularised. His policy of renouncing the H-bomb is (unlike that of his pacifist or more left-wing colleagues) essentially part of his concept of the cold war.

Lord Russell differs from Sir Stephen on one important point: he believes that non-violent resistance is useless against a determined totalitarian regime.

No Dinner Jacket

While the campaign in London and the provinces is sometimes inclined to be emotional, the undergraduates are, on the whole, more rational, and sceptical of what they call the "Old Woollies." Oxford, as usual, is the most vigorous -- partly because it is predominantly Chbomb (Cambridge is much more Tory), partly because of its closer links with London.

The president of the Oxford campaign, the twenty-six-year-old All Souls don, Charles Taylor, is typical of nothing in particular, except perhaps French Marxist-Catholics, with whom he is in sympathy. He is a brilliant French-Canadian philosopher who looks like an ice hockey champion and talks as if he burns.

At the time when he should have taken up his fellowship at All Souls, the Hungarians revolted, and "Chuck" Taylor (he is never called Charles) rushed to Vienna to work for the refugees for four months, receiving imploring letters from the Warden. Back at All Souls (where he refuses to wear a dinner-jacket) he became the moving spirit behind the "Universities and Left Review", an intelligent but sometimes obscure periodical which likes its Socialism strong, with a Marxist tang. But Taylor has with him on his crusade a surprisingly broad front, including Tories.

Mikardo and Co.

Marching alongside, but not necessarily in step with, the anti-bomb Campaign, is the left-wing of the Chbomb Party, roughly represented by "Victory for Socialism." It is the latter who have collaborated, in a curious partnership with the pure pacifists, to organise the Aldermaston March for Easter. Some of the Chbomb leftists come fairly close to fellow-travelling, and their programme usually includes East-West trade, weakening of the Anglo-American alliance and opposition to German rearmament -- policies which do not necessarily fit in with the other campaigners.

The most important figure in the Victory for Socialism is Ian Mikardo, who has partially filled the gap left by Bevan. Unlike some of the more dignified thinkers in the anti-bomb movement, he has been a well-known trouble-maker since he was elected to the House in 1945; he also has a v

Mikardo and Co.

Marching alongside, but not necessarily in step with, the anti-bomb Campaign, is the left-wing of the Labour Party, roughly represented by "Victory for Socialism." It is the latter who have collaborated, in a curious partnership with the pure pacifists, to organise the Aldermaston March for Easter. Some of the Labour leftists come fairly close to fellow-travelling, and their programme usually includes East-West trade, weakening of the Anglo-American alliance and opposition to German rearmament -- policies which do not necessarily fit in with the other campaigners.

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Tailpiece

H-bomb talk

Haltwhistle and District W.V.S. Darby and Joan Club held a meeting in the Church Hall on Monday when two new members were welcomed.

Mrs Robison, Centre Organiser, W. V. S., gave an interesting talk on the Hydrogen Bomb.

Mr. Heslop, a new member of the club, sang and played a selection of tunes on his mouth organ. "Haltwhistle Echo and Weekly News."

ANTI-NUCLEAR TODAY

- (16) Linus Pauling on Reagan's efforts to control nuclear armaments, as it appeared in UU World (11/15/86), a Unitarian publication...with thanks to TOM STANLEY:

Of life, of lies, a call to action

By Linus Pauling

There is little doubt among scientists today that our civilization would be destroyed in a nuclear war. Discussion during the last few years about nuclear winter has shown that in addition to deaths by blast, fire, immediate radiation effects and fallout, survivors of the war would probably all die of cold, starvation, and pestilence.

In my Nobel Peace Prize lecture in 1963 I asked if there were not some actions that could be taken to decrease the existing great danger of outbreak of nuclear war. It was a tragedy, I said, that so much of the world's wealth is wasted on militarism. Most of the economic problems we have suffered in recent years has been the result of wasting so much money.

Glenn Seaborg and I recently participated in a press conference at which Seaborg, former head of the Atomic Energy Commission, said that the Soviet Union was eager to make a comprehensive bomb-test treaty, but that the Administration had instructed US negotiators not to agree to such a ban, which would hamper the development of new weapons.

In April, 1986 President Reagan refused to meet with Chairman Gorbachev to discuss such a treaty. Paul Warnke, former negotiator at these talks, said that "since 1981 the Reagan Administration has made it clear that

they have no interest in a comprehensive test ban. This is a lost opportunity to curb the arms race."

[This article was written prior to President Reagan's meeting with Chairman Gorbachev in Iceland in October, 1986.]

For a while I was willing to excuse President Reagan and to accept the apologies of others in the White House who would say "The President misspoke himself, but it doesn't really matter." But on January 16, 1984 I heard him state: "Over the past 10 years, the Soviets devoted *twice as much* of their gross national product to military service."

This is a clever statement, cleverly worded to mislead almost all hearers, who will conclude that the Soviet Union is spending twice as much on military expenditures as we are. Reagan should have added that the gross national product of the Soviet Union is only half what ours is—and so military expenditures are essentially the same in the two countries.

This is not a trivial matter—it involves wasting hundreds of billions by misleading the American people.

On April 18, 1986 a letter appeared in *The New York Times* by Roland J. Wall, with the headline "Of Whoppers, Tales and Mr. Reagan." Mr. Wall criticized an editorial referring to "America's 'good-natured' acceptance of President Reagan's fondness for whoppers."

"It is bad enough we have a head of state who consistently gets his facts wrong on public statements and that we have a public so hoodwinked by hype

that it gives this habit 'good-natured' acquiescence," Mr. Wall wrote. "It is worse by far that the nation's foremost newspaper gives Mr. Reagan's misstatements, misinterpretations and outright lies the wholesome sounding, down-home label of 'whoppers.'"

Not so long ago an old friend of mine died, at age 82—George Kistiakowski. George had worked in the explosives division of the National Defense Research Committee during World War II and afterward was head of the explosives division at Los Alamos. Later he was science advisor to President Eisenhower. Upon retiring he devoted himself to working for world peace.

His last article said that the construction of the first atomic bomb began the alliance between nuclear physics and what was to become known as the "military industrial complex."

"As one who has tried to change these trends, working through official channels, I tell you as my parting words: *Forget the channels!* There is simply not enough time before the world explodes. Concentrate instead on organizing a mass movement for peace such as there has not been before. The threat of annihilation is unprecedented."

And so, Kistiakowski told us, we must now take unprecedented action to save the world.

I believe the world can be saved, that it exists to be saved. But to save it we must have the great mass movement recommended to us by an old friend.

- (17) The politics of SDI is discussed in John Tirman's chapter in a new book from the Union of Concerned Scientists (UCS), "Empty Promise: The Growing Case Against Star Wars". Tirman was formerly senior editor at UCS. Here are excerpts from his chapter, parts of which appeared in *Nucleus* (Winter 1987), the UCS quarterly:

What are the rationales driving Star Wars? Four clear tendencies seem apparent in the administration's subrosa ideology that account for the great risks and costs the government is willing to undertake to pursue space-based missile defense.

The first of these is the hope to dominate outer space militarily. Space has been viewed as the "new high ground," an advantageous position from which one or the other of the superpowers could gain a stronghold.

A second motive behind SDI involves an attitude towards the Soviet Union, a posture of noncooperation and competitiveness that extends into every sphere of US-USSR relations. Those who knew Star Wars would cost hundreds of billions of dollars and that the Soviets would have to react, possibly with commensurate expense, foresaw an economic rivalry that the United States was bound to win. The Soviets simply cannot keep up with America, this argument reasons, and the already stressed Russian economy will be disabled by the space arms race. The United States will have the pleasure of harassing the Soviets with superior technology and, perhaps, a public relations edge as well. At the same time the U.S. defense industry will benefit handsomely, with an accelerated shift of national resources from social needs to military use. It is doubtful that economic considerations originated the Star Wars effort, but it is likely that they have energized many in the administration and, of course, the industry. More certain, however, is the view that harassing the Soviets is a legitimate tactic, and SDI looms as a quite intimidating form of harassment that does in fact force the Soviet leadership to choose among limited options of response.

In both of these thrusts -- the drive to dominate space and to badger the Soviets -- another rationale is apparent. That is the unwavering preference for the use of technology as the main tool of policy. The United States seemingly innate talent for invention and innovation presents military opportunities simply not available to the relatively backward Soviets; with the high-tech revolution, moreover, the technology gap has widened. So SDI is embraced as the culmination of a resilient American tendency to rely on science and engineering to solve problems of all varieties. It is welcomed, too, as an initiative that -- regardless of its fate -- will spin off all sorts of techniques usable in defense. The more significant utility, however, bears on the Soviet rivalry: by leveraging this technical virtuosity, the United States can establish a permanent state of military superiority. This attitude not only employs technology as the elixir of policy-making, but as the antidote to its poisonous alternative: diplomacy.

It is no secret that the Reagan presidency is marked by an undiluted disdain for arms control. Throughout the 1980s, the United States stance toward critical arms issues -- strategic weapons, intermediate-range nuclear forces (INF) in Europe, the comprehensive test ban, and ASAT -- has been obstreperous. Even existing treaties -- SALT II and the ABM Treaty, in particular -- have been under relentless assault. The administration's hostility to arms reduction and restraint as the *modus vivendi* of superpower relations is now so well documented and virtually accepted in Washington that it would be naive not to draw very direct connections between Reagan's febrile drive for military superiority and the Strategic Defense Initiative. The president and his top advisors must, of course, pay lip service to the notion of nuclear disarmament: the desire for arms control is simply too strong in American political culture to ignore.

