

RUSSELL SOCIETY NEWS

No. 72

November 1991

The Bertrand Russell Society, Inc.
3802 North Kenneth Avenue Chicago, Illinois 60641 U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to further his aims by promoting ideas and causes he thought important.

Correspondence concerning **Russell Society News**, a quarterly, should be sent to Donald W. Jackanicz, Editor at the above Chicago address.

Inquiries concerning general Bertrand Russell Society information and membership should be directed to Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, Pennsylvania 18036; U.S.A.

The Bertrand Russell Society Library, which sells and lends materials relating to Russell, may be contacted by writing to Tom Stanley, Librarian; Russell Society Library; Box 434; Wilder, Vermont 05088; U.S.A.

(1)

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(2) CORLISS LAMONT: AN EARLY 90TH BIRTHDAY GREETING

March 28, 1992 will be the 90th birthday of philosopher, educator, and author Corliss Lamont, who also has the distinction of being one of the honorary members of the BRS. We take this opportunity to send him birthday greetings a few months in advance.

At our 1986 Annual Meeting in New York City, Dr. Lamont received "A Bertrand Russell Society Special Award...for a career that reveals values and beliefs remarkably consonant with those of Bertrand Russell." During his all too brief acceptance talk, he spoke about issues of free choice and on Russell as a humanist. We can only regret that Dr. Lamont never appeared otherwise as a speaker at our annual meetings.

Dr. Lamont, who received his Ph.D. in philosophy from Columbia University in 1932, has taught at Columbia University, the New School for Social Research, Cornell University, and the Harvard Graduate School of Education. During his long professional career, Dr. Lamont has been a theorist and/or activist in areas as diverse as death and immortality, Soviet studies, civil liberties, and humanism. His life has had remarkable episodes of controversy and excitement, which cannot be easily summarized here. We can, though, gain some appreciation of Dr. Lamont's engaging approach to life by citing this passage from Current Biography, 1946, p. 322: "'My chief personal problem,' Lamont once wrote of himself, 'is to find time for all the things I want to do both in the field of creative writing and of pure enjoyment in the exciting worlds of literature and art, drama and music, travel and sport, social intercourse, and family relations.'"

As suggested by this Who's Who In the World, 1991-1992 list of his books, it would appear that Dr. Lamont did, happily, "find time" for some substantial "creative writing": Man Answers Death: An Anthology of Poetry, Dialogue on John Dewey, Dialogue on George Santayana, A Humanist Symposium on Metaphysics, Albert Rhys Williams: In Memoriam, The Trial of Elizabeth Gurley Flynn, The Thomas Lamonts in America, Letters of John Masefield to Florence Lamont, Collected Poems of John Reed, The John Reed Centenary, Dear Corliss: Letters from Eminent Persons, Issues of Immortality, The Illusion of Immortality, You Might Like Socialism: A Way of Life for Modern Man, The Peoples of the Soviet Union, A Humanist Funeral Service, Humanism As a Philosophy, The Independent Mind, Soviet Civilization, Freedom Is As Freedom Does: Civil Liberties in America, The Philosophy of Humanism, Freedom of Choice Affirmed, A Humanist Wedding Service, Remembering John Masefield, Lover's Credo, Voice in the Wilderness: Collected Essays of Fifty Years, Yes to Life: Memoirs of Corliss Lamont, A Lifetime of Dissent, "Basic Pamphlet Series," Introduction to Contemporary Problems in the United States, Russia Day by Day. It should be noted too that the current edition of Books in Print shows 14 entries for Dr. Lamont.

To Corliss Lamont, then, we direct our thanks for his many scholarly and practical contributions, and we wish him all good things on his forthcoming birthday.

(3)

ON SIR KARL POPPER

One of the experiences which I remember well from my visit [to England] in 1936 was when Ayer took me to a meeting of the Aristotelian Society at which Bertrand Russell spoke, perhaps the greatest philosopher since Kant. (Sir Karl Popper, Unended Quest: An Intellectual Autobiography, p. 109).

