

RUSSELL SOCIETY NEWS

No. 71

August 1991

- (1) **Highlights:** Toynbee on BR (2). Annual Meeting (10). BRS Award Laureates 1980-1991 (32). BRS at APA 12/91 in NYC (38). Call for Papers for '92 (12). Help keep a BRS Congressman in Congress (6). Election of Directors; please vote (36). Membership lists (26, 27, 28). The Benares Chapter flourishes (19). An asterisk indicates a request. The Index is on the next-to-last page.

TOYNBEE

From the Sun Telegram, Feb 8, 1970, with thanks to Harry Ruja:

A MAN WHO STOOD - 8 FEB 1970 SUN TELG HIS GROUND

- 8 FEB 1970

ARNOLD TOYNBEE first met Bertrand Russell more than 50 years ago. What was it about the man that captured the respect of so many people? Professor Toynbee makes a valuable contribution to assessment of the remarkable life that ended last week after 97 years.



was persistence and his persistence. A lesser man who had brought on himself Russell's experience in 1914-1918 might then have quit—especially, if he had, as Russell did have, a golden bridge to retreat over.

Russell, discharged from gaol, could have withdrawn into an ivory tower and have spent the rest of his life on the further pursuit of mathematical logic and philosophy. By 1914 he was already world-famous in this field for the work that he had done between 1900 and 1913. If he had died in February, 1914, instead of February, 1970, he would still have been famous today. His intellectual work during the first 13 years of this century—the last stage of it in cooperation with Alfred North Whitehead—is, I imagine, unsurpassed both in its intensity and in its fruitfulness. But if he had died before August, 1914, he would have been famous for this one thing only, and the number of people who could have appreciated what he had done would have been far smaller; for his pre-1914 work was esoteric.

However, after finishing the first of his two terms of imprisonment for trying to save mankind from itself, Russell, being Russell, had not had enough. Nature gave him from 1914 to 1970, and he used those last 52 years as he had used the previous

four. He never, of course, ceased to work on at philosophy, but he also never ceased from mental strife in William Blake's meaning of those words.

Russell's spirit was never daunted by hostility, and it was also never damped by ridicule, which is harder than hostility to bear up against. The zest for life with which Nature endowed him, and the self-confidence which was his aristocratic social heritage, led him back into the ring again and again; no number of hard knocks could deter him. But the motive that kept him going more than any other was, I believe, his concern for his fellow men—not just his contemporaries, but all future generations.

Compassion

Powerful minds take long views, and Russell's mind saw the vista of the broad way that leads to destruction. This trenchant intellect was mated with a compassionate heart. To the last day of his life Russell was working like fury to avert the possible coming deluge. He cared intensely about what was going to happen after his long life was over—as intensely as if he had been a believer in personal immortality and had expected to see, as a disembodied spirit, the dénouement of the drama of human life on this planet.

Russell's mind was not only trenchant; it was also satirical and provocative. The impulse to annoy, combined with a generous passion to make all things new, is a well-known mark of youth, and in this sense Russell remained youthful to the end. His insatiable relish for getting into trouble kept him always young in spirit.

After a 43 years' interval he found himself in prison (the same prison) once again; but this time the authorities had their hearts in their mouths. By now he was getting on for 90, and he was already a formidable world-power. If he had died in prison, his posthumous potency as a martyr would have been stupendous. So, this time, the authorities nursed him solicitously and discharged him with despatch. Has any other recipient of the O.M. found himself in prison yet?

Even if Russell had not half courted opposition he would have incurred it. Since 1914 mankind has been in one of those recurrent moods in which it is bent on going to hell, and since 1945 we have possessed the means of instant conveyance. In this mood human beings are infuriated by a fellow creature who does strive officiously to keep the human race alive in spite of being told that he need not. What business has our man to stay sane when the fashion

is to be mad? The intervention is the more exasperating if the self-appointed saviour tries to goad us into facing up to our folly by sticking pins deftly into our tenderest spots.

Did Russell defeat his own purposes by pursuing them so provocatively? On a short view, in some cases, perhaps yes; but on Russell's own long view, no.

This has been proved already by the unanimity of the tribute that has been paid to Russell at his death. He is remembered as the man who dared to take his stand across the path of the Gadarene swine with the audacious intention to stem their head-

long rush—the man who held his ground when the bedevilled herd threatened to trample him underfoot.

Down to the end of his long and indefatigable career, Russell did not know whether the reasonableness that he strove for was going to prevail. We who have survived him are still an enigma to ourselves. But at least we have recognised that, if we do decide to commit mass-suicide, our blood will not be on Russell's head. From 1914 to 1970 Russell did his utmost to save us from ourselves, and this is why we are honouring him now. We still have that much sanity, and therefore that much hope.

*Russell Society News, a quarterly. Thom Weidlich, Editor, 349 W. 123rd St., NY NY 10027

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Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

98 news about members "newsmemb"

NEWS ABOUT MEMBERS

- (3) David Johnson, Chairman, BRS Philosophy Committee, while on sabbatical leave, attended the Peace Research Center of The Australian National University, October through November 1990. "On July 24, 1991, I am reading a paper entitled *Conceptual Obstacles to Peace* at the World Conference of Philosophy in Nairobi, Kenya."
- (4) John Lenz, BRS Vice President, gave a talk to the Capital District Humanist Society in Albany, NY, on May 12th. The topic: *Greek Humanism, For and Against*. For more, see ().
- ***
- (5) Neil Abercrombie, Congressman, as written up in *Congressional Quarterly Weekly Report*, January 12, 1991, volume 49, number 2, page 96:

Neil Abercrombie, D-Hawaii (1)

Election: Succeeds Republican Rep.

Patricia Saiki, who ran unsuccessfully for the Senate.

Born: June 26, 1938, Buffalo, N.Y.

Home: Honolulu.

Education: Union College, B.A. 1959; U. of Hawaii, M.A. 1964, Ph.D. 1974.

Occupation: Community activist.

Family: Wife, Nancie Caraway.

Religion: Unspecified.

Political Career: Honolulu City Council, 1988-90; U.S. House, 1986-87; Hawaii House, 1974-78; Hawaii Senate, 1978-86; sought Democratic nomination for U.S. House, 1986.

Running in 1990 for a seat he held on an interim basis four years earlier, Abercrombie easily defeated GOP state Rep. Mike Liu. He thus restored the 1st, held for two terms by Republican Saiki, to Democratic control.

Abercrombie's win, expected throughout the campaign, was one of the few predictable events of his unconventional political career. A veteran of protest politics — he took 13

percent of the vote in the 1970 Democratic Senate primary as an antiwar candidate — Abercrombie became one of the leading liberal activists in the state Legislature.

During his tenure in the Legislature, Abercrombie was an avid, sometimes unyielding advocate of aid to the underprivileged. His physical appearance — including a full beard and a mane of hair cascading from his balding pate — made him a widely recognized figure in Hawaii politics.

But Abercrombie's ideological cast and his often-abrasive manner in those days earned him his share of enemies. This cost Abercrombie dearly in 1986, when his House bid was ruined by a political fluke: He won and lost the 1st District seat on the same day.

Democratic Rep. Cecil Heftel's resignation for what would be an unsuccessful bid for governor forced the scheduling of a special House election, which coincided with the regular September 1986 primary for a full term. Abercrombie was rated the front-runner in both contests. However, this status left him vulnerable to attacks from both Republican Saiki, his main competition in the open-ballot special election, and from Democratic businessman Mufi Hannemann, an aggressive newcomer.

While Saiki predictably described Abercrombie as too liberal, Hannemann got personal. Playing off Abercrombie's iconoclastic image, Hannemann unearthed a 17-year-old newspaper article in which Abercrombie suggested what seemed to be a favorable attitude about decriminalizing marijuana. Although Abercrombie furiously denied that he countenanced drug use, the issue was damaging.

Abercrombie won the special election with 30 percent to 29 percent for Saiki and 28 percent for Hannemann. But he narrowly lost the primary to Hannemann. It is widely believed that several thousand voters who supported Saiki in the special election took Democratic ballots and voted for Hannemann in the primary (Saiki was opposed for the nomination).

An embittered Abercrombie declined to endorse Hannemann: The schism contributed to Saiki's easy win in the general election. Abercrombie did go to Congress, though, to fill out the remaining weeks of Heftel's term. During his 1990 cam-



campaign, Abercrombie emphasized that he was appointed in 1986 to the Armed Services Committee, a position that enabled him to speak for defense budget cuts while promoting Hawaii's importance as a military center in the Pacific.

Returning to Honolulu, Abercrombie won a City Council seat in 1988; Saiki won re-election to the House that year, establishing what looked to be a long-term hold on the seat. However, in April 1990, Democratic Sen. Spark M. Matsunaga died, and Saiki decided to take on interim Democratic Sen. Daniel K. Akaka in a November special Senate election.

Abercrombie jumped in, but with a somewhat tamer, less combative style. Better known than his primary foes — state Sen. Norman Mizuguchi and lawyer Matt Matsunaga (the son of the late senator) — Abercrombie won with 46 percent of the vote.

Although Abercrombie maintained a populist agenda, his cautious approach provided few opportunities for his GOP opponent, Liu, like Saiki, emphasized fiscal conservatism while espousing more moderate views on social issues. But he received no boost from his narrow GOP primary victory, and did not have the benefit, as there had been in 1986, of a Democratic split. ■

Thank you, Don Jackanicz

- (6) Help keep a BRS Member in Congress! Send a campaign contribution to Congressman Neil Abercrombie, 1440 Longworth Bldg., Washington, DC 20515.

PUBLICATIONS RECEIVED

- (7) The Skeptical Review (PO Box 617, Canton, IL 61520), a 12-page quarterly, is aimed at people who know their Bible. It deals with questions of Biblical inerrancy. It will quote two Biblical passages, and then claim that they cannot both be true. [We rudely wonder whether either can be true.] Subscription is free the first year; thereafter \$4 annually.

What got our attention was a quotation at the top of Page 1:

"Skepticism is the chastity of the intellect, and it is shameful to surrender it too soon or to the first caller." (George Santayana)

BOOK REVIEW

From The Christian Science Monitor, February 13, 1974. With thanks to WHITFIELD COBB.

Bertrand Russell, not anti-U.S.

'Half my wives have been American'

Bertrand Russell's America, Vol. 1: 1896-1945, by Barry Feinberg & Ronald Kasrils. New York: Viking Press. \$12.50.

By Gerald Priestland

Where is the Bertrand Russell of today? Where is the philosopher who — having made his original contributions early in life, as most great thinkers do — nevertheless refuses to withdraw into the city of dreaming spires, but sallies forth again and again to do battle with what he sees as the false ideas in our general world?

Alas, we have no second Russell. He died only four years ago, on February 2, 1970; so perhaps it is still too soon to expect a replacement. But as Cy Sulzberger remarked, this is "An Age of Mediocrity."