(18) What? More on Star Wars? Yes. It is probably the most important of all current issues.

Here are excerpts from an article in *Discover* (a publication of Time, Inc. that deals with science for the layman) titled, "Will Star Wars Work? It Isn't a Question of Technology"...written by Thomas Powers.

A broad agreement on reducing nuclear arms seemed heart-breakingly close in Iceland, right up to late afternoon on Sunday, October 12. It wasn't just military hardware that hung in the balance, but the whole notion that negotiated agreements might do what technology has conspicuously failed to do -- make us safe.

Gorbachev insisted that everything else depended on a ten-year extension of the 1972 ABM treaty strictly interpreted to ban testing of space-based defense systems outside the laboratory. Reagan refused. "In effect," the President said in a televised speech the following night, "he was killing SDI."

The impasse had nothing to do with any of the open questions about Star Wars: Will it beggar the country? Will it work? Will it make the Soviet-American strategic balance more dangerous even if it does work? The real barrier to agreement was bedrock American suspicion of treaty paper as a substitute for military strength.

But nothing could hide the fact that the two countries had come within reach of a political solution to the worst military dangers of their rivalry, that no matter how much hard bargaining over details might remain to be done, the agreements in principle had been made. And nothing could hide the fact that Star Wars -- the ultimate search for a "magic bullet" -- was the sticking point.

The progress of Star Wars in the last three and a half years has been fitful at best, and Reagan's dream of a defensive system that would protect cities as well as hardened military targets like missile silos and communications centers has been quietly revised.

For one thing, Reagan now seems to be the only member of his administration who continues to believe the shield can be extended to protect [more than] ICBM installations.

[Powers then tells about various technologies that have been abandoned, such as the switch from "orbiting nuclear-pumped x-ray lasers" to ground based lasers, electronic rail guns, "a technology still in its infancy", and a new mission for particle beam weapons.]

But the biggest problem facing a comprehensive Star Wars system is software — the program that superfast computers would use to manage raw intelligence and direct a response in the 20 or 30 minutes between launch in the Soviet Union and their impact in the U.S. The size and complexity of this program dwarfs by many orders of magnitude anything ever attempted. Computer programs are notoriously prone to bugs — unpredictable results from seemingly routine instructions in unanticipated circumstances. It often takes longer to debug programs than to write them, and some bugs don't show up for years. One study by AT&T, which uses complex programs to manage communications systems, discovered 300 serious errors for every thousand lines of computer code.

Until last year, the managers of the Star Wars program confidently predicted they would be able to write a battle-management program requiring at least 10 million and perhaps 100 million lines of code. Last December an eight-member study panel for the Pentagon reported that software was the "paramount strategic defense problem" and urged the SDI Organization to write its battle-management program before it built any hardware, reversing the usual approach. The panel predicted the job could be done, but warned that programmers would have a hard time with the twin problems of "complexity and testability." The surest way to detect program errors is to run the program; in the case of Star Wars, this would require a full-scale Soviet attack.

These and other difficulties prompted one member of the software study group to resign. He later told a Congressional hearing there was just no way to write a battle-management program free of the danger of "catastrophic failure" during an actual attack. [The one member was David Parnas. See RSN52-20.]

[Powers deals with a number of other aspects of Star Wars, including the reasons why Gorbachev opposes it so strongly. You may wish to read the entire article (Discover, December 1986)].

RATIONALITY

(19) Skeptics at work, as reported in the Los Angeles Times (Sunday, 1/4/87, p 1), with thanks to BOB DAVIS:

No Doubt About It — They're True Skeptics

By EDMUND NEWTON, Times Staff Writer

It's a virtuoso performance. Joe Nickell, tweedy, professorial, supremely self-confident, in front of a Caltech lecture audience, is disparaging the renowned Shroud of Turin as a fraud.

He quotes from the Gospels. He throws out scientific citations. He theorizes with crushing conviction. He marches through a provocative slide show, ending with a shot of the shroud's now-famous bearded visage.

The purported face of Jesus winks.

Nickell is implacable. Like a musketeer in brown herringbone, the University of Kentucky professor slices and slashes, seeming to demolish the controversial claim that the shroud is the authentic burial cloth of Jesus, reducing it to so much shredded wastepaper.

Various teams of researchers have studied the shroud, a number of inquiries are still in progress and the debate over its authenticity continues to raise doubts in the minds of many researchers — but not in the mind of Nickell.

"The evidence against it is so utterly devastating," he concludes, "it's worse than the Hitler diaries."

The audience of about 300, gathered on a Sunday afternoon for the monthly meeting of the Southern California Skeptics, applauds lustily. This is what they're here for: to witness for the umpteenth time a malaise of middle-headedness dispersed by the cool wind of logic, giving a hard-edged clarity to the afternoon.

"This guy tells a good story," says one skeptic, a tense, grizzled man, with his sneakers laced upside down.

For restless intellects, the skeptics are the hottest show in town these days. If you want a seat at the organization's regular meeting on the second Sunday of every month, you'd better arrive early at the Baxter Lecture Hall, where the lectures can target anything from

Erich von Daniken's far-out theories about astronauts having landed on earth in prehistoric times to the latest fad in the human potential movement, from seances to the Bermuda Triangle, from UFOs to ESP.

"It's a breath of fresh air," said one ebullient member, a former high school science teacher who declined to give her name. "A great percentage of the population just believes a lot of unsubstantiated garbage. Here, they don't accept nonsense."

Debunking Fire-Walking

Two years ago, the organization even held a fire-walking demonstration, setting up a bed of burning coals on the Caltech sports field and inviting members to walk through barefoot.

The idea was to debunk self-help groups claiming to teach people how to gain control of their mental and physical health, with fire-walking as the litmus test of their system's validity.

Anybody can do it, said the lecturer, because the touch of a foot cools the embers faster than the skin heats up. Besides, he said, fire-walkers often walk on wet grass, giving bare feet an insulating layer of moisture.

Southern California Skeptics has 1,800 members, cerebral, inquiring people who do not like to be told how to think, according to the group's leaders.

Why Challenge Authority?

Al Seckel, who organized the group in January, 1985, says that one of his favorite jokes sums up the contentious, challenging spirit of the organization. It goes like this: Intellectual 1: Challenge authority!

Intellectual 2: Why?

The members come from all walks of life, says Seckel, an intense graduate of Cornell in physics and math, who took leave from Caltech, where he was a candidate for doctoral degrees in both relativistic astrophysics and biochemistry, to start Southern California Skeptics.

"We've got cab drivers, housewives, magicians, Nobel laureates, you name it," he said, though the former science teacher added that the group "tends towards Caltechers."

Among the members are Edwin Krupp, director of the Griffith Observatory; Frances Crick and Roger W. Sperry, both Nobel laureates in medicine; William Jarvis, president of the National Council Against Health Fraud; and James Randi, a magician.

Subscription to LASER

For \$25 a year (\$15 for students and senior citizens), members get invitations to all of the group's events and a subscription to the organization's bimonthly magazine, LASER (Los Angeles Skeptics Evaluative Report), which exposes the latest fallacies, hoaxes, myths, intellectual fads and pseudo-scientific notions.

"Though there is rarely a careless, half-baked remark at a lecture, this is not an organization of 'nerds and academics,'" insisted Seckel.

"It's a fun group," he said. "From what I hear, it's the social place, the pick-up joint. People have a blast."

"But many seem to be serious-minded people who have wrestled with some destructive irrationalities in their lives.

"I come from a background of fundamentalist Christianity, where people could claim to be saved or born again yet still talk about 'raggers,'" said Timothy Rutt, an editor of accounting publications who was attending his first lecture. "People aren't using their critical faculties nowadays. We have faith healers running for president, and strange claims are the order of the day."

"Robert Kasold, a teacher of computer programming who has been going to Southern California Skeptics lectures since the beginning, said he worried about people believing in superstitions.

"I'm concerned, particularly about all the people in the L.A. area being taken advantage of," he said. "I have a very dear friend who believes faithfully in astrology. She believes there are adverse days for doing things, and she has great faith in predicting personality matches based on the moment of birth."

The point is not just to debunk, says the group's chairman, Al Hibbs, who recently retired as the senior staff scientist in the Jet

Propulsion Lab technology and space department.

"The real point is to show people how they can go about checking out things for themselves," he said. "Ordinary people can check the validity of some very strange propositions."

Seckel, 28, worries that Southern California Skeptics, which is loosely affiliated with the national Committee for the Scientific Investigation of Claims of the Paranormal, will be perceived as a bunch of negativists.

'Look at Real Mysteries'

"Why not look at the real mysteries, the ones for which there's at least some evidence?" he said, citing the black hole theory as an example. A black hole, scientists believe, is a star that has collapsed under its own gravitation and is so

dense that not even light can escape from it. "Look at the . . . the idea that time slows down as you enter it, that a watch is going to move at a different rate for an outside observer than for someone in a black hole," Seckel said. "Or how about the idea that you age infinitesimally more slowly on the first floor of a building than on the top floor?"