In histories of modern thought, Bertrand Russell and Sir Karl Popper are routinely placed within the ranks of the foremost twentieth century philosophers. The above quotation is indicative of Sir Karl's high regard for Russell. Russell's own appreciation of Sir Karl's greatness in philosophy is suggested by his recommendation of Sir Karl's The Open Society and Its Enemies, which appeared on a paperback book cover:

A work of first-class importance which ought to be widely read for its masterly criticism of the enemies of democracy, ancient and modern. His attack of Plato, while unorthodox, is in my opinion thoroughly justified. His analysis of Hegel is deadly. Marx is dissected with equal acumen, and given his due share of responsibility for modern misfortunes. The book is a vigorous and profound defence of democracy, timely, very interesting, and very well written.

Like his colleague Corliss Lamont who will have a 90th birthday in 1992 (see page 2, section 2), Sir Karl will celebrate his own 90th birthday next year on July 28. At the June 1991 BRS Board of Directors meeting, Robert (Bob) Davis proposed that our 1992 annual meeting honor Sir Karl on this occasion. The Board voted to dedicate the 1992 annual meeting to Sir Karl, and directed Bob to inform Sir Karl of this decision and to invite Sir Karl to the meeting. Sir Karl's gracious reply to Bob's letter is reproduced on page 4. We were particularly pleased to read his comment, "...if I can come, and if I am able to speak, I shall do my best to address your society on a topic that will interest its members." We do indeed hope that Sir Karl will be able to make the trip to Washington, DC, the site of next year's meeting. The BRS will do as much as possible to make his stay with us a pleasant and memorable one for us all.

Sir Karl has been an honorary BRS member since 1978. We are honored to have Sir Karl connected with the BRS in this way. Yet some members may not feel themselves to be adequately familiar with his philosophical work. To acquaint oneself further with Sir Karl's great intellectual contributions, we would suggest first turning to Russell Society News, No. 59 (August 1988), pp. 19-21, section 24 to (re)read the transcription of Bryan Magee's audiotape on Sir Karl. One might also examine Bryan Magee's Modern British Philosophy (New York: St. Martin's Press, 1971), which features thirteen conversations between Magee and prominent contemporary philosophers, including Sir Karl (pp. 66-82, 131-149). The Encyclopedia of Philosophy article on Sir Karl by Anthony Quinton (New York: Macmillan Publishing Company and The Free Press, 1967, vol. 6, pp. 398-401) would be another good background source.

Sir Karl Popper, CH, FRS

136 Welcomes Road,
Kenley, Surrey
CR8 5HH

15 August 1991

Mr. Robert Davis
The Bertrand Russell Society
7711 W. Norton Ave.
W. Hollywood, CA 90046
U.S.A.

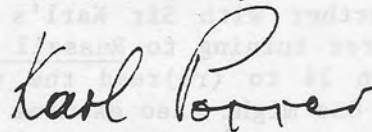
Dear Mr. Davis,

Thank you very much for your kind letter and for inviting me to come to Washington next year. Although travelling is a little difficult for me, now that I am in my 90th year, I do not exclude the possibility of coming to Washington, especially since I feel encouraged by my most recent journey to northern Spain where I attended a week-long conference on my philosophy - without any apparent ill effects! Quite the contrary, the challenge seems to have done me some good.

At any rate, I find it extremely good of you to think of me in connection with my forthcoming 90th birthday, and if I can come, and if I am able to speak, I shall do my best to address your society on a topic that will interest its members.

Please thank your Board of Directors for adopting your suggestion to invite me.

Yours sincerely,



Karl Popper

But of course the serious student will want to turn to Sir Karl's own writings. Perhaps the place to begin is The Philosophy of Karl Popper, edited by Paul Arthur Schilpp (La Salle, Illinois: Open Court Publishing Co., 1974, 2 volumes) in "The Library of Living Philosophers" series. Included is Sir Karl's "Intellectual Autobiography," which was separately published in revised form as Unended Quest: An Intellectual Autobiography (London: Fontana/Collins, 1976). Also part of The Philosophy of Karl Popper are Sir Karl's "Replies to My Critics" and a lengthy bibliography. Sir Karl's three most celebrated books--The Logic of Scientific Discovery, The Open Society and Its Enemies, and The Poverty of Historicism--merit extended study. In addition, his books include Conjectures and Refutations: The Growth of Scientific Knowledge, Objective Knowledge: An Evolutionary Approach, The Self and Its Brain (with J.C. Eccles), Realism and the Aim of Science, The Open Universe: An Argument for Indeterminism, and Quantum Theory and the Schism in Physics.