Our philosophers have withdrawn into their private game. They hardly dare to venture out into the world of sordid public affairs; and if they did, they would probably be devoured by television within a year or two, to be dismissed as played-out bores.

When I say that the nearest approaches to a Russell-like figure left to us on the European side of the Atlantic are Mr. Malcolm Muggeridge and M. Jean-Paul Sartre, I hope I need say no more.

Barry Feinberg and Ronald Kasrils are young South African progressives, self-exiled in London as a result of the struggle against Apartheid. Clearly they are attracted to their subject by Russell's early stand against racial discrimination and his steadily increasing socialism and anti-imperialism. However, these are objective facts about the great philosopher and no distortion.

In this first volume, dealing with Russell's visits to America in the years 1896-1945, there is very little that most Americans will not ruefully find all too true, though it remains to be seen whether the final volume proves too close to the bone. The important thing to remember is that, fundamentally, Russell was passionately pro-American. His closing words in this volume, written as late as 1945, are:

"America will inevitably be forced into a kind of non-territorial imperialism, but . . . I have more belief in



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Bertrand Russell

Americans than most of them have in themselves. I think their hegemony will be kindly and tolerant to a greater degree than that of any European country would be, and whatever pangs I may feel as a patriot, I look to the Empire of America for the best hopes that our distracted world permits."

Hardly the words of a rabid commie-lover.

As Russell himself used to point out, "Half my wives have been American." Coming of a radical English family, nurtured on Jefferson, Paine, and John Stuart Mill, his anguish over America gushed from his conviction that the Declaration of Independence and the Constitution — which he dared to regard as the finest fruits of the English radical tradition — were being perverted and betrayed.

"When one comes home," he wrote, in the essay I have quoted above, "one misses the warmth of American friends."

What was more, he missed the money, too. For America was prepared, in spite of his struggles with it, to listen to him, take him seriously, and pay him a living wage.

Scandal and uproar

The struggles were considerable, and "Bertrand Russell's America" takes us through two great set-pieces: the City College of New York scandal of 1941, and the Barnes Foundation uproar of 1943.

At this distance in time, both affairs seem pompously ridiculous, though for Russell, trying to raise a young family, they carried the grave danger of being deported and excluded from America. He himself attributed the trouble in New York to the rivalry between the city government (which was largely Catholic) and the college faculty (which was mostly Jewish). Still, it was a Jewish attorney who challenged Russell's appointment as Professor of Philosophy on the grounds that he was (take a deep breath):

"Lecherous, salacious, libidinous, lustful, venerous, erotomaniac, aphrodisiac, atheistic, irreverent, narrow-minded, bigoted and untruthful . . ." It looks a curiously narrow-minded list of epithets for the author of the "Logic of Relations," the "Theory of Descriptions" and the "Five Postulates Validating Scientific Method."

All the same, Judge McGeehan found Russell morally unfitted to teach such obscure theories. The judge vowed he had had to take a bath after reading one of Russell's books — perhaps it was the "Principia Mathematica," which admittedly is rather a sweat.

The New York Times, not to its glory, thought Russell had been unwise to resist the courts at all. It was the worst kind of anti-intellectual witch-hunt, and the spirit in which it was conducted is not dead yet.

The knitting affair

Russell next took refuge in the art-collection-cum-aesthetics-institute financed and directed by the Philadelphia patent medicine millionaire, Dr. Albert C. Barnes. Here two things went wrong.

The first was that Lady Patricia Russell (one of the English wives) jarred on the nerves of Dr. Barnes like the bagpipes on an insomniac. What he complained of specifically was her habit of knitting during her husband's lectures.

But beyond that was the (to my mind understandable, if not pardonable) difficulty of getting on with the Russells' upper-class Englishness. It is a manner which not everyone finds it easy to tolerate, even in England.

Russell himself wrote: "A Frenchman in America is not expected to talk like an American, but an Englishman speaking his mother-tongue is thought to be affected and giving himself airs." I can see his point, too.

But when Patricia Russell wrote that there had never been any complaints about her knitting at Oxford or Harvard, there must, I think, have been something more to set off the Trustees' sarcastic retort: "It was sweet of you to tell us . . . how low-class the Foundation is compared to Oxford. . . . How to bear up under the disgrace is our most serious problem."

At least Russell got away from Barnes with reasonable compensation. When his "History of Western Philosophy" was published in 1945, the preface generously acknowledged the author's debt to Dr. Barnes — and to Patricia.

Righteous anger

Russell was never quite sure whether he was an agnostic or an atheist. He was certainly no Christian; for (as he declared), while Christian love or compassion was at

the very root of all ethics, he personally had no time for meekness. He believed firmly in righteous anger.

And he could get very angry indeed with America — as he could with England: American readers really ought to be given a soothing dose of what Russell had to say about his own country. But his meddling in politics was usually very practical. As this book illustrates, his views on America were based upon considerable knowledge and keen insight.

The volume falls into two parts: the first (rather fussily annotated) gives us the narrative of his American visits, largely in the words of Russell and his contemporaries.

The second part is a collection of supporting articles by Russell, many of them hitherto unpublished. As always with Russell's journalism, they are lucid, succinct and readable. I specially recommend those on "Is America Becoming Imperialistic?" (1925), "The Problem of Minorities" (1942), and "British and American Nationalism" (1945). When the two volumes are complete, they will form an unrivaled anthology.

The authors have had extensive

help from the Russell estate, the archives (at McMaster University, Ontario), the family and publishers. The resulting volume is a good length, well printed and easy to handle — which is not as common as it should be. The only practical criticism I have to make is of the separation of the extremely interesting photographs from their captions.

Anyone who reads this book might usefully be encouraged to turn next to Alan Wood's biography of Russell ("The Passionate Sceptic," Simon & Schuster). For it adds this inspiration: that even though Russell felt unable to supply the world with that certainty it craves, he showed it nevertheless how an agnostic could yet march on unafraid against all the odds. To quote now from Wood: "While cynical scepticism is sterile, a Passionate Sceptic can live a life of courage and achievement."

Gerald Priestland, news editor for BBC radio and roving correspondent, was formerly chief correspondent of the BBC's Washington bureau. He is the author of "America: The Changing Nation," and the forthcoming "The Future of Violence."

ABOUT BR

Self-Portrait

In 1937 Bertrand Russell wrote his own obituary as he imagined that it might appear in *The Times* of London. The self-portrait that he drew—much of it tongue-in-cheek—was disclosed by him in an interview in 1959. Excerpts from it follow:

"By the death of the third Earl Russell, or Bertrand Russell as he preferred to call himself, at the age of 90, a link with a very distant past is severed. His grandfather, Lord John Russell, the Victorian Prime Minister, visited Napoleon in Elba; his maternal grandmother was a friend of the Young Pretender's widow. [Charles Edward Stuart, the Young Pretender, died in 1788.]

"In his [Lord Russell's] youth he did work of importance in mathematical

logic, but his eccentric attitude toward the First World War revealed a lack of balanced judgment, which increasingly infected his later writings.

"In the Second World War he took no public part, having escaped to a neutral country just before its outbreak. In private conversations he was wont to say that homicidal lunatics were well employed in killing each other, but that sensible men would keep out of their way while they were doing it. * * *

"His life, for all its waywardness, had a certain anachronistic consistency, reminiscent of that of the aristocratic rebels of the early nineteenth century. His principles were curious, but such as they were they governed his actions. * * * He was the last survivor of a dead epoch."

(9) This is the sidebar to a piece about BR that appeared in the *New York Times Magazine*, May 13, 1962. With thanks to WHITFIELD COBB.



ANNUAL MEETING (1991)

(10)

Lehigh University, in Bethlehem, PA, provided the facilities (excellent) for our 17th Annual Meeting, on June 21-23, 1991.

Members present weree .NEIL ABERCROMBIE, WHITFIELD COBB, DENNIS DARLAND, JAN EISLER, LEE EISLER, LINDA EGENDORF, DON JACKANICZ, JOHN JACKANICZ, TED JACKANICZ, ROBERT JAMES, MARVIN KOHL, GLADYS LEITHAUSER, JOHN LENZ, BARBARA PONTIER, RAY PONTIER, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, WARREN SMITH, PETER STONE, THOM WEIDLICH, WALTER WEND, AND JAMES WOODROW.

Also present were guests MARGARET MORAN and STEVEN SHAFER.

Here are highlights of the Annual Meeting (which convened at various times on Friday, Saturday and Sunday):

These awards were presented:

- . A BRS Service Award, to Donald W. Jackanicz, currently BRS secretary.
- . The 1991 BRS Award, to Planned Parenthood Federation of America.
- . The 1991 BRS Book Award, to Peter Hylton's *Russell, Idealism, and the Emergence of Analytical Philosophy*.

The following papers were read:

- . Neil Abercrombie on *Russell's Influence on a Congressman's Politics*.
- . Dennis Darland on the state of the BRS Treasury (not bad).
- . Bob Davis on *Is Russell's Socialism Phoney?*
- . Don Jackanicz on *Russell's Politically Important Desires* (workshop).
- . Marvin Kohl on *Russell's Characterization of Benevolent Love*.
- . Gladys Leithauser on *The Emergence of the Satirist* (fiction).
- . John Lenz on *Russell on History*.
- . Margaret Moran on Russell's early fiction.
- . Michael Rockler on *Beacon Hill and Summerhill -- the Russell-Neill Connection*.
- . Harry Ruja on *Oddities in Russell's Published Work*.

The papers, above, will be duplicated and bound into 2 identical volumes, one for the Russell Archives and one for the Russell Society Library. The Library's volume may be borrowed.

Other events:

- . Red Hackle Cocktail Hour at Bridgeworks, in downtown Bethlehem.
- . Banquet highlight: the acceptance speech by Lawrence C. Broadwell -- Vice President of Planned Parenthood Federation of America -- on its receiving the 1991 BRS Award.

The Board of Directors met on Friday evening. As is customary, all BRS members and guests were invited to attend the meeting. The following decisions were taken:

- . The present slate of officers was re-elected for another year: Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Treasurer, Dennis Darland; Secretary, Don Jackanicz; VP/Information, Lee Eisler.
- . The site of the 1992 Annual Meeting will be one of the following, listed here in order of preference: Washington, DC; California; Chicago; Boston; Buffalo.
- . The Annual Meeting of 1992 -- the year of Karl Popper's 90th Birthday -- will be honoring him, as suggested by Bob Davis. Bob was authorized to invite Sir Karl to the meeting.
- . The BRS will accept an invitation to join the International Humanist Ethical Union.

For more details about the 1991 Annual Meeting, see the Minutes ().

MINUTES OF THE JUNE 1991 MEETING

(11)

MINUTES OF THE 1991 ANNUAL MEETING OF THE BERTRAND RUSSELL SOCIETY, INC.

The 1991 Annual Meeting of the Bertrand Russell Society, Inc. was held from June 21 to June 23 at Lehigh University, Bethlehem, Pennsylvania.