For many, the organization offers a counterbalance to an endemic "anti-science attitude," Seckel said.

"A lot of people think science is about making atomic weapons or super computers," he said. "People suffer from technophobia. They feel impotent. We're trying to teach science in a way that's understandable to the public."

The organization's primary pur-

pose, however, is just to stimulate thought, Seckel said.

Emphasis on Education

"People can do fire-walking," he said. "But how can they do it? Things usually have an explanation. 'I want to get people to start thinking about things themselves, as opposed to just telling them the solution,' he said. "You can't lose weight by watching other people diet. You have to do it yourself."

Under Seckel's guidance, the emphasis has been largely on education.

Recently, for example, Southern California Skeptics board member and Caltech physics professor Murray Gell-Mann got 72 fellow Nobel Prize winners to petition the U.S. Supreme Court to reject a Louisiana law calling for "balanced treatment" of evolution and creationism

in public school science classes.

"Creation sciences," the laureates said in a friend-of-the-court brief, "strips our citizens of the power to distinguish between the phenomena of nature and the supernatural articles of faith."

'Can't Attack Faith'

The words could have served as part of the group's statement of principles. It's not that Southern California Skeptics, which has a standing offer of \$10,000 for anyone who can prove the existence of the supernatural or the paranormal, wants to destroy people's deeply held beliefs, Seckel insists. It's that they want to disprove spurious scientific claims, said Seckel.

"You really can't attack faith," said Hibbs. "It's when people say that there's scientific evidence for their ideas that our antennae go off."

RELIGION

See "The Challenge to Religious Orthodoxy" (7).

- (20) Does God exist? Rabbi Sherwin Wine doesn't think so. His new book, "Judaism Beyond God: A Radical New Way To Be Jewish", is reviewed in Religious Humanism (Winter '86) by its book review editor, Robert Marshall. Wine is founder of the Society for Humanistic Judaism, and Rabbi of the first Humanistic Jewish congregation (in Farmington Hills, Michigan.) Some excerpts from the review that deal with this question:

In the Detroit area, where Rabbi Wine has been magnificently controversial for a quarter-century, his chief detractors argue that Humanistic Judaism threatens Jewish survival. Wine shows understanding for their concern...then proceeds to turn the whole argument of his critics inside out.

The standard argument is that unless Judaism focuses on a deity, it is doomed.

Ah, says Wine, look what Yahveh has done to the Jews. "A surviving remnant is not testimony to a just God." "The Jewish people, whose official establishment proclaimed for over two thousand years that Jewish history is a testimony to the presence of God, is, indeed, the strongest testimony to the absence of God." "The people who supposedly discovered 'God' were the painful witnesses to the fact that divine justice did not exist. In the history of no other nation were experience and ideology so far apart."

"Rabbinic Judaism gave Yahveh a vested interest in the Jews. They were his earthly advertising...It seems irrational that Yahveh should choose to advertise himself through the experiences of a bunch of 'losers'."

Thank you, BOB DAVIS.

- (21) From the New York Times (11/2/86, E2):

Verbatim: Bigotry, 1818

'your sect by it's sufferings has furnished a remarkable proof of the universal spirit of religious intolerance, inherent in every sect, disclaimed by all while feeble, and practised by all when in power. our laws have applied the only antidote to this vice, protecting our religious as they do our civil rights by putting all on an equal footing. but more remains to be done.'

Thomas Jefferson

in a letter written in 1818 to Mordecai Noah, a Jewish diplomat, and sold at auction last week for \$396,000.

DORA

(22) From the publication, National Student (December 1985) [London], with thanks to STEVE REINHARDT:

STATE OF THE ART

THE SEARCH FOR LOVE, LIFE AND

FREEDOM

Dora Russell, Progressive educator, pacifist, socialist, poet, champion of women's rights, advocate of sexual freedom has at last emerged from the shadow of her husband Bertrand Russell to review the century she helped to shape.

WORDS: Peter Cudshaw

With some media pundits arguing that youth rebellion is dead, and that the average 19 year old is a prematurely middle-aged fogey, and others talking hopefully of a 'new wave of radicalism', I made an excuse, left the debate and went to interview the oldest rebel I've ever met, a 90 year old grandmother who lives near Lands End.

You might have seen Dora Russell talking about 'free love' in the film *Reds* (also on video - the revolution is now available in two formats). And the surname might be a clue - for 12 years she was married to Bertrand Russell, the great freethinker, trouble-maker and CNDer, and until recently she's tended to be seen in his shadow. But several recent TV appearances, and the publication of the *Dora Russell Reader*, her magnum opus *The Religion of the Machine Age* and this autumn's launch of the third volume of her autobiography *The Tamarisk Tree* have focussed more attention on her.

The *Machine Age* book has a curious history. She inked the contract for the book in March 1932, but it was over 60 years before it saw the light of day. If that seems a rather excessive amount of time to write a book, there are one or two mitigating circumstances. For one, she hasn't spent her life stuck in libraries. As her friend HG Wells said to her "Bertie thinks, I write and you do." A full list of her activities would be exhausting just to read - especially if your A.O. (Activism Quotient) is of the annual-stroll-around-Hyde-Park-against-the-bomb variety.

A short resumé would have to include her pacifism in World War One, campaigning for birth control and women's rights in the 20s, setting up a revolutionary progressive school mainly run by the pupils (occasionally the School Council would vote to abolish all the rules, but a few days later usually got bored because nothing happened and the decision was reversed), helping to found the Conservation Society and, 30 years pre-Greenham, organising a women's Peace Caravan to Russia.

Her three-part autobiography is perhaps the best introduction to the wit and wisdom of Dora Russell. The first volume, at times, reads like a thriller, such as when she smuggled herself onto a Norwegian pleasure steamer to get herself to Russia immediately after the revolution, at a time when all visits to Russia were banned by the British Government.

The book also contains Dora's impressions of trips to China and America in the early twenties. It was during her visit to Russia that she realised with dismay that the attempts of individuals like her acquaintance Alexandra Kollontai, Lenin's left-hand woman, to press for women's rights had to give the revolution a more human face were being gradually brushed aside. She wrote a pamphlet *The Soul of Russia and the Body of America*

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which became the first chapter of *The Religion of the Machine Age*.

"When I went to America I saw technology being treated like a religion" she explains "In Russia I found what I thought was the spirit that could animate the running of the machine, but I could see the comrades thinking that society would run like a machine and everyone would fit into their proper place. I began to argue that the industrial machine had become a religion with two sects, Capitalism and Communism."

It was a message that neither Left nor Right wished to hear, and she became embroiled in various campaigns but "Convinced that most of the things that I had prophesied had come true, I picked up the threads a few years ago - and asked - what is behind our machine worship?" The resultant *Machine Age* tome is a hugely ambitious work that stretches across 6000 pages, an attempt at a 'history of consciousness'. She finds there is a more receptive audience for her ideas now, as her work explores many of the themes developed by various recent political currents - the new feminism, animal rights and the emergence of a 'Green' movement.

Her daughter mentioned that there is quite a stream of tourists who visit Dora's cottage. She has a theory that because we rebel against our parents, in some ways we have more in common with our grand-parents. "I got on well with my grandmother. She always encouraged me and said I could do anything."

She really does have an extraordinary, panoramic view of the century and a radical point of view you won't find in many of the textbooks "I had great misgivings about America being brought into the First World War. When they were all stuck in the mud in Flanders, they should have called a truce, and we might have had a united Europe. Instead we called in the Americans to smash up the Germans, which was the main cause of the Second World War. And not promoting friendly relations with Russia was the biggest mistake of the century - I've spent my life fighting to end the Cold War."

Apart from needing a hearing aid, and suffering from arthritis, Dora is full of spirit and very on the ball "It's not so bad being old" she muses "I would have dearly loved to go to some of the Greenham demonstrations though - I wasn't worried about being arrested, but the Police arranged it so you had to walk about four miles to get there, and I can't even make it to the nearest post-box."

She retains a sense of mischief, which extends to comments of sexual peccadilloes of her contemporaries such as HG Wells.

"He believed in sleeping with anyone he could get to bed with him" or

Bernard Shaw "he was quite wrong about sex. I don't believe he ever even slept with his wife."

But she's not entirely happy with the results of the freer attitudes towards sex that she helped pioneer "I'm glad the fear and ignorance of sex has gone, but the only disadvantage of birth control was that it enables women to treat sex in the same mechanical way men are able to. There's more sex today, but probably less love. It applies to other areas too - a lot of women's libbers of today are trying to fit into the man-made civilisation."

Dora has had her share of hard times on her personal life, too. Her split from Bertrand Russell was acrimonious. He may have been a champion of women's rights but on the domestic front "I suppose you would call him a chauvinist" she says.

"Bertie did his best to keep up with the modern trends" she notes in *Challenge to the Cold War*, the recently published diary volume "it is not surprising he felt overstrained and reverted to type". Bertrand Russell's 'type' being from an old-fashioned aristocratic upbringing.