This brief excerpt from Jacob Bronowski's essay in The Philosophy of Karl Popper, "Humanism and the Growth of Knowledge" (vol. 1, pp. 606-631), provides a final glance at why Sir Karl is such an appealing figure and why we so much look forward to seeing him in June 1992:

It is the pride of the rationalist and empiricist tradition in England that it raises philosophers who combine intellectual power with liberality of spirit. Bertrand Russell has been an example in our lifetime, and Karl Popper was preordained to be a recruit to that tradition. Coming at a time in the 1930s when a generation of young scientists despaired of philosophy, he helped to reestablish its credit and relevance in the face of authoritarianism. For he insisted in his philosophy as much as in his life that there is no final sanction and authority for knowledge, even in science; that only that is knowledge which is free to change and grow; and that a condition for its growth is the challenge by independent minds.

(4)

1992 BRS DUES WILL SOON BE DUE

Please refer to the yellow sheet atop page 1 of this issue.

BRS members are reminded that 1992 membership dues are due January 1, 1992. We value having each member as a part of the BRS, and we hope each member, by virtue of his or her continuing membership, finds our programs and efforts of value. We ask you to consider renewing your BRS membership for 1992 and will appreciate hearing from you in advance of January 1. Thank you.

(5)

NEWS ABOUT RUSSELL SOCIETY NEWS

To many of our members, Lee Eisler has been the personification of the Bertrand Russell Society. Since 1974 he has edited Russell Society News and performed a variety of behind the scenes "information and membership" activities, which have held our organization together. After editing (and most recently coediting) 71 issues, Lee has decided to step down as editor. Lee will continue his work as BRS Vice President/Information and will for now provide valued assistance to the next Russell Society News editors. We salute Lee on his devoted attention to serving the BRS over many years and look forward to continuing to work with him for many more.

Our thanks is also directed to Thom Weidlich, who coedited Russell Society News issues 69-71 (February-August 1991) with Lee. We hope to benefit further from Thom's fine work in his future involvement in other BRS activities. We would also like to acknowledge the coediting work performed by Ben Eshbach and Marvin Kohl in 1988-1990.

The search for a new permanent editor goes on. BRS President Michael Rockler would be pleased to hear from any member wishing to inquire about the possibility of becoming editor. Please direct such inquiries to Michael Rockler; 1029 Linden Avenue; Apartment 2; Wilmette, IL 60091. Until a permanent editor is named, a series of guest editors will attempt to carry on Lee's work. Don Jackanicz will be the first; he has agreed to edit issues 72 and 73 (November 1991-February 1992).

Beginning with this issue there will be some noticeable changes in form and content. For example, this issue has a somewhat larger type than previous issues because of the equipment used. But, for the most part, there will likely be more continuity than change.

Your observations and opinions are most welcome. Please let Don and future editors know how you feel about Russell Society News, its orientation, its style, and its content.

(6)

BR BIRTHDAY GREETING CARD

John Lenz has brought to our attention a birthday greeting card featuring a photograph of Russell, his third wife, Patricia Spence, and Russell's three children in their Los Angeles home, circa 1940, playing with a model train set. The inside page message reads "Happy Birthday to Someone Who Refuses to Grow Old!" The card was published by Recycled Paper Products, Inc.; 3636 North Broadway; Chicago, IL 60613; telephone 312-348-6410. Prices shown are U.S.A. \$1.25, Canada \$1.90. Bonus--the card is indeed printed on 100% recycled paper.

(7)

1992 BRS ANNUAL MEETING: WASHINGTON, DC

Mark your calendar now! Washington, DC will be the site of the 1992 BRS Annual Meeting to be held from Friday, June 12 through Sunday, June 14 on the campus of The American University. More detailed information will appear in the February and May 1991 issues of Russell Society News. For now, though, BRS President Michael Rockler is working with Congressman Neil Abercrombie and The American University's conference staff to plan what will likely be one of our finest meetings.