Friday, June 21, 1991

The meeting was called to order by President Michael J. Rockler at 8:00 p.m. in Room A308 of University Center/Packer Hall. Following his welcoming remarks, President Rockler introduced Board of Directors Chairman Marvin Kohl, who presented a Service Award to Donald W. Jackanicz. President Rockler next introduced Book Award Committee Chairman Gladys Leithauser, who reported on the 1991 Book Award to Peter Hylton for Russell, Idealism and the Emergence of Analytical Philosophy. Ms. Leithauser accepted the Award on behalf of Mr. Hylton, who was unable to be present. Harry Ruja then presented his paper, "Oddities in Russell's Published Work." The meeting was recessed at 9:35 p.m. The 1991 Annual Meeting of the Board of Directors was then held.

Saturday, June 22, 1991

President Rockler reconvened the meeting at 9:35 a.m. in Room A303 of University Center/Packer Hall. Donald W. Jackanicz conducted a workshop on Russell's essay, "Politically Important Desires." Neil Abercrombie then spoke on "Russell's Influence on a Congressman's Politics," after which Marvin Kohl read his paper, "Russell's Characterization of Benevolent Love." The meeting was recessed at 12:37 p.m.

After reconvening the meeting in Room A303 at 2:20 p.m., President Rockler read his paper, "Beacon Hill and Sumnerhill--The Russell-Neill Connection." John Lenz then read his paper, "Russell on History."

The Society Business Meeting began with Treasurer Dennis J. Darland reporting a Treasury balance of \$8,129.44. Lee Eisler moved that Society funds be placed in one or more interest-bearing accounts. This motion was unanimously accepted. A discussion of the PhD/MA grant program followed. At Chairman Kohl's request, Secretary Donald W. Jackanicz read his notes for the Minutes of the Board of Directors Meeting of the previous night. The meeting was recessed at 5:20 p.m.

At 6:00 p.m. the Red Hackle Hour began at Bridgeworks, a restaurant located at East 4th Street and South New Street, a short distance north of Lehigh University. Shortly after 7:00 p.m., the Banquet was held in Room A308 of University Center/Packer Hall. Following the Banquet, the 1991 BRS Award was presented by Chairman Kohl to Planned Parenthood Federation of America. The Award was accepted by Planned Parenthood's Vice President, Lawrence C. Broadwell, who spoke about his organization's mission, origins, and recent history. The evening program ended at 9:45 p.m.

Sunday, June 23, 1991

The meeting was reconvened by President Rockler at 9:05 a.m. in Room A308 of University Center/Packer Hall. Margaret Moran and Gladys Leithauser together read their respective papers, "Bertrand Russell Meets His Muse: The Influence of Lady Ottoline Morrell" and "Bertrand Russell's Fiction: The Emergence of the Satyr." Robert K. Davis then made his presentation, "Is Russell's Socialism Phoney?" Following closing words by President Rockler, the meeting was adjourned at 11:58 a.m.

MINUTES OF THE 1991 BOARD OF DIRECTORS ANNUAL MEETING

The Board of Directors of the Bertrand Russell Society, Inc. met on Friday, June 21, 1991 on the campus of Lehigh University, Bethlehem, Pennsylvania.

The meeting was called to order at 9:50 p.m. by the Chairman of the Board of Directors, Marvin Kohl, in Room A308 of University Center/Packer Hall. Because of the closing of that building, the meeting was relocated at 11:00 p.m. to Apartment 9A of the Trebley Park Apartments. In addition to Chairman Kohl, the Directors in attendance were Jack Cowles, Dennis J. Darland, Robert K. Davis, Lee Eisler, David Goldman, Donald W. Jackanicz, John A. Jackanicz, Gladys Leithauser, John Lenz, Steven J. Reinhardt, Michael J. Rockler, Warren Allen Smith, and Thom Weidlich.

Mr. Davis moved that all incumbent officers be reelected for service during the forthcoming year. This motion was unanimously accepted. The reelected officers are as follows: Chairman of the Board of Directors--Marvin Kohl; President--Michael J. Rockler; Vice President--John Lenz; Vice President/Information--Lee Eisler; Secretary of the Board of Directors and the Society--Donald W. Jackanicz; Treasurer--Dennis J. Darland.

Discussion turned to the suggestion that the Vice President be given more official duties or delegated assignments.

After a discussion concerning possible locations for the 1992 Annual Meeting, Mr. Goldman moved that the 1992 Annual Meeting site be selected from these possibilities in the following order of preference (1) in Washington, DC with the assistance of Congressman Neil Abercrombie; (2) at a to be determined California site with the assistance of Jacqueline Berthon-Payon; (3) in the Chicago area; (4) in the Boston area; (5) in the Buffalo area. This motion was unanimously accepted.

Mr. Jackanicz (Donald W.) moved that the 1992 Annual Meeting be held on the second, third, or fourth weekend of June 1992. This motion was unanimously accepted.

Mr. Davis noted that 1992 will mark the 90th birthday of Karl Popper and suggested that the 1992 Annual Meeting in some way honor Popper. Mr. Rockler moved that the 1992 Annual Meeting be dedicated to Popper, that papers relating to the Russell-Popper interface be solicited, and that Mr. Davis be authorized to invite Popper to attend the meeting. This motion was unanimously accepted.

Mr. Rockler then spoke to encourage the consideration of a woman and a feminist for the 1992 BRS Award.

Chairman Kohl read excerpts from a letter inviting the Society to join the International Humanist Ethical Union. Following discussion of this invitation, Mr. Eisler moved that the Society become a member of the International Humanist Ethical Union. This motion was accepted with a vote of Yes--8, No--3, Abstaining or Not Present--3.

The meeting was adjourned at 11:58 p.m.

A CALL FOR PAPERS FOR THE NEXT ANNUAL MEETING (1992)

(12)

Our 1992 annual June meeting will be dedicated to Karl Popper -- who, as you know, is a BRS Honorary Member -- in celebration of his 90th birthday. Bob Davis has written to Sir Karl inviting him to the meeting.

Please submit papers for the meeting to Michael Rockler, 1029 Linden Avenue, Apt. 2, Wilmette, IL 60091. Papers on Popper and his relations with Russell will be specially welcome.

Washington, DC will probably be the site. The precise weekend in June '92 has not yet been determined, nor have the facilities been chosen. Neil Abercrombie is lending a helping hand in this. (He was one of the stars of the 91 meeting.) Sorry that we cannot provide more specific information at this time.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

(13)

Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Treasurer, Dennis J. Darland; Secretary, Don Jackanicz; Vice President/Information, Lee Eisler.

BY BERTRAND RUSSELL

From the days BR wrote for the Hearst papers. Reprinted in *Mortals and Others* (London: Allen & Unwin, 1975), edited by Harry Ruja.

Who May Use Lipstick?

(14)

'What a silly question!' the reader may say. 'Of course, every woman uses lipstick nowadays.' But a little reflection shows that there are still some kinds of women to whom this otherwise universal toleration is not extended. Perhaps if we consider who the women are who are not allowed to use lipstick we shall get an interesting sidelight upon conventional ideas of ethical merit.

Female ministers of religion, while they should be neat in their person, should not have any such adornments as may be supposed calculated to attract the male sex, unless they hail from Southern California. While they are engaged in exhorting us to a life of self-denial, there should be no obvious sign that they do not practise what they preach. Welfare workers should not employ lipstick, in spite of the fact that all the ladies from whom their funds come do so. Hospital nurses while on duty must appear to have no interest except the health of their patients, and the Sister in charge would certainly reproach them if they were found unduly beautified during the hours of work.

The largest class of victims of this curious taboo are teachers. I do not know how it may be in America, but in England any female teacher who wishes to be not unattractive gets into hot water.

Let us try for a moment to think out the philosophy underlying these restrictions. In the first place, it is held – and so far we may agree – that a teacher should have a good moral influence; in the second place, it is held that no woman can have a good moral influence unless she is or pretends to be indifferent to the male sex. In a young woman this implies either hypocrisy or psychological ill-health.

Hypocrisy is, of course, very necessary to success in life and there is much to be said for the view that those concerned in

education should be competent to teach it. I do not think, however, that those who enforce this restriction upon teachers are intending to demand hypocrisy: they consider that the sort of woman who is capable of being a good teacher must be genuinely indifferent on the subject of her own attractions.

For my part I think this view profoundly mistaken. Unless there is physical ill-health, indifference to the opposite sex on the part of a young person can only be secured by means of somewhat violent repressions, which will inevitably produce an attitude of severity and discipline very inimical to the happy and spontaneous development of children.

It is generally admitted that most grown-up people, however regretably, will try to have a good time, but it is felt that the whole weight of authority should be directed to teaching children that virtue is unpleasant, on the ground, apparently, that this is the way to make them love virtue. In order to prove to them that virtue is unpleasant, education authorities try to provide teachers who shall be at once unpleasant and virtuous.

For my part I have a different view as to the best sort of person. I think people should be jolly, and cheerful, and kindly, and more inclined to say 'Yes' than to say 'No'; those who say 'No' to themselves generally feel that this gives them a right to say 'No' to others, especially to children.

For this reason I think it important that jollity should not be thought a crime in those whose profession it is to be in contact with the young, and generally in those whose business it is to uphold moral standards.

14 September 1931

Are Criminals Worse than Other People?

(15)

One of the most annoying things about the modern world is that it is so much less simple than it used to be. The world used to be divided sharply into honest men and rogues; honest men kept the law, rogues broke it. Rogues, though they might prosper for a while, invariably came to a bad end; some honest men might fail to become rich, but this was considered exceptional, as was shown by the phrase 'honest though poor'.

In such a world no one suffered from the doubts and hesitations and the blurring of sharp lines which cause modern men to vacillate. A long course of rebellious writers has tried to persuade us that it is the wicked who prosper and that the rich, even if they do break the law, are not at all likely to be punished for doing so. Every student of history or sociology must be struck by the fact that the men who do the most harm are not the sort of criminals who are sent to prison but the sort to whom equestrian statues are put up. And so one is led to ask oneself in all seriousness: are criminals any worse than other people? And if not, what is the peculiarity which leads to their being sent to prison?

There was a period during the war when I associated habitually with criminals.² I cannot say that I found anything peculiarly dislikeable about them. They fell into various classes. There were debtors who had been ordered by a judge to pay more than they possessed and had therefore been sent to prison

for contempt of court. There was a rich, blind lawyer, seventy years of age, who had gone to gaol for bigamy. There was a fine, upstanding soldier who had been sentenced with what he thought undue severity for returning five minutes late from leave and had thereupon vowed that he would not do another hand's turn of fighting for the authorities: in order to keep this vow, he had

made a point of stealing whisky whenever he was released from prison, which, however, occurred with increasing rarity. Then there was a fat, cheerful, good-natured fellow, who was a connoisseur in prisons and always chose his gaol with care; his reason for a criminal career was that only in prison could he escape from his wife. Then there was a man who had been for seventeen years an officer of the Salvation Army, whose boy had been fined for coming late to school; the Salvationist considered that the fine had been inflicted from malice and therefore refused to pay it; he was, however, persuaded that the Lord had led him to that place for a wise purpose. In addition to these desperate ruffians, there were three members of the Soviet Government and a large number of men who considered it their duty to obey the precepts of the Sermon on the Mount.³ On the whole, the people I met in prison seemed to me more agreeable companions than the members of the best clubs.