The mystery that surrounds the death of her lover, the novelist Paul Giffard, who was a communist, has never been cleared up "I'm convinced it was either the fascists or British Intelligence" she states. Her son Roddy died a couple of years ago, and her other son, John, had a severe breakdown. It was this son who inherited Bertrand's title and made one of the most remarkable speeches ever made to the House of Lords. Among other things, he advocated the banning of the CIA, the abolition of prisons, suggested that "everyone should become aristocrats", there should be more naked bathing, and that the running of the country should be put in the hands of those under thirty "because they have more compassion".

Dora is still writing at 90, sending in letters to papers putting forward her views, which are unorthodox enough to offend dogmatic followers of most political persuasions, and annoying the Establishment, who have been keeping a wary eye on her ever since during the First World War she wasn't allowed to go walking near the sea with Bertrand Russell, because it was felt, as 'subversives', they might start signalling classified secrets to enemy ships.

She laughs off my question of whether she has any remaining ambitions. "What I'd really like to do is some redecorating about the house" she chuckles "But I never seem to have the time. Time is the most precious thing when you're my age, you know".

© The Religion of the Machine Age is published by RUF. The Tamarisk Tree her diaries Vols 1,2,3 are published by Virago. Lord John Russell's speech has been reported by Open Road Press. © Blackman Crockett, London W11 5SD £1 and SAE.

NEWS ABOUT MEMBERS

- (23) Irving Anellis advises of a planned Special Session on Bertrand Russell as part of this year's program of the Canadian Society for History and Philosophy of Mathematics, at McMaster University. Tentative date: 5/24/87. To contribute a paper, contact Albert Lewis at the Bertrand Russell Editorial Project, McMaster. He is doing a survey of Russell studies in the USSR, and this summer will attend the 8th International Congress of Logic, Methodology and Philosophy of Science, in Moscow.
- (24) Cherie Ruppe (17114 N.E. 2nd Place, Bellevue, WA 98008) is buying a new house with "the world's greatest view", and offers for sale "the perfect 3-bedroom townhouse" in Bellevue, WA.
- (25) Ed Tanguay would like to communicate with other members through the mail. He is a technical consultant and computer programmer for a firm of CPAs. He is interested in philosophy, among other things. His address: 530 Oliver St., Conway, AR 72032.
- (26) Paul Kurtz is elected IHEU co-chairman. BOB DAVIS called our attention to this story in *Free Inquiry* (Winter 1986/87, p.20):

The IHEU

The International Humanist and Ethical Union (IHEU) has more than three million members and is a coalition of more than sixty secular humanist, rationalist, free-thought, and atheist organizations in twenty-two countries. The early sponsors of the IHEU, which was founded in 1952, were also instrumental in the founding of the United Nations. They included Sir Julian Huxley (the first head of UNESCO), Lord Boyd Orr (first head of the World Food Organization), and Brock Chisholm of Canada (the first head of the World Health Organization).

The IHEU publishes the journal *International Humanism* and provides a platform for the exchange of ideas of particular interest to humanists. The IHEU sponsored the Catholic-Humanist Dialogue (with the cooperation of the Vatican) and the Marxist-Humanist Dialogue, which was held in Eastern Europe and which was attended by dissenters.

Elections at the Eleventh Congress of the IHEU, held in Oslo, Norway, from August 3 to 7, 1986, resulted in three new cochairmen. They are (left to right) Paul Kurtz, editor of *FREE INQUIRY* and professor of philosophy at the State University of New York at Buffalo; Rob Tiel-

man, head of the Dutch Humanist League and professor at the University of Utrecht; and Svetozar Stojanovic, editor of the international journal *Praxis* (published by Oxford University Press) and professor of philosophy at the University of Belgrade.

The IHEU is headquartered in Utrecht, the Netherlands. It convenes international congresses every four years. For information on becoming a member or subscribing to its journal, write to: IHEU, Oudkerhof 11, 3512 GH, Utrecht, the Netherlands.



- (27) Warren Smith sends his customary yearend letter, which we're always glad to get. He's one of the busiest guys we know. Here's part of his letter; sorry, we cannot show Greta Garbo's pool.

1 January 1987

Dear Lee,

Greetings! Last year in my Winter Solstice letter, I implied that big changes were forthcoming. I'll now try to bring you up-to-date and hope you'll have written me as much about what's new with you.

- Roger Sharp of Channel 2, who had just done a story on my Adam Smith club, died before the program could be aired. But what a genial man!
- I won a tax-free \$7,500 award "for excellence in private enterprise education" from the Freedoms Foundation at Valley Forge because of my concept
- After 32 years of teaching English at New Canaan (Connecticut) High School, I accepted their offer and took early retirement. New Canaan (which is where Jack Paar and David Letterman still live) has certainly been a major influence in my life, and I will (not snail) miss it greatly.

He's back to running his Variety Recording studio full time (he started it in 1948), and time does not hang heavy on his hands.

- (28) Eric Nelson, high school senior, says, "We do just about nothing in my physics class, very disappointing. Can you suggest some books in physics?" Please send your book suggestions c/o the newsletter for forwarding to Eric.
-

BRS DOCTORAL GRANT

- (29) Failure. To state it inelegantly, we flopped...in our aim of raising \$500 among ourselves for the 1987 Doctoral Grant. Had we succeeded, we would have met the condition for collecting another \$500 from an anonymous donor. Then we would have had the \$1000 needed for a 1987 BRS Doctoral Grant.

We didn't come close. We didn't even reach the 5% mark.

We sometimes hear brave talk about what the BRS does, or would like to do, for the general good. The Doctoral Grant is one of the very few things the BRS does for non-members. Also, the Grant gives a modest assist to Russell scholarship, a BRS aim. We think there ought to be a real effort to hold onto the Doctoral Grant, which otherwise will disappear.

Strong measures are needed.

We propose that all dues be raised \$5, starting in 1988, which will provide the needed \$1000 a year.

Agreed?

NEW MEMBERS

- (30) We welcome these new members:

DR. IRVING H. ANELLIS/86/110 McDONALD DRIVE #8-B/AMES/IA/50010 3470//
 PROF. TERRENCE BRESNAHAN/86/2215 CEDAR ST./BERKELEY/CA/94709//
 MR. GERALD C. BUCKLEY/86/8931 JOHNSON ST./PEMBROKE PINES/FL/33024//
 MR. JIM F. CULVERWELL/86/BOX 239A RR2/LISBON/NY/13658//
 MS. BRENDA M. FREEDMAN/86/111 CHATHAM AV./BUFFALO/NY/14216//
 MR. DAVE FRITZ/86/473 MARSHALL AV./ST. PAUL/MN/55102//
 MR. JOEL GLENN/87/2027 MEMPHIS CT./LEXINGTON/KY/40505//
 MR. ROY JAMES GRAHAM/86/3330 N. RUSSELL ROAD/BLOOMINGTON/IN/47401//
 CAPT. MARK HOGAN/86/3118 NE DRIVE/WICHITA FALLS/TX/76305//
 MR. MARK L. JUSTICE/86/1613 MENDOTA WAY/CARMICHAEL/CA/95608//
 MR. BARRY KRANTZ/87/84A6969 T.C.F., 250 HARRIS RD/BEDFORD HILLS/NY/10507//
 MR. EDWARD McCLENATHAN/86/40 MAPLE AV./FREDONIA/NY/14063//
 MR. ANDRE O'SULLIVAN/86/26 AIDAN PARK/SHANNON, COUNTY CLARE///IRELAND/
 MR. WILLARD H. PETERS/86/14 REGAL CRESCENT/NORTH NEWTON/KS/67117//
 MR. ERIC M. SAUL/87/862 McMAHON, GO-10, U. WASH/SEATTLE/WA/98195//
 MS. MARION STEIN/86/8 SPLIT TREE ROAD/SCARSDALE/NY/10583//
 MR. ENOCH C. STEPHENS, JR./86/PO BOX 735 - U.S.S.A.H./WASHINGTON/DC/20317//
 MR. ED TANGUAY/86/530 OLIVER ST./CONWAY/AR/72032//
 MR. DEWEY I. WALLACE, JR./87/APARTADO POSTAL 635/PUEBLA PUE//MEXICO/
 MR. WALTER WINFIELD, JR./86/8615 FLOWER AV. #5/TAKOMA PARK/MD/20912//

- (31)

NEW ADDRESSES (PART 1)

MR. LEO CASEY/84/96 GRAFTON AV./EAST MILTON/MA/02186 5422//
 MR. MICHAEL E. CHAUVIN/86/WOLFSON COLLEGE/CAMBRIDGE///ENGLAND/CB3 9BB
 MR. ROBERT O. GINSBURG/85/1651 S. DOBSON RD #111/MESA/AZ/85202 5619//
 DR. STEPHEN HAMBY/76/24 S. MONTEREY ST./MOBILE/AL/36604 1222//
 DR. JUSTIN DUNMORE LEIBER/76/PHILOSOPHY, U. OF HOUSTON/HOUSTON/TX/77004//
 MR. JOHN R. LENZ/79/514 W. 114TH ST. #63/NY/NY/10025//
 MR. STEPHEN H. LEPP/85/231 CONCORDE AV./CAMBRIDGE/MA/02138 1334//
 MR. JAMES E. MCWILLIAMS/74/PO BOX 34/HOLLY RIDGE/MS/38749//
 DR. (MS) CHANDRAKALA PADIA/86/DEPT. OF POLITICAL SCIENCE/BENARAS HINDU UNIV.///VARANESI, INDIA/
 MR. WARREN ALLEN SMITH/77/130 W. 42ND ST. (ROOM 551)/NY/NY/10036 7854//
 MR. RAMON CARTER SUZARA/82/8 ZIPPER STREET, SLV/MAKATI, METRO MANILLA///PHILIPPINES/
 DR. KATHARINE RUSSELL TAIT/74/PO BOX 518/SALISBURY/CT/06068//