The 1992 Annual Meeting will be dedicated to Sir Karl Popper, who will be celebrating his 90th birthday on July 28, 1992. Sir Karl has stated (see page 4, section 3) that he may be able to attend the meeting. If so, those present will have the opportunity to meet and hear this distinguished philosopher, who ranks among the foremost 20th century intellectuals. ✓

Chartered in 1893 and opened in 1914, The American University is located in a pleasant northwest Washington residential area, approximately four miles from the White House. Because of the possibility of using university housing and dining services, the cost of attendance--which is yet to be determined--should be relatively low for a meeting held in otherwise costly Washington. The proceedings will feature the customary variety of presentations, as well as the Red Hackle Hour followed by a banquet at which the BRS Annual Award and the BRS Book Award will be presented.

Please direct annual meeting questions, suggestions, and program proposals to Michael Rockler, 1029 Linden Avenue, Apartment 2, Wilmette, IL 60091. We look forward to seeing you this June in Washington.

(8)

BRS BUSINESS

1. Board of Directors Election. The annual Board of Directors election was conducted via the August 1991 issue of Russell Society News. The following Directors were reelected for three year terms, starting January 1, 1992: LOUIS ACHESON, KENNETH BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEPHEN REINHARDT, TOM STANLEY. Our thanks to all members who voted.

2. BRS Award and BRS Book Award Nominations. Members are encouraged to submit nominations for these annual awards to the respective committee chairmen. For the BRS Award, please write to Clare Halloran, 71-21 69th Street, Glendale, NY 11385. For the BRS Book Award, please write to Gladys Leithauser, 122 Elm Park, Pleasant Ridge, MI 48069. When submitting a name, also provide supporting evidence showing why you think your candidate qualifies for the award.

3. Contributions for Bertrand Russell Archives Publication. At the 1990 BRS Annual Meeting, the Board of Directors decided to loan funds to the Bertrand Russell Archives of McMaster University to assist in the publication of A Detailed Catalogue of the Second Archives of Bertrand Russell. This project merits our financial aid since the Catalogue will be of inestimable value to Russell students and scholars and because of the characteristically high cost of publishing specialized scholarly works of this kind. Although the BRS has received some contributions earmarked for this purpose, we again ask those members valuing the work of the Bertrand Russell Archives to consider donating some amount toward the Catalogue. Contributions, which should be payable to the Bertrand Russell Society, should be sent to BRS Treasurer Dennis Darland, 1965 Winding Hills Road, No. 1304, Davenport, IA 52807. Questions about the Catalogue should be directed to Kenneth Blackwell, Archivist, Bertrand Russell Archives, McMaster University, Hamilton, Ontario L8S 4L6, Canada. Thank you for your support of this endeavor.

4. Treasurer's Report. Treasurer Dennis Darland submitted the following report on the quarter ending September 30, 1991.

Bank Balance on Hand, June 30, 1991.....\$8,085.21

Income:	New Members.....	196.00	
	Renewals.....	<u>217.00</u>	
	Total Dues.....	413.00	
	Contributions.....	0.00	
	Interest.....	52.86	
	Library.....	210.15	
	Meeting Fees.....	775.00	
	Miscellaneous.....	50.50	
	Total Income.....		<u>+1,501.51</u>
			9,586.72

Expenditures:

Info. & Memb.....	3,170.03
Library.....	7.72
Meetings.....	40.00
<u>Russell</u>	<u>2,304.00</u>
Doctoral Grant.....	1,000.00
Miscellaneous.....	50.67
Total Expenditures.....	<u>-6,572.42</u>

Bank Balance, September 30, 1991.....\$3,014.30

Notes: "Info. & Memb." refers to the Information and Membership Committees; "Russell" refers to subscriptions to Russell: The Journal of the Bertrand Russell Archives.

5. Contributions. As the above Treasurer's Report shows, there were no reported contributions over the last quarter. If you are able to make a yearend contribution to the BRS, your generosity will be greatly appreciated.