There are, however, two types of criminals who certainly are

undesirable: they are the men who are exceptionally violent and the men who are exceptionally cunning. Murderers and forgers may be taken as representing these two types. In the case of the murderer there is, of course, an element of bad luck; almost anybody might become a murderer given sufficient provocation, but most of us have the good fortune never to be sufficiently provoked. Men differ greatly, however, as regards the degree of provocation necessary to lead them to crimes of violence. Ungovernable rage is a psychological aberration and should be treated by the psychiatrist; it is a mark of disease rather than of wickedness.

The forger and the fraudulent company promoter belong to a different category; they differ from other men chiefly by the fact that they are more optimistic; they take the chance of detection more readily than other men because temperamentally

they overestimate the probabilities in their favour. This is attributable partly to an education in boosting⁴ and partly to unduly healthy glands. The treatment to which they should be subjected is a course of Schopenhauer and lobster salad, to cure them simultaneously of optimism and good digestion.

To prevent crime there are therefore two requisites: one is to make crime contrary to self-interest, and this is a matter for the criminal law and the police; the other is to give men that degree of self-control and sound judgement which will enable them to act in accordance with their own interests - this is a matter for the psychologist. But in neither department has the moralist anything useful to contribute.

29 October 1931

ABOUT BR

(16) Onetime popular columnist Raymond Clapper defends BR during the City College case. Thanks to WHITFIELD COBB.

Clapper: 1940 *The Houston Press* Prof. Russell And N. Y. Morals

By RAYMOND CLAPPER

NEW YORK, April 3.—Everyone seemed to be having a good time laughing at Bert Lehr and Ethel Merman in "Du Barry Was a Lady." As has been the case for weeks, the theater was sold out and it was apparent as one looked around the audience that there was no house rule against minors. No one appeared to be shocked at the hilarious scenes in the old wash-room at the Club Petite and in Du Barry's bed-chamber. Gags were going over that wouldn't have been dared even in the old Century Burlesque Theater in Kansas City 30 years ago. Even those old jokes that the high-school boys used to credit to the traveling salesman brought smashing belly laughs, especially from the ladies, and they seemed fresh and crisp although obviously they had been laundered in only a half-hearted way.

Ah! Sinful old New York. This city of moral pitfalls against which Governor Dickinson of Michigan warned the young girls of America! Yes, it was being wicked and loving it.

So it was no small shock to emerge from these two hours in which vicarious sin had been so eagerly enjoyed by a capacity audience and to find, in the late editions of the newspapers, the announcement that the youth of New York City had been saved from moral contamination.

Supreme Court Justice John E. McGeehan, responding to the alarmed cries of those who feared for the morals of New York youth, had revoked the appointment of Bertrand Russell, English mathematician and philosopher, to teach at the college of the City of New York. His private ideas about personal conduct were so unconventional as to render him unfit to lecture on mathematics to grown-up college students in New York City.

Bertrand Russell, who carries the unused title of Earl Russell, long ago reached the higher brackets in the scholastic world and recently was appointed professor of philosophy at the College of the City of New York.



Clapper

Specifically, he was to lecture on modern conceptions of logic and its relation to science, mathematics and philosophy; problems in the foundations of mathematics; and the relations of pure and applied sciences and the reciprocal influence of metaphysics and scientific theories. He has lectured on these subjects at the University of Chicago and is now at the University of California in Los Angeles. Harvard also has booked him.

Dr. Russell's unconventional ideas about morals may not render him unfit to teach in those institutions, but he can't come into New York and undermine the morals of the youth here. For that, New York provides other facilities and does not intend to permit any competition from a one-man brain trust.

We Like It Funny

The case of this 68-year-old professor with the young ideas has stirred up the most intense moral issue in New York since the strip tease was barred from Minsky's burlesque and driven undercover into the top-price Broadway revues where one might take his wife and daughters. Thus New York has made the strip tease available to all. Similarly it has made Bertrand Russell's bizarre ideas, his echoes of Haverlock Ellis, available to all by the simple expedient of throwing him off the faculty of the City College.

Russell wrote for a small circulation, but the fight against allowing him to teach mathematics has resulted in the juiciest paragraphs from his obscure works being reprinted in newspapers and magazines and thrust before the whole public at three cents a copy.

He wasn't going to mention this stuff in his college lectures. The students would have been safe. But now see the peril. For a nickel they can buy the Sunday papers and read all of the dirty stuff in the text of Justice McGeehan's decision. He has quoted the cream of it.

Of course the trouble with Professor Russell, the reason his line aroused so much resistance in New York, is simple. He didn't make it funny. Most people don't like off-color stuff unless it is funny. Professor Russell could be a big success in New York and he wouldn't have to tone down his private ideas at all. Let him hire a good gag man and get his act on Broadway. Then New York would love it.

ABOUT OTHER ORGANIZATIONS

- (17) Capital District Humanist Society, Albany, NY, founded by the late Hugh McVeigh, heard John Lenz speak on the topic, *Greek Humanism, For and Against*, on May 12th. Here is some of what John said, as reported in CDHS's *The Humanist Monthly* (June 1991, p. 2), and probably written by Hugh:

RECAP MAY 12, 1991

Our May presentation was by John Lenz, Visiting Instructor of Classics at Union College. Lenz is also Vice-President of the Bertrand Russell Society, Inc. Lenz spoke on "Greek Humanism: For and Against."

Basically while ancient Greece is revered as the center for the beginnings of humanism, there is a large body of information which gives rise to the question of whether the Greeks were humanists themselves. Responding to the theory advanced by some scholars that the Greeks really stole their ideas from Egypt and Africa, Lenz noted that there are several differences as well as many similarities.

Guiding us through a catalogue of well known and not so famous Greeks, Lenz made the case that while there is a great deal of thought and philosophy which might be identified as humanistic, many of the practices of the Greeks were anything but

humanistic. Lenz noted, for example, that the Greeks were tolerant towards religion but were not towards the rejection of religion. For example, Socrates was charged with impiety and creating new gods - accused of being an atheist.

As far as ethical humanism is concerned, the Greeks failed the test. They were, according to Lenz, cultural elitists. They practice slavery. Their society was defined in terms of exclusion. And they practiced child-exposure for unwanted (mainly female) and deformed babies.

However, if the humanist ideal is a desire to live a positive life, the Greeks were closest to this ideal than any other aspect of humanism.

On balance, while the Greeks contributed mightily to the advancement of human thought and to the ideals of humanism, their practices and lifestyles were alien to what we would today regard as humanistic.

- (18) Tim Madigan, of *Free Inquiry* magazine, addressed the CDHS on the topic, *Is Supernatural Belief Inevitable?*, on June 16th. Tim speaks at a CDHS meeting every year, which reflects *Free Inquiry's* support for the CDHS. *Free Inquiry* also supports 24 similar groups around the country; one of them, for example, is in San Antonio, Texas.

THE BENARES CHAPTER OF THE BRS

- (19) Chandrakala Padia reports:

The Benares Chapter is doing very well. After the last talk in September, we arranged a two-day seminar on May 18-19 on *The Europeanization of the Earth: The Discourse of Modernity*. Professor A. K. Saran, a sociologist and former visiting Professor at Harvard, was the main speaker. People paid rich tributes to Russell.

Eight more members have joined the Benares Chapter, I will send you a detailed yearly report on this Chapter.

BRS members! Please donate more books to the Benares Chapter. We can use them! Please note our new address: Benares Chapter, BRS/ New G7, Hyderabad Colony/ B.H.U./Varanasi 5, India.

Best wishes and love to Marvin, Michael, Don, to you, Lee, and to other fellow members.

The Benares Members are listed ().

[Chandrakala is the Director of the Benares Chapter, and is also a Director of the BRS.]

BY BERTRAND RUSSELL

From October 1939. Publication???. With thanks to WHITFIELD COBB.

Can Power Be Humanized?

by BERTRAND RUSSELL

SUCH A QUESTION as this must be treated historically and without too much concentration on the present day. The problem is one of the interaction of individual and mass psychology: How much will the ruler dare, and how much will his subjects endure? There have been times and places where extreme tyranny aroused no effective resistance and others where even a small degree of arbitrary power was quickly and successfully resented. We must try to understand what brings about such differences.

Consider, at the present day, the governments of Germany and Denmark. These two countries are neighbors, closely akin in race, religion, and language — yet the one exhibits the extreme of autocracy and militarism; the other, the extreme of democracy and pacifism. This example suffices to dispose of the idea that race, in the biological sense, is in any degree relevant to our problem; no one can reasonably suppose that Germans and Danes differ appreciably in their congenital constitution. It is as regards history, tradition, and opportunity that they differ. Those are the forces that mold national character, and it is through these forces that the humanization of power must be effected.

Democracy was invented as a means of preventing the arbitrary use of power, but its success, so far, has been strictly limited. It is greatest in the small Germanic countries — Norway, Sweden, Denmark, Holland, and Switzerland. Next in order comes the United States, but here the system has failed to secure justice for Negroes and to prevent the illegal employment of the police on the side of the rich in labor disputes. England and France are democracies at home but not in their imperial possessions. Germany and Italy have made short and precarious attempts at democracy, which the bulk of their own populations regarded as unsuccessful. Russia, Asia, and Africa have never, even temporarily, had democratic forms of government. The nations that are democratic have not always been so.

The chief conditions for the success of democracy appear to be three: first, an educated population; second, a considerable degree of cultural homogeneity; third, a greater interest in home affairs than in relations with foreign countries.

II

AS TO THE FIRST of these conditions, there is much to be said, but for the moment I shall confine myself to the obvious fact that where a majority cannot read it is impossible that there should be any widespread understanding of political issues.

Cultural homogeneity is a vague phrase, and I will try to replace it by something more precise.

What I mean exists, for example, in Switzerland, in spite of differences in race, language, and religion. It is a matter of sentiment, generated partly by history as taught in schools. A Swiss is a man to whom, from earliest infancy, William Tell has been a national hero. An American is a man who reveres the Declaration of Independence. An Englishman thinks of the Armada and the Battle of Waterloo. A Frenchman is proud of the Revolution, unless he is a reactionary — in which case he gives his allegiance to Joan of Arc.

But in addition to these educational myths there is another very powerful source of homogeneity, namely, similarity in national customs, manners, food, games, and so on. This similarity makes life at home more effortless than life abroad and gives rise to a feeling of safety which makes compatriots seem more virtuous than foreigners. Underlying all this is the instinctive love of home which man shares with other animals.