NEW ADDRESSES (PART 2)

PROF. A. R. GARCIADIEGO/81/JOSE M. VELASCO #71/SAN JOSE INSURGENTES/ME//MEXICO/03900
 MR. RICHARD C. JOHNSON/85/335 E. 300 S.(APT 101)/SALT LAKE CITY/UT/84111//
 MR. RALPH A. MILL/84/15805 NE 24TH ST./BELLEVUE/WA/98008//
 MR. BRIAN R. MOLSTAD/85/333 REED/MANITOWOC/WI/54220//
 MR. RICHARD SHORE/79/1906-277 WILLINGTON CRES/WINNIPEG,MANITOBA///CANADA/R3M 3U7
 MR. JOHN E. SONNTAG/82/1101 3RD ST.,S.W.(816)/WASHINGTON,DC/20024//
 MS. ELIZABETH VOGT/81/3507 MCHENRY DRIVE/SAN ANTONIO/TX/78239//
 MAJOR (RET) HERBERT G. VOGT/75/3507 MCHENRY DRIVE/SAN ANTONIO/TX/78239//

THE RUSSELL SOCIETY LIBRARY
 Tom Stanley, Librarian

BOOKS FOR SALE FROM THE RUSSELL SOCIETY LIBRARY

By Bertrand Russell:

APPEAL TO THE AMERICAN CONSCIENCE.....	\$ 2.25
AUTHORITY AND THE INDIVIDUAL.....	3.75
THE AUTOBIOGRAPHY OF BR, Vol. I.....	16.00 H
THE AUTOBIOGRAPHY OF BR, Vol. II.....	13.00 H
THE AUTOBIOGRAPHY OF BR, Vol. III.....	11.00 H
BERTRAND RUSSELL ON GOD AND RELIGION, edited by Al Seckel....	10.00
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
IN PRAISE OF IDLENESS.....	3.75
THE IMPACT OF SCIENCE ON SOCIETY.....	3.00
AN INQUIRY INTO MEANING AND TRUTH.....	6.00
JUSTICE IN WARTIME.....	8.00 H
MY PHILOSOPHICAL DEVELOPMENT.....	3.50
AN OUTLINE OF PHILOSOPHY.....	16.00 H
POLITICAL IDEALS.....	3.75
POWER: A NEW SOCIAL ANALYSIS.....	5.50
THE PRACTICE AND THEORY OF BOLSHEVISM.....	3.75
PRINCIPLES OF SOCIAL RECONSTRUCTION.....	3.75
ROADS TO FREEDOM.....	4.00
SCEPTICAL ESSAYS.....	4.25
THE SCIENTIFIC OUTLOOK.....	5.50

By Other Authors:

BERTRAND RUSSELL AND HIS WORLD by Ronald Clark.....	12.00 H
BERTRAND RUSSELL, 1872-1970.....	1.50
THE LIFE OF BR IN PICTURES AND HIS OWN WORDS.....	4.75
BERTRAND RUSSELL, THE PASSIONATE SCEPTIC by Alan Wood.....	2.00
MR. WILSON SPEAKS 'FRANKLY AND FEARLESSLY' ON VIETNAM TO BR...	1.50
ESSAYS ON SOCIALIST HUMANISM IN HONOR OF THE CENTENARY OF BR, edited by Ken Coates.....	9.00 H
ESSAYS ON SOCIALIST HUMANISM IN HONOR OF THE CENTENARY OF BR, edited by Ken Coates.....	4.00
THE INCOMPATIBLE PROPHECIES: BERTRAND RUSSELL ON SCIENCE AND RELIGION by Louis Greenspan.....	4.00
INTO THE TENTH DECADE: A TRIBUTE TO BERTRAND RUSSELL.....	3.25
THE TAMARISK TREE, Vol. I by Dora Russell.....	5.25 H
BERTRAND RUSSELL MEMORIAL VOLUME edited by George Roberts....	10.95 H

Prices are postpaid. Books are paperback unless otherwise indicated.
 Please send check or money order, payable to the Bertrand Russell Society,
 to the Russell Society Library, Box 434, Wilder, VT 05088

Audio-Visual:

Warren Allen Smith has provided the Library with cassette copies of Graham Whettam's SINFONIA CONTRA TIMORE- Symphony Against Fear. Dedicated to Russell, it was first performed in his presence on February 25th, 1965. Whettam's ON BERTRAND RUSSELL- AND A SYMPHONY, which was issued as a ten page supplement to Newsletter #15, is also available for loan.

New books to lend:

119. THE DORA RUSSELL READER Beverly Earles's review will appear in a future NEWS. In print at 7.95/paper. Methuen, Inc. Correction: see ().
120. THE RELIGION OF THE MACHINE AGE by Dora Russell In print at 27.95/cloth Methuen, Inc.
- 121 "Who Wrote Bertrand Russell's WISDOM OF THE WEST?" by Carl Spadoni An offprint from The Papers of the Bibliographical Society of America The author
- 122 THE PHILOSOPHY OF LOGICAL ATOMISM, edited and with an introduction by David Pears In print at 7.95/paper. Open Court

New sale book:

The Library has a few copies of the BERTRAND RUSSELL MEMORIAL VOLUME for sale. This 488 page volume was published in 1979 in the Muirhead Library of Philosophy series and consists of 26 essays on Russell's philosophy, logic, ethics and politics. Most of the contributions are technical and so would be of limited interest to many members. Two notable exceptions are Anthony Flew's "Russell's Judgement On Bolshevism" and Benjamin Barber's "Solipsistic Politics: Russell's Empiricist Liberalism".

The price for Ken Blackwell's THE SPINOZISTIC ETHICS OF BERTRAND RUSSELL has increased from 20.00 to 30.00

FUN & GAMES

- (33) BR's game. You recall BR's lesson in how to make comparisons (RSN48-40):

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

MARGE MIGNACCA comes up with these:

I am cautious. You're suspicious. He is paranoid.
I am frugal. You're a tightwad. He's a miser.

- (34) Trivia. Q: Who took a B.A. in philosophy at Yale, and then went on to become a radio idol as a crooner, in the late 20s and 30s...and what were the songs he made famous (and vice versa)?

A: Rudy Vallee, singing "I'm just a vagabond lover", "My time is your time", "The Maine Stein Song", "If I had a talking picture of you."

With thanks to STEVE REINHARDT.

BRS BUSINESS

- (35) Our warm thanks to the BRS members -- the largest number ever to do so -- who recently made contributions to the BRS Treasury when renewing membership. They checked a membership renewal category that included a contribution. We list them here...and apologize for our stupid computer which often chops up names at the end of a line.

LOUIS K. ACHESON, JAY ARAGONA, DONG-IN BAE, MICHAEL EMMET BRADY, POLLY COBB, WHITFIELD COBB, ANGELO A. D'ALESSIO, DENNIS J. DARLAND, ROBERT K. DAVIS, LEE EISLER, DAVID GOLDMAN, ARTTIE GOMEZ, DONALD GREEN, THOMAS J. HARRIS, JR. USN/RET, WALTER MOORE HENRITZE, CHARLES W. HILL, DONALD W. JACKANICZ, ADAM JACOBS, HERBERT C. LANSDELL, PHILIP M. LE COMPTE, JOHN R. LENZ, MARTIN LIPIN, MICHAEL H. MALIN, STEVE MARAGIDES, HUGH MCVEIGH, RALPH A. MILL, GLENN R. MOYER, SANDRA MOYER, ERIC S. NELSON, PAUL M. PFALZNER, STEPHEN J. REINHARDT, MICHAEL J. ROCKLER, HARRY RUJA, CHERIE RUPPE, TIMOTHY S. ST. VINCENT, JOHN R. TOBIN, CLIFFORD VALENTINE, ELEANOR VALENTINE, RONALD H. YUCCAS.

(36) Contributions are still welcome, which is possibly the understatement of the year. As you will discover elsewhere in this issue, the BRS had a bank balance (on 12/31/86) of \$953, and unpaid debts (liabilities) of \$1327. That means we start the new year, 1987, \$374 in debt. So please contribute whatever you can whenever you can. Thanks!

(37) Renewal Honor Roll. This year more members than ever before paid their dues ahead of time, that is, before January 1st. We thank these early bird renewers for making life a little easier...and apologize again for our computer's stupidity.