(9) RUSSELL-RELATED EXHIBIT IN PHILADELPHIA

The Manuscript Society News, vol. 12, no. 4, Fall 1991, p. 128, reports the following:

Exhibits at the Rosenbach Library in Philadelphia, Pa., include "The Poet's Pen: Poetry in Manuscript" and "Dr. Albert C. Barnes and Bertrand Russell: A Philosophical Difference?" Both are open through mid-January.

The Rosenbach Museum and Library, 2010 Delancey Place, Philadelphia, PA 19103, telephone 215-732-1600, is open Monday through Friday, 9:00 a.m. to 5:00 p.m. According to the Directory of Archives and Manuscript Repositories in the United States, its holdings include "a collection of literary manuscripts and correspondence of major English and American authors...correspondence, diaries, journals, logbooks, financial records, and manuscript public documents of American historical persons and activities...[and] materials relating to western exploration and settlement...." These materials include some documentation relating to Albert C. Barnes and the Barnes Foundation, located outside Philadelphia in Merion, Pennsylvania, at which Russell was a lecturer from 1941 to 1943. We contacted the Rosenbach Museum and Library, which promises to send us further information about its Barnes-Russell exhibit. Those persons able to visit the exhibit are encouraged to write to Russell Society News about their exhibit experience.

(10) BRS AT THE AMERICAN PHILOSOPHICAL ASSOCIATION MEETING

The BRS's annual American Philosophical Association (Eastern Division) session will be held during the APA's Annual Meeting in New York City, December 28-30, 1991. BRS Philosophers' Committee Chairman David E. Johnson has engaged Jane Duran of the University of California, Santa Barbara and Safo Kwame of Lincoln University, Pennsylvania to present their respective papers, "Russell on Pragmatism" and "Going to No-Man's Land--A Russellian Conception of Philosophy." Abstracts of these papers appeared in RSN-71 (August 1991).

Chairman Johnson has distributed this announcement to appropriate journal editors in connection with the 1992 APA Annual Meeting:

The Bertrand Russell Society announces a call for papers to be presented at its meeting with the Eastern Division of the American Philosophical Association in December 1992. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one half an hour and should be submitted in triplicate,

typed and double spaced with an abstract of not more than 150 words. The name and address of the author and the title of the paper should be submitted on a separate page. The submission deadline is April 1, 1992 and the papers should be sent to David E. Johnson, Chair, Philosopher's Committee, The Bertrand Russell Society, Sampson Hall, 107 Maryland Avenue, U.S. Naval Academy, Annapolis, MD 21402-5044. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

(11)

NEWS ABOUT MEMBERS

John Lenz, the BRS Vice President, moved from New York City to College Station, Texas in August 1991 to accept his new position in the Languages Department of Texas A & M University. John was formerly a faculty member at Union College, Schenectady, New York.

Gonzalo Garcia of Glendale, CA wrote the following in October 1991 to former BRS Chairman Harry Ruja:

I just joined The Bertrand Russell Society, Inc., in my desire to be part of the group of persons, like you, who share his humanistic ideas on world affairs.

My personal feeling...was that, after the death of BR, nobody has filled the vacuum of his strong leadership as an apostle of...world pacifism.

The lack of such [a] charismatic personality made [it] easier for the military-industrial complex to promote a pervading campaign, during the last Persian Gulf conflict, implanting in every American mind the jingoistic gimmick "Yellow Ribbons" or "Support our troops."

No question that this extremely chauvinistic campaign won totally the American public opinion, ignoring the two hundred thousand Irakis, men, women, and children...[who died] in such a conflict, just to support another gimmick, the so-called "National Security" (oil).

I wonder if the present political climate, full of macho "rambos" has made completely obsolete the BR ideals of a world without wars.

Are BR ideas dead or alive?....

This letter's writer and recipient have made the above available to the entire BRS. If you wish to respond to Mr. Garcia's comments and his final question, please write to him in care of the RSN.

Nicolas Griffin, a McMaster University (Hamilton, Ontario) Philosophy Department professor, informed us that his forthcoming book of Russell's letters, The Private Years, 1885-1914, volume 1, was submitted to Penguin Books in August 1991. Publication is planned for Spring 1992. Mr. Griffin's other recent book, Russell's Idealist Apprenticeship, was published earlier this year by Oxford University Press.