Where there is not cultural homogeneity in this sense, democracy, if it is to succeed at all, must be federal. A federal system is hardly possible unless the various groups are separated geographically. In eastern Europe, where national groups are hopelessly intermixed, democracy will be impossible until either some despot has sorted out the populations or some new creed has destroyed nationalism and created a new solidarity.

Wherever hostile relations to outside communities are more interesting to the general public than conditions at home, democracy has little chance as against a dictatorship. Democracy is a method of adjusting internal conflicts of interest and sentiment and seems unnecessary when a nation is primarily conscious of itself as a unit in conflict with others. France in the French Revolution, Russia in the Russian Revolution, and Germany since Ver-

sailles were in this situation; and in France and Germany, if not in Russia, foreign enmity was the chief immediate cause of the suppression of democracy by dictatorships. In war the sense of solidarity is such that a leader who personifies the nation easily persuades men to allow him dictatorial power, especially if there is a serious risk of defeat. War and the fear of war are at the present time the most serious obstacles to democracy.

It is obvious that the class war, where it exists in an acute form, makes the rule of force inevitable, not only because all war has this tendency but because class war destroys cultural homogeneity. When class war leads to dictatorship, as it has done in Russia, Italy, and Germany, it establishes the dictators as an oligarchical authority and, by arousing foreign enmity, makes them the representatives of patriotism. As a method of humanizing power, therefore, the class war, in its more violent forms, is inevitably doomed to failure.

Nevertheless, the problem of humanizing power cannot be solved unless it can be dealt with in the economic as well as in the political sphere. I do not believe that it will be solved in the economic sphere so long as the solution is represented as solely in the interest of the proletariat, because the industrial proletariat, in most countries, is a minority and in all countries is too weak to win without such bitter warfare as must lead to dictatorship and so to the creation of a new privileged class. If economic conflicts are to succeed in equalizing economic power, they must not be so severe as to transform economic success into political failure. It will be necessary to have a propaganda quite different from that of Marxism, which will make it clear that economic power, in an advanced capitalistic community, belongs to a mere handful of men, who control not only the proletariat but the professional class and the agriculturists and the immense majority of those who count as capitalists. A propaganda so conducted might win the

support of such an overwhelming majority that its reforms could be carried out without any very serious armed conflict. No method which involves a first-class civil war can hope, with present methods of warfare, to humanize either the economic or any other form of power.

Given democracy, both economic and political, there will still be much to be done before power is completely humanized. There must be freedom to criticize the authorities, opportunities for removing men in power if they act illegally, a spirit of toleration as between opposing groups, and a very widespread respect for legality. This last must be sufficiently strong to deter soldiers from following a general if he invites them to overthrow the civil government. Such a state of opinion is not impossible: it has existed in England since 1688 and in America since 1776.

I conclude that the humanizing of power is possible on certain conditions. First: there must not exist, within one governmental unit, such implacable hatreds as are apt to be associated with militant differences of nationality, intolerant religious disagreements, or violent class war. Second: there must be no imminent risk of serious war; that is to say there must be a federal government of the world, possessed of the sole armed forces beyond such as are genuinely needed for police purposes. Third: economic as well as political power must be democratic, which requires that the main sources of economic power should be controlled by the democratic state.

Some of these conditions may seem Utopian, but the modern world moves fast, and they may be realized sooner than now seems probable. Meanwhile, power can be humanized up to a point in each separate nation. It is more humanized in Scandinavia than in England or America and more humanized in England and America than in Germany. But for the danger of war, there would be good reason for a tempered optimism.

TRIVIA

- (21) Ah, the information age. Just a few strokes on the keyboard of our Nexis system and we're able to inform you that our pal BR is mentioned in 209 stories in The New York Times from June 1980 to the present (July 23, 1991). Not bad for a guy who's been dead 20 years, and in a paper published in a city that was downright mean to him on occasion.

GRANTS COMMITTEE REPORT

Hugh Moorhead, Chairman, reports:

- (22) The 1991 \$1000 Doctoral Grant has gone to Claudio G. de Almeida, who came to McMaster University from Brazil to do graduate work. His thesis, *The Argument of "On Denoting"*, aims to show that there is an error in seeing an alleged close connection between Russell's views and Frege's, and that the historical Frege was "refuted" by Russell's arguments.

The Grant Program will continue unchanged in 1992. Grants will fall into one of two patterns: (1) A \$1000 Grant to a Doctoral Candidate, plus a \$500 Grant to a Master's Candidate, or (2) three \$500 Grants to Master's Candidates.

GOD

(23)

The following is the closing portion of a recent article -- *Theological Questions/ Scientific Answers* -- by BRS Member Wayne Douglas Smith. To borrow the complete article, write the author at 102 Windsor Castle Drive, Apt. E, Newport News, VA 23602

The Argument from Design

The most appealing religious proof for the existence of God is called the Argument from Design. We look at the world around us and admire the beautiful harmony of its arrangements. It is asserted that the universe was planned by a great designer called God.

The idea that there is a designer who planned the world is very enticing. When we examine a plant or an animal, we are struck by how appropriate the structures are to their functions. There seems to be no way in which the parts of even the tiniest organism could self-assemble to make a living machine of such complexity. Every plant and animal seems to be made just so that it could live on the earth.

The belief that everything is constructed by a great designer provides a significance and order to nature. It suggests ends and purposes where our observations would not otherwise detect them. It seems in accordance with common sense and is a very human explanation of the biological world. But the Argument from Design is fallacious.

Evolution: The Scientific Explanation

Evolution is a much more compelling explanation of why living things are adapted to their environment. It is not that the world was made to be suitable to them; it is that they evolved to be suitable to it. From all of the evidence, both fossilized and alive, scientists have pieced together a record of a billion year old process of trial and error, of success and failure, and of adaptation and diversification. These features are inconsistent with the concept of an efficient and all-knowing designer. Evolution is a very powerful process, but its power is directed to the demands of daily life and not to the endpoint of some grand design.

Evolution is the key to our understanding of life on earth, and the secrets of evolution are death and time. Enormous numbers of lifeforms that were imperfectly suited to the environment did not survive, and it took millions of years for a long succession of small mutations, that were by chance adaptive, to produce the plants and animals we see on the earth today. Evolution enables us to recognize that life has a long and continuous history during which living things have changed as they colonized all parts of the world.

Evolution explains the harmony in nature and the diversity of life on earth. The world does not require a designer, and the Argument from Design is no good as proof. Yet in those who have the seeds of a religious attitude already within them, it has a powerful effect. The Argument from Design is in truth no argument at all, but it is a potent instrument in heightening religious emotions.

RUSSELL T-SHIRTS

- (24) Where can one buy Bertrand Russell t-shirts?...we've been asked. It would take too much space here to describe the various options (long or short sleeve, several colors, etc). \$12.75 and up + shipping. For complete details, write Historical Products, P.O.Box 220, Cambridge, MA 02238.
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ABOUT BR

(25) "Lord Russell's Letters, Documents to Be Sold," from the Los Angeles Times, 6 March 1967. With thanks to HARRY RUJA.

LONDON -- A prolific volume of letters written by Bertrand Russell -- one for every 30 hours of the British philosopher's 94-year life -- and tens of thousands more of his papers will be sold in May, almost certainly for the kind of money that only American academics can afford.

The papers, which established Lord Russell's claim to be the century's most prolific correspondent, are now being cataloged by his literary agents in London.

Besides 100,000 letters to and from Russell, most of them unpublished, there are hundreds of manuscripts, tapes, journals, diaries, notebooks, honors and awards.

These documents shed a multitude of sidelights on the literary, political and intellectual life of Britain for the last 75 years. They are also a reader's delight.

Steady Output

Lord Russell's life has been so long and his output so steady that the causes he has espoused range from the Dreyfus affair in the 1890s to Lee Harvey Oswald. He has commented on nearly every central issue of his time and has corresponded with leading figures from Alfred Tennyson to Jean-Paul Sartre to Graham Greene.

The man who was told by British statesman William Gladstone after dinner that "this is very good port they have given me, but why have they given it to me in a claret glass?" has also discussed Vietnam with Harold Wilson, who became prime minister 155 years after Gladstone was born.

At the age of 18, Russell questioned the existence of God in a ruled black exercise book, writing in Greek for fear that his Victorian family might find it. There is a later translation above the Greek in Russell's own hand.

Friend of Conrad

One surprise is the evident depth of Russell's friendship with Joseph Conrad. It is unmistakable behind the heavily formal style of their exchanges, and is not without comic relief: Conrad appeared to be obsessed with the idea that Charles I had not been executed. The two men found immediate rapport and Russell's eldest son was named after the Polish novelist.

But as in many of Russell's relations with creative writers -- with D.H. Lawrence, E.M. Forster, T.S. Eliot, Ezra Pound, as well as Conrad -- his ideological commitment was a bar to total friendship.

Conrad wrote to him: "The only ray of hope you allow is the advent of international socialism, the sort of thing to which I cannot attach any definite meaning. I have never been able to find in any man's books or any man's talk anything convincing enough to stand up for a moment against my deep-seated sense of fatality governing this man-inhabited world."

Lawrence distrusted Russell's political

evangelism: "You are simply full of repressed desires, which have become savage and antisocial. And they come out in this sheep's clothing of peace propaganda." But with Russell the man and Russell the philosopher he was able to come to terms: "We are one in allegiance, really, you and I."

Russell's Politics

Forster, as an artist, could not accept Russell's credo that men must be made decent now to build a decent society in the future. But he admired Russell's stand, and in the files there is a dogeared note written from Alexandria at the time of Russell's arrest in 1918: "In the middle of a six-course dinner at the club last night I was told you were in prison. This is to send you my love. I suppose they will let you have it when you come out."

But Russell's politics did find an echo in his time, if not among the politicians. George Bernard Shaw responded, even if Russell was sometimes "frivolous, cruel and rather stupid"; there were the Webbs, Harold Laski, George Santayana, Siegfried Sassoon -- "The only thing worth while is the honesty of one's actions." There is even a letter to Maxim Gorky.

Russell went to Russia in 1920 and recorded this impression of Trotsky: "Very Napoleonic. Bright eyes, military bearing, lightning intelligence, magnetic personality. Exceedingly good looking. Would be irresistible to women, and an agreeable lover while his passion lasted. Vanity even greater than a love of power; the vanity of an artist or an actor."

At the theater Trotsky leaned across Mrs. Philip Snowden during a tender love scene and startled her: "There is the great international language."

Russell found Lenin in contrast to Trotsky: "Nothing in his manner or bearing suggests the man who has power. He looks at his visitor very close, and screws up one eye."

Letters Manysided

The letters are as manysided as Russell's own life, and as important. His dry wit and laser-sharp concentration come across in almost every letter; there are few frills. Yet the man at their center remains curiously opaque, a catalyst of passion in others, the elusive center of a turning world. Only in martyrdom does the naked passion show, nowhere more explicitly than in his 1918 letter from Brixton Prison:

"I want to stand at the rim of the world and peer into the darkness beyond, and see a little more than others have seen, of the strange shapes of mystery that inhabit that unknown night ... I want to bring back into the world of men a little bit of new wisdom. There is a little wisdom in the world; Heraclitus, Spinoza and a saying here and there. I want to add to it, even if only ever so little."