LOUIS K. ACHESON, J. M. ALTIERI, JEAN ANDERSON, TRUMAN E. ANDERSON, JAY ARAGONA, RUBEN ARDILA, J. WARREN ARRINGTON, DO NG-IN BAE, GUNJAN BAGLA, ADAM PAUL BANNER, CHERYL BASCOM, VIVIAN BENTON-RUBEL, MICHAEL EMMET BRADY, JAMES HALEY BUXTO N, ROBERT P. CANTERBURY, DONG JAE CHOI, POLLY COBB, WHITFIELD COBB, GLENNA STONE CRANFORD, PETER G. CRANFORD, JIM CURT IS, ANGELO A. D'ALESSIO, ROBERT K. DAVIS, PAUL DOUDNA, BEVERLEY EARLES, RONALD EDWARDS, LEE EISLER, RICHARD ALLEN FRA NK, FRANK GALLO, A. R. GARCIADIEGO, PAUL GARWIG, SEYMOUR GENSER, DAVID GOLDMAN, ARTTIE GOMEZ, CHARLES GREEN, DONALD GREEN, ROSS M. GUFFY, JOHN W. HARPER, THOMAS J. HARRIS, JR. USN/RET, WALTER MOORE HENRITZE, CHARLES W. HILL, MARK HOGA N, THOMAS HORNE, TING-FU HUNG, ARVO IHALAINEN, RAMON K. ILUSORIO, DONALD W. JACKANICZ, JOHN A. JACKANICZ, THEODORE M. JACKANICZ, ADAM JACOBS, GUSTAVE JAFFE, MARVIN KOHL, KENNETH KORBIN, PAUL B. KORNACKI, HENRY KRAUS, ROBERTO LA FERLA , HERBERT C. LANSDELL, JOHN R. LENZ, H. WALTER LESSING, W. ARTHUR LEWIS, MARTIN LIPIN, PAUL LOGEMAN, JONATHAN A. LUKIN, CRAIG A. MAGEE, CHARLES MAGISTRO, GRAHAME E. MAISEY, STEVE MARAGIDES, LESLIE M. MARENCHIN, WILLIAM MC KENZIE-GOODRICH , HUGH MCVEIGH, THEO MEIJER, CARL MILLER, BRIAN R. MOLSTAD, GLENN R. MOYER, SANDRA MOYER, KARL K. NEAL, ERIC S. NELS ON, RICHARD PELLETIER, SANDRA PERRY, EDWARD L. PRICHARD JR., G. NAGABHUSHANA REDDY, STEPHEN J. REINHARDT, WILLIAM M. RI PLEY, DON ROBERTS, VERA ROBERTS, JOHN D. ROCKFELLOW, MICHAEL J. ROCKLER, JOSEPH M. RODERICK, HARRY RUJA, CHERIE RUPPE , SIGRID D. SAAL, NATHAN U. SALMON, ROBERT SASS, GREGORY J. SCAMMELL, JOHN S. SCHWENK, RICHARD SHORE, JOHN EDWIN SHOSKY , MIRON SKY, WILLIAM L. SLOCUM, CAROL R. SMITH, WARREN ALLEN SMITH, WAYNE D. SMITH, TIMOTHY S. ST. VINCENT, PHILIP STAN DER, THOMAS J. STANLEY, ROBERT W. SUMMERS, RAMON CARTER SUZARA, MARNA TIESLER, JOHN R. TOBIN, ROY E. TORCASO, LLOYD N. T REFETHEN, CLIFFORD VALENTINE, ELEANOR VALENTINE, ELIZABETH VOGT, HERBERT G. VOGT, ROB WALLACE, DONNA WEIMER, CALVIN WICHERN, EDWARD J. WILDING, JOHN A. WILHELM, JAMES E. WOODROW, RONALD H. YUCCAS

TREASURER DARLAND'S REPORT

(38) For the year ending 12/31/86:

Bank balance on hand (12/31/85).....	226
Income: New members.....	914
Renewals.....	5236
total dues.....	6150
Contributions.....	585
Library sales and rentals.....	337
Misc.....	37
total income.....	7109
	7335
Expenditures: Information & Membership Committees.....	4661
Library expense.....	162
Subscriptions to "Russell".....	1456
Meeting.....	1390
Misc.....	39
total spent.....	7709
	-374
[Operating loss, full year 1986 (excess of expense over income):600]	
Liabilities (unpaid debts).....	1327
Bank balance on hand 12/31/86.....	953

BR QUOTED (MAYBE)

(39) Reader's Digest, Italian Edition, is considering quoting this sentence from BR's "In Praise Of Idleness":

"The wise use of leisure, it must be conceded, is a product of civilization and education."

Thank you, DON JACKANICZ.

FOR SALE

- (40) 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.
- (41) Winter Solstice cards: American Atheists (POB 2117, AUSTIN, TX 78768) offers a fine collection of these alternatives to Christmas cards, advises ARTTIE GOMEZ.
- (42) Freedom From Religion Foundation offers this attractive stationery for brief letters. The back of what is shown here is blank, for your message.

Bertrand Russell
(1872-1970)

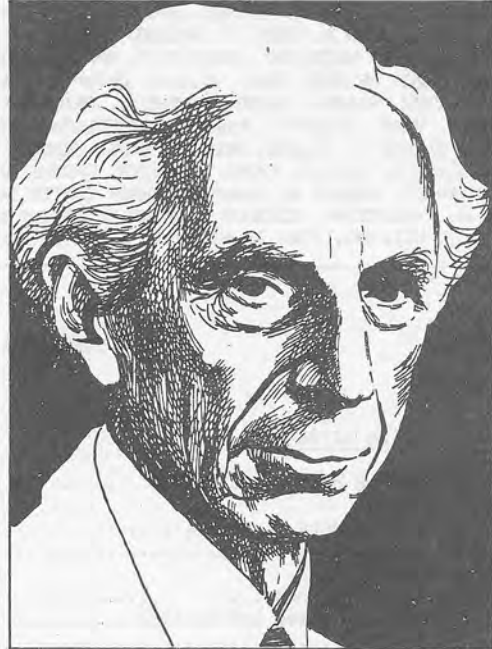
"A good world," Bertrand Russell wrote, "needs knowledge, kindness, and courage; it does not need a regretful hankering after the past, or a fettering of the free intelligence by the words uttered long ago by ignorant men."

"Bertie" to friends, Russell, during his 98 years, did all he could to add to human knowledge and to inspire kindness. The British mathematician, philosopher and social activist authored 75 books, including *Why I Am Not A Christian*. He launched headlong into a life of radicalism in his 40s as a pacifist opposing World War I. He spent his last years courageously working for nuclear disarmament.

Russell's unflinching rationalism spared no absurdity that crossed its path; his wit and puckish charm continue to enchant readers and thinkers.

"I believe that when I die I shall rot, and nothing of my ego will survive. I am not young, and I love life. But I should scorn to shiver with terror at the thought of annihilation. Happiness is nonetheless true happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting."

FREETHOUGHT SERIES, Number 10, 1986
Freedom From Religion Foundation, Inc.
P.O. Box 750, Madison, Wisconsin 53701
Drawing by Karen Fogel



Thank you, RONALD YUCCAS.

(43)

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

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

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI TOM STANLEY

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

The 6 BRS officers are also directors, ex officio,

BOOK REVIEW

- (44) The Dora Russell Reader, "57 years of writing and journalism, 1925-1982," Dale Spender, ed. (London: Routledge and Kegan Paul, 1933), reviewed by BEVERLEY EARLES. (Our thanks to TOM STANLEY.)

Nicholas Walter, Company Secretary of the Rationalist Press Association, recently wrote of Dora Russell that although she had been remembered by way of many obituaries "yet her freethought activity was almost universally ignored..." (New Humanist, Summer 1986). This is a conclusion to which I had come after considerable research into the life and works of this remarkable woman who was poet, historian, educator, peace maker, feminist and humanist intellectual. Nevertheless it has to be said that those who have attempted to give Russell her due have been the Rationalist Press Association over a period of several decades and, more recently, Dale Spender.

In the Dora Russell Reader Spender has included selections which tend to highlight the feminist aspect of Russell's work. However insofar as Russell's feminism reflects her critique of the history of Western Civilization and of Descartean thought in particular, The Reader gives one a taste of the insights, vision and motivation behind more than fifty seven years of both writing and social action in a range of areas.

Those of us who are familiar with current trends in feminist thought are shown that without a doubt Russell was some fifty years or so ahead of her time. Among other selections Spender includes Hypatia (1925) in its entirety and selections from The Right to be Happy (1927) and In Defence of Children (1932). In these works Russell declares that women's liberation does not have to do with being freed to work in the public work place in the manner of the male of the species. Equality did and does not mean uniformity. For Russell, the feminism of the suffragists and that of the sixties and seventies paid the price of denying essential differences between male and female and, in particular, the importance of motherhood. Russell's aim is to promote emancipation in such a way that women will be forced neither to become male clones nor to "have it all" by a social tradition that deems problems of family versus outside workforce as purely personal. But she is just as concerned to emancipate men from what she regards as a dehumanising life style characterised by a low level of emotional experience and involvement. The latter has been particularly obvious in family life and has served to foster both dispassionate and destructive attitudes which now threaten the very existence of the species. For Dora Russell it is no accident that under such conditions women and mothers should be the ones to take defiant stands for peace in the face of male opposition.

What does all of this add up to? The need for women to fulfill the rational side of their natures and men the emotional side of theirs, birth control, the right to abortion, flex time, maternal and paternal leave, the right rather than the privilege to send young children to high quality nursery schools and, above all, the recognition that children have the right to grow up in peaceful and loving conditions which foster the development of a fully integrated personality.