(12)

"WAR AND PEACE IN OUR TIME"

Harry Ruja located this article on an editorial-opinion page of the Cleveland Plain Dealer for November 1, 1951.

War and Peace in Our Time

Three Kinds of War Curse Mankind and Destroy Civilization

By HYMAN HOROWITZ

This is the last of three articles dealing with the world problems of war and peace today.

Three Choices

Bertrand Russell, in one of his philosophical essays that he himself calls "unpopular," sees one of three possibilities for mankind before this century is over. 1—End of human life; 2—Reversion to barbarism; 3—Unification of the world under a single government controlling all major weapons. He prefers the third possibility, but since the prospect of agreement is in doubt, this may come as a result of war. Russia, or America, or both, might survive, and one or the other would rule the world. He wishes that it might be America.

It seems that the part of realistic wisdom would be for the two dominant powers not to resort to instruments of destruction on the chance that one or the other might

emerge the victor. America would not start it, and there is reason to believe that neither would Russia. Stalin, unlike Hitler, is not believed to be the maniac that will rush to pull down his country or the whole world to obliteration.

Practical Ideology

Speaking recently in Cleveland, President Mordca W. Johnson of Howard University asserted that peace—was possible and urged America to work for it even at a price which may be staggering, but still honorable. He said:

"Communism is a powerful revolutionary movement in the realm of ideas and human organization. If peace is to be achieved with Russia and with the Communists it must be achieved in the field of ideas and in the field of human organization."

If we settle for a part of the world, we can lighten our burden considerably. Adequate defense measures will still be necessary, but it should not take out of us as much as if we were readying ourselves constantly for all-out war, or for a contingency that we may construe as a call upon us to liberate some distant part of the world. We may decide to hold whatever we have, but will not send American boys to fight wars of other heroes, be they of the Chiang Kai-shek or Tito variety.

The idea of holding your ground and working for peace may be the only solution to the present crisis. It is not new either. I wish to call attention to an article in a recent issue of This Week magazine by United States Senator Flanders,

entitled "The Sword and the Bible." He advocates a top limit to defense expenditures to be used primarily for "the establishment of production lines and equipment rather than to accumulating vast stores of fabricated war material which may quickly become obsolete." By setting a limit, though high, we can save the country from economic disaster and concentrate on the moral precepts and selling peace ideas to the world. It might be added that preserving America's way of life by letting the people have all the benefits they can get is in itself a way of selling democracy.

Not Isolationism

Will that be isolationism?

Some will call it that, although they may sound silly. America, that has grown in 175 years from 13 small colonies to its present size, is anything but isolationist. Its participation in the two world wars was contrary to isolationism. It is bound to hold every piece of territory from Berlin to Tokyo until there is a reasonable settlement along the whole line. It is ready to aid and support its friends to the extent of its ability. But it is not going to gamble everything on another world war and bankrupt itself by spending and giving away what is essential for the health and welfare of the nation.

It is neither isolationism nor selfishness. It is sound realism, which might be just the answer to the prayers of good Americans for freedom from the excess of war and dictatorship.

(13) OTHER ORGANIZATIONS AND THEIR MEETINGS

BRS member John A. Wilhelm informed us in August 1991 that a new atheist group has been established in San Diego. Inquiries should be directed to The Atheist Coalition, P.O. Box 880464, San Diego, CA 92168, telephone 619-497-0926.

The 22nd Annual Convention of American Atheists will be held April 17-19, 1992 at the Hyatt Regency Hotel in Austin, Texas. Speakers will include Madalyn O'Hair and Frank R. Zindler. Inquiries should be directed to American Atheists General Headquarters, P.O. Box 2117, Austin, TX 78768-2117, telephone 512-458-1244.

BRS member Nicholas Griffin wrote the following account to us in August 1991: "There was a very exciting conference on Russell's philosophy at the University of British Columbia in June. There were people from the US, Britain and Canada and there was a fair amount of agreement as to what Russell was up to and what issues were important for him. The (emerging) consensus among philosophers about Russell is quite different now from what it was 20-30 years ago. The old issues of that period were barely mentioned. He comes to look more and more important all the time. A volume of papers based on the conference should appear in due course." We would appreciate receiving further information about this conference from anyone who may have attended.