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(27)

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The address of the Benares Chapter is:

BENARES CHAPTER, BRS /NEW G7, HYDERABAD COLONY BHU/VARANESI 5/ /INDIA

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(28)

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FOR SALE

(29)

BR postcard. After being out of print for several years, our favorite photo of BR -- taken in 1959 by Philippe Halsman -- is once again available. \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.

17-Year Index of BRS Newsletters, covering the years 1974-1990, Issues 1-68, 43 pages, 2523 entries. Buy it for \$8 postpaid (within the USA). Or borrow it from the RS Library, \$1 postage (within the USA), plus you pay return postage, approximatly \$1.

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." USA price, \$6 for 80 sheets, postpaid. Higher postage rates plus a different weight paper are the reason for this higher price. Canada & Mexico \$8 for 80 sheets.

1990-Meeting Papers. The 10 papers presented at the 1990 Annual Meeting -- papers by Elizabeth Eames, Lee Eisler, Joan Houlding, Don Jackanicz, Marvin Kohl, Tim Madigan, Chandrakala Padia, Michael Rockler, Harry Ruja, and Thom Weidlich, 145 pages in all, bound -- can be yours for \$18 postpaid. Or borrow them from the RS Library for \$1 postage, plus you pay return \$1 postage

Buy any of the above from the newsletter, or borrow from the RS Library. Addresses on Page 1, bottom.

NEWSLETTER ITEMS WANTED

(30)

We depend on you to help us with the newsletter. Whenever you come across something in your reading that strikes you as specially interesting, please send it to us -- or send a good photocopy -- for possible inclusion in a future newsletter. If you're not sure about whether or not to send something, send it! We'll use it if we can. We need your input.

ABOUT BERTRAND RUSSELL

(31) "This Great Englishman Bertrand Russell - John Beavan talks to the famous philosopher, who is 90 tomorrow." Daily Herald (London), May 17, 1962. Thanks to HARRY RUJA.

I'M afraid I bored him. For an hour or more I came between him and his divine obsession - to save mankind from nuclear destruction.

I was wrong to demand commonplace reminiscence. The stage was set for a 'thirtyish transcendental drama. Plas Penrhyn is built on a hill: the sun was going down to the sea and the mountains were darkening.

Twice Russell took me to the balcony to admire the sky. I remembered that this used to be the time of evening when the great sceptic had to fight down his absurd, unwanted, mystical impulses.

We sat by the fire in a room of books. It was a few days before his ninetieth birthday and I had come on a pilgrimage to Portmadoc to talk to the greatest living Englishman after Churchill... the greatest logician since Aristotle... etc.

It was a different Russell from the fierce, insubstantial prophet who had looked only a few months before though the London wind might blow him away with the dead leaves. Now his cheeks were pink, the full white hair was parted and in place. His tweed suit and his pipe gave him solidity.

Nonsense about the Absolute

I ASKED him if he did not regret that he is known to most of us only by his ephemeral writings, superb though they often are; that his great work which gives him a firm and important place in the history of thought is understood only by the very few who had gone deeply into mathematics and logic.

Is it not sad that the world knows only the Russell who is the man of passion and prejudice, and not the philosopher?

Russell thought this was a great joke. "Only six people have read through 'Principia Mathematica' and three of those were Poles."

But had he no regrets that the movement in philosophy to which he belongs has retired into logical and linguistic problems and made it unrespectable to expound comforting theories about the nature of man and his world?

Unrepentant chuckles. "We certainly shot down the German Idealists and the nonsense about the Absolute."

"But you have even done in political philosophy?"

"The collection of prejudices which is called political philosophy is useful," said Russell benignly, "provided that it is not called philosophy."

Lady Russell joined us and asked what we had been talking about. "Oh, philosophy and politics," he said, twinkling at me to soften the reproach—"not the things I am really interested in."

Second thoughts on education

Let me summarise the talk before dinner. Russell is not disappointed in the Labour Party because he never had great hopes of it.

Though he was a close friend of the Webbs, he never believed in Fabian "bureaucratic" socialism which replaced capitalism with Civil Servants. He favoured something like guild socialism, with fragmented social ownership and units small enough to be comprehended by everybody.

He believes that a reforming Party such as the Labour Party is virtually destroyed by a period of office in which there is achievement of some objects and compromise in others. It must be followed by a new Party of reform.

As an educationist, Russell no longer believes that children should be left free to follow their interests. "They just do not learn enough."

This was the only recantation.

☆☆☆

After dinner, the curtains pulled, the whisky poured, we came at last to the bomb and his campaign, and the Committee of 100. "It's not what I planned to do. I hoped to spend my time reading history, enjoying an elegant leisure. But

this is something I feel I have to do. If I believed in a Delti, I would say that I was obeying his command."

"Yet it is generally believed that once you advocated a preventive atomic warfare against Russia."

"The thing I am supposed to have advocated was in a private letter to some anti-Communist friends of mine in America."

"It was never well considered. America alone had the bomb, and Baruch was proposing that atomic energy should be put under international control. I thought this was a way to prevent atomic war and I hoped the Russians would accept it. If they did not, it might be worth while threatening them with atomic war on the sole issue of internationalising atomic energy."

Campaign against the bomb

"But the Russians, insisting on independence, threw it out. A great misfortune. America then was rather liberal and making a generous proposal."

"When my friends did not, later, like the line I took they published the views I had expressed in letters I had forgotten I had ever written. When I was accused of advocating these views I denied it vehemently. Then I was shown the facsimiles and I was greatly embarrassed."

I asked him how his anti-nuclear campaign began. The real start was his speech in the Lords three months after the Hiroshima bomb. Russell predicted the hydrogen bomb and advocated world government as essential to save mankind. This was applauded even by Tory peers.

"In 1954 I gave a Christmas broadcast 'Man's Peril'. The next step was to get twelve of the most eminent living scientists to sign it. Einstein did so—his last act before he died."

"Out of this came the Pugwash conference, the expert international body on nuclear armaments on which East and West collaborate."

"Then I came to unilateralism. You

will find all the arguments for it in the words of Herman Kahn on thermo-nuclear war."

"Kahn says it would be a good thing. If the various satellites of America adopted unilateral disarmament. The British bomb adds practically nothing to the strength of NATO."

"My next point is that at the time of the U2 incident both Krushchev and Malinovsky announced that if any satellite of the U.S. permitted its territory to be used for a purpose which the Soviet Government considered unfriendly that country would be obliterated should war with America break out."

"A further point. Under the NATO treaty, America is obliged to go to war if we are attacked in Europe. Kahn argues that America would not do so."

"Therefore the situation is this: while we remain in NATO Russia has a motive. But the protective effect is illusory."

Equals in power and wickedness

When I protested that without NATO there would be nothing to prevent the Russians moving West, Russell answered that he had never believed in the theory that the Russians intended world domination. What stopped them, he asked, from overrunning India?

"I think," said Russell, "that we should always treat Americans and Russians as equals in power and wickedness. I think America will embark on a preventive war. I don't think Russia will."

"There is an Alliance of the Pentagon and the arms industry which is very powerful. . . . But I have never suggested that America should unilaterally give up the bomb. . . . Russian militarism is a response to American militarism and would rapidly vanish if there were no threat."

"I would like to see negotiations between Russia and America while NATO was in process of dissolution."

"Every policy has its risks. But the worst risk is of the extermination of mankind."

"Nuclear stalemate is very dangerous. It has worked. But at any moment there might be an accident—a meteor mistaken for a bomb, a single neurotic officer. . . ."

When I demurred, Russell became very angry, especially when I confessed I had not read the technical works. Then he apologised unnecessarily and charmingly and sat back and—in the old philosophic manner—asked me to point out the flaws in his argument.

I said the argument was fine. But I did not accept the assumptions.

☆☆☆

We parted on a note of agreement. "You cannot have a secure peace as long as the ideological evangelism goes on—on both sides."

In the excitement of argument I forgot to wish this great Englishman a happy birthday. I do so now, with love—and regret—from a rebellious and multilateralist disciple.

BRS AWARD LAUREATES

(32) An Honor Roll the BRS can be specially proud of: the recipients of BRS Awards:

- 1980 PAUL ARTHUR SCHILPP, creator of *The Library of Living Philosophers*
 1981 STEVE ALLEN, comedian, writer, producer
 1982 HENRY KENDALL, Chairman, Union of Concerned Scientists
 1983 JOSEPH ROTBLAT, Chairman, Pugwash Committees
 1984 DORA BLACK RUSSELL, author, feminist, activist, BR's 2nd wife, mother of Kate & John
 1985 ROBERT JAY LIFTON, "for throwing new light on the nuclear threat"
 1986 *PEOPLE FOR THE AMERICAN WAY*, for opposing right-wing attempts to infringe on liberties
 1987 JOHN SOMERVILLE, for his work to prevent "omnicide", complete and irreversible nuclear destruction
 1988 PAUL KURTZ, for his devotion to secular humanism and intelligent skepticism
 1989 PAUL EDWARDS, for his contributions to Russell scholarship, and dedication to agnostic skepticism
 1990 no award
 1991 *The Planned Parenthood Federation of America*

Please send your candidates for the 1992 BRS Award to Dean Marvin Kohl, 715 Maytum Hall, SUNY, Fredonia, NY 14063.

FINANCES

(33) Treasurer Dennis Darland reports on the quarter ending 6/30/91:

Bank balance on hand (3/31/91).....	5,491.38
Income: New members.....	449.00
Renewals.....	1,770.00
total dues.....	2,219.00
Contributions.....	442.00
Interest.....	2.44
Library sales & rentals.....	12.50
Meeting fees.....	405.00
Misc. income.....	11.00
Total income.....	3,091.94
	8,583.32
Expenditures: Information & Membership Committees....	11.94
Library expense.....	00.00
Meetings.....	405.00
Misc. Expenses.....	81.17
Subscriptions to <i>Russell</i>	00.00
Total expenses.....	498.11
	-498.11
Bank Balance (6/30/91).....	8,085.21
	=====

CONTRIBUTIONS

(34) We thank these members for their welcome contributions to the BRS Treasury:

DR. TING-FU HUNG /2F/4, ALLEY 6, LANE 38, SEC. 2/JEN-AI ROAD TAIPEI/TAIWAN/10019
 MR. ALLAN KRAMER /542 THORN ST./IMPERIAL BEACH/CA/92032/ /
 MR. JAMES LEWIS /34 N. 16TH ST./ALLENTOWN/PA/18102/ /
 MS. KATHRYN LEWIS /34 N. 16TH ST./ALLENTOWN/PA/18102/ /
 PROF. HUGH S. MOORHEAD /1350 N. LAKE SHORE DR. (803)/CHICAGO/IL/60610/ /
 MR. GLENN R. MOYER/40 S. 13TH ST./ALLENTOWN/PA/18102/ /
 MR. ROLAND VAN LIEW /161 WESTFORD ST./CHELMSFORD/MA/01824/ /

We look forward to more contributions from fellow BRS members...at any time...in any amount. Send a contribution when you can, care of the newsletter or Library, addresses on Page 1, bottom.