Russell's views were not popular in the Twenties and neither are they now. Indeed feminists such as Erica Jong and Betty Friedan who are currently advocating ideas along similar lines have by no means always received a favourable reception from the feminist movement - they have been deemed as "selling out" to the reactionary voices in society. It is both interesting and instructive to notice that the trend of thought which Jong, Friedan and others represent shows that Russell lived long enough to see important feminist arguments move full circle.

Spender has included a number of selections which were hitherto unpublished in English. These are a sample from some sixty articles which Russell wrote for the Spanish Periodical El Sol during the period in which she was running Beacon Hill school. Also included is a chapter from an unpublished book giving an account of the "Women's Caravan of Peace" which she organised in 1958 and which was possibly the first effort of its kind. The "Caravan" was an arduous trip of goodwill throughout Western and Eastern Europe at a time when peace groups showed little if any concern whatsoever to bring down the barriers of the Cold War. Russell writes that the women received no support either financially or psychologically from peace and labour movements in the West and that the whole enterprise was regarded with suspicion as to motive and disbelief as to accomplishment. For the full story of the "Caravan" one needs to read the third volume of her autobiography The Tamarisk Tree vol. 3. Challenge to the Cold War Virago, 1985.

The Dora Russell Reader has the disadvantages of any volume of its kind in that full development of argument and breadth of interests cannot be fully presented. One important area which is largely missing is that of education. Russell's perspective on life was expressed in specific ideas on what and how children should be educated and many of these notions were integrated with those of Bertrand and put into practice at Beacon Hill school. Another omission from the reader is the inclusion of any of the countless articles which Russell wrote as scientific correspondent for Eastern Block publications of the British Ministry of Information during World War II. During this part of her career Dora was able to participate in bridge building exercises between Western and Eastern Europe which meant so much to her.

In spite of the inevitable presence of gaps, Spender does present the main thrust of Russell's thinking and life concerns and fans of Bertrand will notice points of both similarity and difference with that eminent philosopher and social activist. This is not the place to argue for Dora's distinct individuality in relation to Bertrand but it should be plain to anyone who reads Spender's selections that she was a thinker and humanist in her own right. Dora's analysis of what it is to be human in both a masculine and feminine way provided her with her own particular understanding of both the perennial and day to day concerns of living. It is we who are the poorer if we ignore what she has to say.

ABOUT OTHER ORGANIZATIONS

- (45) Humanist Association of Canada. For the first time, a joint HAC/American Humanist Association annual congress is being planned, in Canada for June 26-28...in downtown Montreal, close to McGill University. This item and the next one are from HAC's Winter Newsletter 1986-7...with thanks to PAUL PFALZNER.
- (46) The Oslo Humanist World Congress. Here is a brief report by HAC President Pfalzner:

Seven Canadians were among the more than 500 participants from 25 countries attending the 1986 Humanist World Congress in Oslo this summer. The five-day program, with its main theme, Humanists Say Yes To Life, was excellently organized around the three Congress sub-themes of Self-Respect, Human Solidarity and Survival, with stimulating and even radical addresses given by such speakers as Marilyn French, noted US author and feminist, Johan Galtung, Norwegian sociologist and internationally known peace researcher, Prof. Gerald Larue, Dr Lily Boeykens of Belgium, and M.I. Spetter, USA. Sir Hermann Bondi, President of the British Humanist Association, noted mathematician, astrophysicist and science advisor in the UK, gave an incisive opening address on humanism. Certainty not being a human characteristic, he noted, "the absurd certainty of most religious and certain political creeds is not for us", and exclusivity he held to be incompatible with humanism, implying that, for example, societies of secular humanist lefthanded chessplayers would be undesirable.

Ms French, in her address, argued that Western thought had been "set on a course of dangerous delusion" as a result of Aristotle's distinction between the necessary and the volitional realms of existence -- assigning laborers, mechanics, slaves, as well as women and children to the necessary, and "free propertied men" only to the volitional. This fateful concept has led, over time, to a disregard, a despicability, of everyday life and work, resulting in the low value given to physical needs, to the body, to women and their work, to pleasure in life, and, conversely, exalting the mind, abstract thought, lack of emotion, an elite of naturally superior men, and power. To escape from these distortions, Ms French advocated a life for all human beings directed -- not to gaining power -- but to achieving felicity, satisfaction and pleasure.

Gerald Larue, professor emeritus of religion, reviewed the origins of apocalyptic thought, as part of Christian belief, arising from aspects of Jewish historical experience under the despotic rule of King Antiochus IV. Professor Larue stressed that "biblical apocalyptic thinking is a destructive, divisive notion coming from a destructive, divisive book, the Bible... -- one of the most pessimistic and negative collections of writings in human history" -- the story of a god whose failures drove him repeatedly to anger with his creatures, a god requiring absolute, blind obedience and who thus instilled irresponsibility for human well-being in his faithful. These outmoded and harmful beliefs needed to be abandoned and replaced by truly human understanding and concern. "We cannot accept a religion that tells us the future is fixed and pre-determined." Human beings must cultivate their rationality, and accept that "science gives us proof without certainty, while religion claims to give certainty without proof."

CORRECTION

- (47) Ronald Yuccas was inadvertently omitted from the list of members (RSN51-35). He is indeed a member, in good standing, and has been for 7 years. Our error; very sorry. His address: 812 Morven Court, Naperville, IL 60540.

THE RUSSELL ARCHIVES

- (48) No pictures or posters. The Archives at McMaster have advised that they do not have pictures or posters of BR for sale, except for people doing research. Duplicating archival photos is costly, complicated and may possibly damage the originals.

PHILOSOPHY

- (49) From "The Whys of a Philosophical Scrivener" by Martin Gardner (NY: William Morrow, 1983,) p 29...with thanks to TOM STANLEY:

When I was an undergraduate philosophy student at the University of Chicago I attended a seminar given by Bertrand Russell. Carnap, then a professor at Chicago, went to these sessions and often engaged Russell in spirited debates which I only partly comprehended. On one occasion they got into a tangled argument over whether science should assert, as an ontological thesis, the reality of a world behind the phaneron. Carnap struggled to keep the argument technical, but Russell slyly turned it into a discussion of whether their respective wives (Russell's new wife was knitting and smiling in a back-row seat) existed in some ontologically real sense or should be regarded as mere logical fictions based on regularities in their husbands' phaneron.

The next day I happened to be in the campus post office, where faculty members came to pick up mail. Professor Charles Hartshorne, a whimsical philosopher from whom I was then taking a stimulating course, walked in, recognized me, and stopped to chat.

"Did you attend the Russell seminar yesterday?" he asked. "I was unable to go."

"Yes," I said. "It was exciting. Russell tried to persuade Carnap that his wife existed, but Carnap wouldn't admit it."

Hartshorne laughed. Then, by a quirk of fate, I walked Carnap to get his mail. Hartshorne introduced us (it was the first time I had met Carnap; years later we would collaborate on a book); then, to my profound embarrassment, Hartshorne said: "Mr. Gardner tells me that yesterday Russell tried to convince you your wife existed, but you wouldn't admit it."

Carnap did not smile. He glowered down at me and said, "But that was not the point at all."

FOREIGN AFFAIRS

- (50) Ramon Suzara, who had been living in the USA during the Marcos regime, writes from the Philippines:

It's great to be back home with my people. I'm having a wonderful time. I'm particularly happy to be residing once more at the place where the Philippine branch of the Bertrand Russell Peace Foundation had its office.

I believe that Cory Aquino is the best bet for this country in the short run. Though she's very religious, she is also honest, sincere, and not one of those stupid politicians. But what I think this country needs in the long run is a Fidel Castro -- a leader who uses much of his head and very little of his knees. The lofty ideals of religion, if they are to be beneficial, must be fulfilled in this life, and not in the next, as there may not be any.

BELIEFS

- (51) What BR's favorite scientist believes, from "What I Believe", Mark Booth, ed. (Firethorn Press, 1984)..with thanks to BOB DAVIS. The believer? Albert Einstein.

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose.

From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men -- above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labours of my fellow-men, both

living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men.

I do not believe we can have any freedom at all in the philosophical sense, for we act not only under external compulsion but also by inner necessity. Schopenhauer's saying – "A man can surely do what he wills to do, but he cannot determine what he wills" – impressed itself upon me in youth and has always consoled me when I have witnessed or suffered life's hardships. This conviction is a perpetual breeder of tolerance, for it does not allow us to take ourselves or others too seriously; it makes rather for a sense of humour.

To ponder interminably over the reason for one's own existence or the meaning of life in general seems to me, from an objective point of view, to be sheer folly. And yet everyone holds certain ideals by which he guides his aspiration and his judgment. The ideals which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle.

Without the sense of collaborating with like-minded beings in the pursuit of the ever unattainable in art and scientific research, my life would have been empty. Ever since childhood I have scorned the commonplace limits so often set upon human ambition. Possession, outward success, publicity, luxury – to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best both for the body and the mind.