RUSSELL SOCIETY LIBRARY
Tom Stanley, Librarian
Box 434, Wilder, VT 05088

BY BERTRAND RUSSELL:

Appeal to the American Conscience.....	3.15
Authority and the Individual.....	4.75
Education and the Social Order.....	6.50
Has Man a Future?.....	8.00 H
A History of Western Philosophy.....	6.50 R
History of the World in Epitome.....	1.00
In Praise of Idleness.....	6.50
The Impact of Science on Society.....	4.00
An Inquiry into Meaning and Truth.....	6.50
My Philosophical Development.....	6.50
Political Ideals.....	4.75
Power: A New Social Analysis.....	5.50
The Practice and Theory of Bolshevism.....	4.75
Principles of Social Reconstruction.....	4.75
Roads to Freedom.....	6.50
Sceptical Essays.....	4.75 R
Unpopular Essays.....	4.25 R
Why I Am Not a Christian.....	4.25 R

BY OTHER AUTHORS:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell by A.J. Ayer.....	8.00 H
Bertrand Russell and the Pacifists in the First World War by Jo Vellacott.....	10.50 H
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Bertrand Russell's Theory of Knowledge by Elizabeth Eames.....	8.50 H
Essays on Socialist Humanism in Honor of the Centenary of Bertrand Russell.....	4.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	9.00 H
The Life of Bertrand Russell in Pictures and His Own Words.....	5.00
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	6.75
The Tamarisk Tree, Volume I by Dora Russell.....	2.00
	5.50 H

H Cloth, otherwise paperback
R Remained by Simon & Schuster. With the exception of the usual remainders mark on the bottom edge, these are in Fine condition.

Prices are postpaid. Please send check or money-order, payable to the Bertrand Russell Society, to The Russell Society Library, Box 434, Wilder, VT 05088.

New audio cassette:

206 "Life Without Fear: A View of Poetry". Russell delivered a lecture at the Poetry Center of the 92nd Street Y.M.H.A. on October 27, 1951. The librarian has supplied the Society with a cassette of the extant portion of that talk. What remains is 34 minutes long: the final 23 minutes and 11 minutes of a question-and-answer period. The text is from New Hopes for a Changing World.

Recent acquisitions:

"Russell and Russell Studies in the USSR-A Report on What's Available" by Irving Anellis. 10pp., 1991 Donated by the author.

"Schröder at the Russell Archipelago" by Irving Anellis. 8pp Donated by the author.

The Art of Philosophizing and Other Essays by Russell. Donated by the publisher.

Russell, Idealism, and the Emergence of Analytic Philosophy by Peter Hylton. Donated by the publisher.

Misc:

Bulletin 20, Books and Pamphlets by Russell is available from Innoemes Antiquarian Books, 85 Park Street, Bristol, BS1 5PJ England. 289 items. March, 1991.

Bertrand Russell
Lectures On Poetry
Saturday, Oct. 27

Bertrand Russell, noted philosopher, will lecture on Saturday evening, October 27th, at 8:40 p.m. in the Theresa L. Kaufmann Auditorium, as the second event in the Poetry Subscription Series, according to John Malcolm Brinin, Director of the Poetry Center. Lord Russell, winner of the 1950 Nobel Prize for Literature, will lecture on "Life Without Fear: A View of Poetry."

Lord Russell, who says he has lost track of the exact number of books, articles, pamphlets and scientific papers he has written during his 79 years, has just completed a new book, "New Hopes for a Changing World," which will be published here early next year.

He is the holder of the British Order of Merit, a Fellow of the Royal Society, and a scientist and philosopher of international note.

Tickets for this event are \$1.50. For reservations call ATwater 9-9456 or apply in Room 259.

Bertrand Russell

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Here is the newspaper clipping enlarged---->

ELECTION OF DIRECTORS

(36)

Please vote. Use the ballot at the end of the newsletter.

In past voting, we have held to the desired total of 24 Directors, but have not elected the same number (8) every year. Some years it has been 9, some years 6. This year we will start evening things out; we will elect 8 this year, and 8 each year from now on.

Here are 9 candidates (in reverse alphabetical order). Vote for 8. All of them are currently Directors.

TOM STANLEY (Wilder, VT), BRS Librarian, 15-year member. Book lover, book collector, book seller. His Stanley Books specializes in used and out-of-print book.

STEPHEN REINHARDT (Wilmington, DE), 18-year member, attends every Annual Meeting, was an early BRS Treasurer for many years, has been a Director since 1976.

GLADYS LEITHAUSER (Pleasant Ridge, IL), 15-year member, originator of the BRS Book Award and Chairman of its Committee, teaches writing at U/Michigan, Dearborn. Ph.D. dissertation on Russell.

JUSTIN LEIBER (Houston, TX), 16-year member, Professor of Philosophy at U/Houston, student of A.J. Ayer, writes journal articles and fiction, chaired BRS/APA sessions.

DAVID JOHNSON (Annapolis, MD), 8-year member, BRS Philosophers' Committee Chairman, Professor of Philosophy, U.S. Naval Academy, produces annual BRS/APA session.

JOHN JACKANICZ (Chicago, IL), 13-year member, registered agent of the BRS in Illinois (where the BRS is incorporated), brother of Secretary (and Past President) Don Jackanicz.

KENNETH BLACKWELL (Hamilton, Ont.) a Founding Member of the BRS, a BRS Director since the Founding in 1974, Archivist of the Russell Archives, Editor of *Russell*.

ADAM PAUL BANNER (Ann Arbor, MI), 13-year member, retired industrial chemist, former Volunteer Executive for Int'l Executive Service Corp. in Thailand, Korea, Turkey. etc.

LOUIS K. ACHESON (Encino, CA), 13-year member, BRS Director since 1983, Senior Scientist with Hughes Aircraft, NASA space projects, World Federalists, Unity-in-Diversity Council, etc.

To repeat: the ballot is at the end of the newsletter. Why not use it right now?

OBITUARY

(37) John Lenz reports the sad news:

Hugh McVeigh (1908-1991) died on May 31st. He was tireless in support of numerous freethinking groups. He founded the Capital District Humanist Society, which continues to prosper in Albany. Earlier, as an attorney, he had worked for union rights. In conformity with his beliefs as a member of the Hemlock Society, he refused a pacemaker the day before he died because he was very ill and results were uncertain.

Here are two newspaper accounts:

B-8 THE TIMES UNION * Albany, N.Y., Friday, June 21, 1991

Hugh McVeigh, 83; lawyer, social activist

TROY — Hugh McVeigh, 83, of North Troy died May 31 in Samaritan Hospital after a short illness.

Mr. McVeigh was born in New York City and lived in Brooklyn and Cooperstown before moving to the Capital District in 1978.

He was a social worker in the New York City area for several years. Later, after being admitted to the state bar, Mr. McVeigh was an attorney in private practice. He represented various labor unions.

An ardent social activist, Mr. McVeigh gave his time and money to numerous organizations.

Mr. McVeigh was the widower of Bertha Hodgson McVeigh.

Arrangements are by Zwack & Sons, Albany.

THE RECORD, TROY, N.Y. FRIDAY, JUNE 21, 1991

Hugh McVeigh, 83, had been attorney

TROY — Hugh McVeigh, 83, of North Troy, died May 31 at Samaritan Hospital after a brief illness.

Born in New York City, he was the widower of Bertha Hodgson McVeigh.

Mr. McVeigh had been a social worker in the New York Metropolitan area and had been an attorney maintaining a law practice in Manhattan representing labor unions. He had resided in Brooklyn, moving to Cooperstown in 1978 and later to the Albany area.

Survivors include several nieces and nephews.

There were no funeral services.

Arrangements were the Zwack & Sons Funeral Home, 184 Central Ave., Albany.

A-5

(38)

BRS/APA 1991

December 28-30, 1991 is when The Philosophers' Committee of the BRS will conduct sessions at the convention of the American Philosophical Association (Eastern Division), this year in New York City. These BRS sessions are an annual event.

The Committee is pleased to announce the selection of the following two papers for its sessions. Commentators and the time and place of the sessions will be announced later.

Paper: *Russell on Pragmatism*, Jane Duran, University of California, Santa Barbara.

Abstract: Russell's views on the pragmatists are briefly contrasted, largely with Dewey's views, on two major points -- an epistemological account of truth, and the importance of the notion of "desire" for theory of value. It is concluded that the burst in interest in the work of the pragmatists has done a disservice to Russell's original criticisms, and that a particularly salient part of Russell's commentary revolves around his trenchant attack on the motivations behind pragmatist doctrine.

Paper: *Going to No-Man's Land -- a Russellian Conception of Philosophy*, Saforo Kwame, Lincoln University, Pennsylvania

Abstract: In one of Bertrand Russell's conceptions of philosophy, philosophy is a no-man's land between theology and science, and a philosopher may be characterized as a "Nomanlander" or an inhabitant of an imaginary land that is owned, claimed, and controlled by no one -- whether theologian or scientist, male or female, black or white. There is much to be said for this vivid non-sexist and non-racist characterization, since Russell conceived philosophy in terms of reasoned speculations about non-scientific issues, and reason, as defined by him, is not the prerogative of any sex or race. On this account, some of the metaphysical issues in feminist and African philosophy, especially with respect to the existence of feminist and African philosophies, admit of easy solutions. Further, this concrete, practical and memorable characterization of philosophy provides a useful account of philosophy to both the lay person and college freshman or freshman.

NEW MEMBERS

(39) We welcome these new members:

M. GERARD BORNET 1397 91/SCHWEIKHOF/3462 WEIER I.E./ /SWITZERLAND/
 MR. WALTER A. BURBANK 1406 91/P.O. BOX 650/ACTON/ME/04001/ /
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 MS. KATHRYN LEWIS 1393 91/34 N. 16TH ST./ALLENTOWN/PA/18102/ /
 MR. LELAND C. ROTH 1400 91/3829 TOGO ROAD/SPRING PARK/MN/55384/ /
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 MR. TIMOTHY WALTERS 1407 91/302, CHUO-2 CHOME, 9 BAN 2 GOH/MATSUMOTO-SHI T390/ /NAGANOKEN, JAPAN/
 MR. TIMOTHY ZIEGEWEID 1403 91/605 HUDSON ST./EAU CLAIRE/WI/54703/ /

(40)

NEW ADDRESSES

PROF. GHULAM SEDIQ AASEF /P.O. BOX 3214/CARBONDALE/IL/62902-3214/ /
 BENARES CHAPTER, BRS /NEW G7, HYDERABAD COLONY BHU/VARANESI 5/ /INDIA/
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 MS. MARGARET DOYLE /351 S. CEDAR/BUFFALO/WY/82834/ /
 MR. J. GREGORY GANEFF /2334 W. 109TH ST./CHICAGO/IL/60643/ /
 PROF. JOHN R. LENZ /LANGUAGES, TEXAS A&M U./COLLEGE STATION/TX/77843/ /
 MR. DON LOEB /64 PLEASANT AVENUE/BURLINGTON/VT/05401/ /
 MR. NATHAN MCKINLEY /2641 GIRARD AVE. S #6/MINNEAPOLIS/MN/55408-1169/ /
 DR. JOHN D. ROCKFELLOW /NACHTWACHTLAAN 381/1058 EN AMSTERDAM/ /THE NETHERLANDS/

(41)

RUSSELL IN RUSSIA

The following is excerpted from a report to the BRS Library Committee by BRS member Irving Anellis. The report concerns the awareness of Russell and his work in the Soviet Union. It was submitted in January 1991 and is based on research, including discussions and correspondence with Soviet scholars, conducted since early 1983. Irving also went to Moscow in August 1987 for the Eighth International Congress of Logic, Methodology and Philosophy of Science.

Politics. During the height of the Cold War, Russell was very nearly banned in the USSR, primarily in light of his slogan "better dead than red." Thus, an article of that period in the newspaper Pravda declared him to be "a senile, mad maniac inviting the war-mongers of Wall Street to drop an A-bomb" on peace-loving Soviet Russia. When he had second thoughts and led the anti-nuclear movement and espoused the new slogan "better red than dead," he was rehabilitated, and it was possible to mention him and his criticisms of U.S. imperialism and monopolistic capitalism.

The most available of Russell's works is Why I Am Not A Christian; it was published in large numbers and sold at a very small cost -- nearly free -- as antireligious propoganda. This goes back no doubt to the Soviet tradition of the League of Militant Atheists. There are also very recent copies of this work. While in the Moscow home of a Soviet in August 1987, I happened to see several copies of a very recent edition (1986, if memory serves) of the Russian translation of the work on my host's bookshelves. Friends of Russell might like to know that these volumes were bound in hardcover, the tan-colored leather of the cover setting off gold lettering on the spine of the books.

The Practice and Theory of Bolshevism was completely ignored in the USSR, and has never been mentioned. As recently as a few months ago, a Soviet visitor to the U.S., a member of the "New Democratic Platform" and an active participant (from the Volga region) in the walk-out of the All-Union People's Congress led by Boris Yeltsin, admitted that he had never before heard of that work. A decade ago, another colleague, at the time a recent emigre to the U.S. from the Soviet Union, complained that this work [was] "forbidden," and he mistakenly gave the title as The Theory and Practice of Bolshevism.

Philosophy. Some of Russell's philosophical works were translated into Russian, specifically Human Knowledge and A History of Western Philosophy, but with the pages on Karl Marx deleted from the translation of the History. Neither book, however, was available for sale to the public, and only limited editions were published "for scientific libraries." This reflects a policy that goes back to the early Soviet period that was enunciated by Lenin's wife, Nadezhda Krupskaja in her article

Irving admits his report is not complete. In his conclusion he calls for "[a] much more thorough, and completely documented investigation." "There is prima facie evidence," he writes, "that important work has been done in Russell scholarship by Soviet researchers in philosophy, logic, and mathematics, but that the majority of this work remains unknown to Russell scholars outside of the USSR."

"Defects of the Bureau of Political Education" in the 9 April 1924 issue of the newspaper Pravda. There, she expressed her preference for literary and political classics (e.g., by such writers as the novelist Tolstoi and the anarchist Kropotkin) over technical writers such as Plato, Kant or Mach and arguing that to make available the works of the philosophers ... to the masses was not harmful, but senseless, since "a man of the masses will not read Kant."

Nevertheless, Russell's published technical writings in philosophy are known to contemporary Soviet philosophers, but not, from my experience, very well known. Mikhail Kissel of the Institute of Philosophy of the Academy of Sciences of the USSR told me ... that Russell is well known in the Soviet Union as a neo-Hegelian, as a social and political philosopher, and as a logician. Kissel's remarks were evidenced also in my discussion with the Soviet philosopher of logic Z[inaida] A. Sokuler, who in the context of a discussion of the liar paradox and the Russell paradox, stated that one can infer, from the fact that one is lying, that $2 \times 2 = 369$. This is essentially the same example that Russell gave in a 1 April 1963 letter to the mathematician Leon Henkin, in which Russell suggests that Godel's incompleteness results make it possible in "school-boy arithmetic" that $2 \times 2 = 4.001$ (rather than -- what Godel's results actually mean -- that some mathematical statements are undecidable in mathematical systems such as Principia Mathematica). Sokuler knew that Russell's example, given to Henkin, is taken from the neo-Hegelian work Principles of Logic of F.H. Bradley; but it is not clear that she recognized this example as one presented by Russell also (though she did not know of Russell's letter to Henkin). Nevertheless, her presentation of this kind of example in the context of a discussion of the Russell paradox is at least suggestive of the fact that Sokuler was fully aware of the neo-Hegelian strain in Russell's concerns in [the] foundations of mathematics.

Mathematics and Logic. During the early Soviet period, Russell's Introduction to Mathematical Philosophy appeared in Russian translation, and it was still possible in the early 1960s (circa 1960-1962) to obtain copies relatively easily (in scientific libraries). Also quite readily available in some places (most notably the better scientific libra-

ries, for example, or Moscow's Lenin Library), is the Principia Mathematica.

The Role of the Russell Paradox in Soviet Research. It has been denied by some that the influence of Russell on original, on-going Soviet research in mathematical logic has been important. In his 1983 letter, for example, Schein appeared to suggest that Russell's work was neither popular nor well known in the USSR. Nevertheless, about the same time that Schein wrote his letter, there appeared a notice in the no. 7 (1982) issue of the Soviet mathematics abstracting journal Referativnyi Zhurnal - Matematika of a paper by G.D. Levin on "Dialectics and the paradoxes of set theory," published in the Soviet philosophical journal Voprosy Filosofii, no. 12 (1981), 58-68, in which the Russell paradox figures significantly. This suggests that at least some aspects of Russell's technical work is well known.

Certainly Russell's set-theoretic paradox has figured, and continues to figure, prominently both in Soviet work in philosophy ... [and] in technical mathematical work in logic and set theory. The example of L.G. Antipenko's book on philosophy of mathematics and logic, Problems of Completeness Theory and Conceptual Meaning (Moscow, Nauka, 1986) may be given, in which Russell's antinomy (the Russell paradox) is an important issue. When presenting me with this book, the author made a point of specifically indicating to me the role which Russell's antinomy played in his work.

... Soviet dialectical-materialist philosophers have engaged in a polemic against "formalism" in mathematics and logic from the beginnings of the Soviet period. They have argued in particular that, on the one hand, Gödel's incompleteness results and the paradoxes of set theory are symptoms of the failures and inferiority of the "idealism" of the formal -- non-dialectical -- approach to logic and mathematics; on the other hand, they view antinomies, as Russell did during his neo-Hegelian youth, as something of value, which ought to be studied if not accepted. ...

... Soviet mathematicians and logicians, from the earliest period, worked to develop systems of mathematics and logic in which antinomies could be resolved by being "absorbed" at a higher mathematical level; that is, they developed systems in which a triadic relationship between truth, pseudotruth, and falsity (as opposed to the classical dichotomy between truth and falsity)

would account for antinomies and render them amenable to the formalistic treatment of mathematics. Thus, Kolmogorov in 1925 developed his system of intuitionistic logic in which the Law of Excluded Middle was "repealed," while the set theorist and logician D.A. Bochvar developed systems of multiple-valued logics (logics having more than the two truth values of true and false). At the present time, Soviet mathematicians have developed these early attempts to deal with the Russell paradox into quite significant and powerful mathematical tools, some of which have gained full acceptance in the West.

Of course Russell's work was also known to turn-of-the-century Russian philosophers, mathematicians, and logicians. One who was perhaps the most familiar with Russell's work during this period was Nikolai Aleksandrovich Vasil'ev (1880-1940), a logician at Kazan University who carried out his work primarily before the 1917 revolution. He was the first to propose the elimination from logic of the Law of Excluded Middle, and is thus considered the founder of multiple-valued logics, and his ideas were known to Kolmogorov and developed by Kolmogorov in his presentation of intuitionistic logic. In a speech on 23 December 1910, Vasil'ev told the History-Philosophy Faculty of Kazan University that "I presumed to make use of the advice and writings of such foreign logicians as, for example, Russell, Husserl, Poincare, and others." In fact, Vasil'ev had several formal and informal contacts with Russell; for example during Vasil'ev's time at the University of Saint-Petersburg, [he may have met] Frank Russell at the British embassy there. These direct and indirect, formal and informal contacts between Vasil'ev and Russell are currently being investigated by the Kazan State University logician, historian and philosopher of mathematics Valentine Aleksandrovich Bazhanov, who has published a biography of Vasil'ev (Moscow, Nauka, 1988).

In light of this work, Minc told me that "Russell's influence on the development of logic and philosophy in the USSR ... was in fact quite formidable." The available evidence which I have examined in reviewing the mathematical and philosophical literature suggests that the appraisal given by Minc concerning the influence and significance which Russell's work has and continues to have on technical Soviet developments is generally correct, particularly as regards logic, somewhat less so for philosophy generally.

CORRECTIONS

(42)

American Atheists' 21st Convention was written up in the May issue (RSN70-13), but we failed to put it into the May Index. Please add it to your May Index; write it under "Award Nominations Wanted". It is Item 13.

Reader's Digest article by BR, *A Philosophy for You in These Times*, (RSN70-34) appeared in the October 1941 issue. Thanks to Harry Ruja, Marvin Kohl, and Ken Blackwell, each of whom caught this error. Ken goes on to say, "In Reader's Digest, it appeared in highly edited form. BR's original, *On Keeping a Wide Horizon*, appears in *Russell*, No. 33-34 (1979): 5-11."

The Leonard Lyons column (RSN70-35) appeared in the *New York Post*, 7 Feb 1970. Thanks, Harry Ruja.

BALLOT

8 Directors are to be elected -- in this case, re-elected -- for 3-year terms starting January 1, 1992.

Make a checkmark next to each of the 8 candidates for whom you wish to cast your vote. If you vote for more than 8, it disqualifies your ballot. Information about the candidates is provided in ().

- () Tom Stanley
- () Gladys Leithauser
- () David Johnson
- () Kenneth Blackwell
- () Stephen Reinhard
- () Justin Leiber
- () John Jackanicz
- () Adam Paul Banner
- () Louis Acheson

Comments are welcome, on any topic: _____

Your name (optional) _____ date _____

Please remove this page and fold it as indicated on the other side. It is addressed and needs no envelope. It needs a stamp (29¢ in the USA). Must be postmarked before October 1, 1991.