My passionate interest in social justice and social responsibility has always stood in curious contrast to a marked lack of desire for direct association with men and women. I am a horse for single harness, not cut out for tandem or team work. I have never belonged wholeheartedly to country or state, to my circle of friends, or even to my own family. These ties have always been accompanied by a vague aloofness, and the wish to withdraw into myself increases with the years.

Such isolation is sometimes bitter, but I do not regret being cut off from the understanding and sympathy of other men. I lose something by it, to be sure, but I am compensated for it in being rendered independent of the customs, opinions, and prejudices of others, and am not tempted to rest my peace of mind upon such shifting foundations.

My political ideal is democracy. Everyone should be respected as an individual, but no one idolized. It is an irony of fate that I should have been showered with so much uncalled-for and unmerited admiration and esteem. Perhaps this adulation springs from the unfulfilled wish of the multitude to comprehend the few ideas which I, with my weak powers, have advanced.

Full well do I know that in order to attain any definite goal it is imperative that *one* person should do the thinking and commanding and carry most of the responsibility. But those who are led should not be driven, and they should be allowed to choose their leader. It seems to me that the distinctions separating the social classes are false; in the last analysis they rest on force. I am convinced that degeneracy follows every autocratic system of violence, for violence inevitably attracts moral inferiors. Time has proved that illustrious tyrants are succeeded by scoundrels.

For this reason I have always been passionately opposed to such regimes as exist in Russia. The thing which has discredited the European forms of democracy is not the basic theory of democracy itself, which some say is at fault, but the instability of our political leadership, as well as the impersonal character of party alignments.

What is truly valuable in our bustle of life is not the nation, I should say, but the creative and impressionable individuality, the personality – he who produces the noble and sublime while the common herd remains dull in thought and insensible in feeling.

This subject brings me to that vilest offspring of the herd mind – the odious militia. The man who enjoys marching in line and file to the strains of music falls below my contempt; he received his great brain by mistake – the spinal cord would have been amply sufficient. Heroism at command, senseless violence, the accursed bombast of patriotism – how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such doings.

Any such stain on humanity should be erased without delay. I think well enough of human nature to believe that it would have been wiped out long ago had not the common sense of nations been systematically corrupted through school and press for business and political reasons.

GOVERNMENT/POLITICS

(52) From the (Sunday) New York Times, 1/25/87, p. E7:

PETITION TO THE PRESIDENT OF THE UNITED STATES

THE CIVIL LIBERTIES CAMPAIGN AGAINST SECRECY IN GOVERNMENT — THE RIGHT TO KNOW

Dear Mr. President:

**We respectfully urge you to resign your office
for the following reasons:**

ACTS OF WAR

You have engaged in acts of war against Grenada, Libya and Nicaragua. You thereby violated the Constitution, the War Powers Act, the Neutrality Act, international law, the U.N. and O.A.S. charters, our 1926 Treaty of Amity with Nicaragua, as well as the Nuremberg Charter and Judgment establishing "Crimes Against the Peace."

THE RULE OF LAW

The United States enjoys the world's respect for its leadership in establishing the International Court of Justice for the settlement of international disputes. You reversed this salutary course by refusing to obey the Court's decision that you cease the military attacks upon Nicaragua which the Court found had violated our 1926 Treaty and international law, and by your refusal to continue our 1946 acceptance of the Court's jurisdiction.

SECRECY, DECEPTION AND DISINFORMATION

You concealed from Congress and the American people your military actions against countries such as Nicaragua with whom we were at peace. You supported the Contras, untruthfully asserting as your purpose the interdiction of the passage of arms to Salvador, your true objective, as the Court's decision reveals, was to overthrow the Nicaraguan government.

THE SALE OF ARMS TO IRAN AND THE DIVERSION OF PROCEEDS TO THE CONTRAS

By Executive order the delivery of arms to Iran is illegal. You urged the countries of the world to embargo such deliveries. You criminally prosecuted persons for violating the Executive order yet you were secretly selling arms to Iran, thus violating the very laws you were sworn to uphold. Simultaneously, you were supplying Iraq with military surveillance data. Thus, your claim that you sought peace in the Mid-East is unbelievable. In addition, your Attorney General has admitted that the proceeds of the Iranian sales were in part diverted to illegal uses such as military aid to the Contras.

FAILURE TO DETERMINE THE FACTS

Attorney General Meese failed to take precautions to preserve the evidence of administration wrongdoing, some shredded by Lt. Col. North. You did not direct him and Admiral Poindexter to tell Congress what they know with respect to Iran and Nicaragua. You failed in your duty to have them as employees account to you as employer. These steps were required to carry out your promise to reveal the facts to the American people.

THE "PRIVATE" SECTOR OF CONTRA AID

You expressed approval of "private" military aid to the Contras when Congress forbade government aid. It now appears that your Administration may have actively participated in these efforts through Col. North's connection with these groups while on the National Security Council, and through the many former government employees like General Secord who were involved both in arms sales to Iran and aid to the Contras.

YOUR RESPONSIBILITY

As Chief Executive, it was your responsibility to prevent such illegal conduct. Enough has now been revealed to suggest that Congressional investigations and an independent prosecutor will uncover the facts which you and your administration have attempted to conceal.

Notwithstanding our various allegations, you would win back the respect of the American people by resigning your Presidency, thus restoring our country to its rightful prestige.

CORLISS LAMONT
Chairperson

EDITH TIGER
Director

LEONARD B. BOUDIN
General Counsel

National Emergency Civil Liberties Committee

175 Fifth Avenue, New York, N.Y. 10010

National Emergency Civil Liberties Committee
175 Fifth Avenue, New York, N.Y. 10010

We concur.

We will help with your vital campaign.

Enclosed is our contribution of \$100 _____

\$50 _____

\$25 _____

Other _____

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

Einstein -- continued from Page 24

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms -- this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious men.

I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modelled after our own -- a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although feeble souls harbour such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetrating itself through all eternity, to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

(53)

INDEX

Anti-nuclear 1958 (The Observer).....	15	Humanists: HAC/AHA will meet in Montreal.....	45
Anti-nuclear today: Linus Pauling.....	16	Oslo Humanist World Congress.....	46
Anti-Star Wars.....	17,18	Index.....	53
Annual Meeting reservations requested.....	2	Jefferson on religions,1818	21
Archives has no posters or pictures for sale....	48	Johnson, Philosophy Committee Chairman, reports..	5
Ayer on BR.....	13	Lenz, Vice-President, reports on UN panel.....	3
BR on organized religion.....	7	Letter by BR in bookstore window.....	10
BR at MIT.....	12	Members: Irving Anellis.....	23
BR at Muhlenberg.....	14	Paul Kurtz.....	26
BR quoted (maybe).....	39	Eric Nelson.....	28
BR on soupy people.....	9	Cherie Ruppe.....	24
BR's game (comparing people).....	33	Warren Smith.....	27
BR's letter in a bookstore window.....	10	Ed Tanguay.....	25
BR's 3rd Australian radio broadcast,1950.....	6	NECLC asks Reagan to resign.....	52
BR's prevision of Star Wars, 1959.....	8	New members.....	30
BRS at APA 12/86.....	5	New addresses.....	31
BRS Directors.....	43	Officers of the BRS.....	11
BRS Doctoral Grant.....	29	Oslo Humanist World Congress.....	46
BRS Library.....	32	Pauling, Linus, against Reagan on arms control..	16
BRS Officers.....	11	Philosophy Committee report.....	5
Carnap incident recalled by Gardner.....	49	Powers (Thomas) on Star Wars.....	18
Committee for Nuclear Disarmament(CND), 1958....	15	Promoting BR/BRS at Muhlenberg.....	14
Contributors thanked.....	35	"Religion and Happiness" by BR.....	7
Contributions sought.....	36	Renewal Honor Roll.....	37
Correction (Ronald Yuccas).....	47	Reservations for 1987 meeting in San Diego.....	2
Darland (Dennis), Treasurer, reports (1986)....	38	Rabbi Sherwin Wine on God.....	20
Directors of the BRS.....	43	Ruja, Chairman, reports.....	2
Discover (publication) on Star Wars.....	18	Russell Archives: no pictures or posters 4sale..	48
Doctoral Grant endangered.....	29	Skeptics at work.....	19
Dora.....	22	Soupy people.....	9
"Dora Russell Reader" reviewed by Earles.....	44	Stanley (Tom), BRS Librarian, reports.....	32
Earles (Beverley) on "Dora Russell Reader"....	44	Star Wars: BR's prevision.....	8
Einstein: "What I Believe".....	51	Star Wars: The politics of SDI, by Tirman.....	17
For sale: members' stationery.....	40	Star Wars: "Will Star Wars Work?" by Powers....	18
Winter Solstice cards.....	41	Stationery (members') for sale.....	40
stationery for short letters.....	42	Suzara (Ramon) on Corazon Aquino.....	50
Fun & Games: BR compares people.....	33	Tirman on the politics of SDI.....	17
Trivia (radio crooner).....	34	Treasurer's Report.....	38
Gardner (Martin) recalls a Carnap incident....	49	UN panel discusses disarmament;US bested.....	3
God: Rabbi Sherwin Wine's view.....	20	Vice-President Lenz reports.....	3
Highlights.....	1	"What Hope For Man?" BR on Australian radio....	6
Honor Roll (renewals).....	37	"What I believe" (Einstein).....	51