BRS President Michael Rockler submitted the following report on the Free Inquiry conference in Kansas City:

The annual conference sponsored by FREE INQUIRY magazine was held in Kansas City, Missouri from October 31 through November 3, 1991. It offered an interesting and enjoyable program. The meeting began on Halloween evening with a night of music, magic and entertainment. A seance was held that attempted to reach Harry Houdini. Sadly, Harry was not available.

The theme of the conference was "Humanism and Changing Traditional Values." Sessions reflecting this theme were held on Friday, Saturday and Sunday. Friday's program focused on humanism and the family. On Saturday, the conference examined issues related to religion including an interesting session entitled, "Raising Irreverent Children." On Sunday I represented the Bertrand Russell Society and spoke on "Religion, Education, and Curriculum Reform." I shared time with John Brock of the John Dewey Society. Our panel was chaired by Tim Madigan.

The program for Friday's luncheon focused on the work of Dr. Jack Kevorkian who has been involved in physician assisted suicide. Dr. Kevorkian was to address the session but could not attend on the advice of his lawyer. He addressed the luncheon gathering by telephone instead. Dr. Kevorkian is currently facing charges for aiding the suicide of two women in Michigan.

On Friday evening the awards banquet was addressed by William R. Young who is the deputy director of the Master's and Johnson Institute. He spoke on "Sex Research--Back to the Future." Entertainer Steve Allen received an award for the best humanist book of the year. His book, which is a critique of the Bible, is available from Prometheus Press in Buffalo.

Allen entertained on Saturday evening at the Granada Theater in Kansas City, Kansas. This event, which was open to the public, drew an audience of about one thousand persons. Steve Allen demonstrated his many talents as both a comedian and a musician. When asked why he didn't consider running for U.S. President, Allen replied that he thought there were already enough comedians in Washington.

The FREE INQUIRY conference was a well organized and informative one and I was pleased to be there. FREE INQUIRY will hold another conference in Toronto beginning on June 21, 1992. Members of the Bertrand Russell Society should plan to attend and participate in this meeting. The Council for Democratic and Secular Humanism, which publishes FREE INQUIRY, is an organization which promotes ideals that were enunciated by Bertrand Russell.

Information about Free Inquiry and the June 1992 Toronto conference mentioned about may be requested from the Council for Democratic and Secular Humanism, Inc., P.O. Box 664, Buffalo, NY 14226-0664, telephone 716-636-7571.

(14) DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.
(Elected for 3 Year Terms, As Shown)

1989-91: LOU ACHESON, ADAM PAUL BANNER, KENNETH BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEPHEN REINHARDT, TOM STANLEY.

1990-92: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA, THOM WEIDLICH.

1991-93: IRVING ANELLIS, ROBERT DAVIS, ROBERT JAMES, HUGH MOORHEAD, CHANDRA-KALA PADIA, HARRY RUJA.

The six BRS Officers are also Directors, ex officio.

See page 7, section 8 for results of the Directors election for 1992-1994.

(15)

RUSSELL: THE JOURNAL OF THE BERTRAND RUSSELL ARCHIVES

Another issue of Russell: The Journal of the Bertrand Russell Archives--New Series, vol. 11, No. 1, Summer 1991--has appeared. BRS members receive Russell as a membership benefit. Reproduced below in reduced size is the Russell Archives's order form for Russell backissues, providing a convenient list of the journal's principal articles over 20 years. Congratulations to Russell editor Kenneth Blackwell and his Russell Archives colleagues, who have for so long produced this fine publication.

TWENTY YEARS OF RUSSELL STUDIES

russell:

the journal of the Bertrand Russell Archives

McMaster University Library Press, McMaster University, Hamilton, ON Canada L8S 4M6. (416) 525-9140 ext. 4738. FAX (416) 546-0625

This journal should be consulted for the general range of Russell scholarship." I. GRATTAN-GUINNESS, *Notes & Records of the Royal Society*

Prices are in Canadian dollars. The institutional price is first, followed by the price for individuals.

Issues No. 1, 5 and New Series 9, no. 1 are in such short supply that they are available only with the purchase of complete sets.

Subscriptions are \$27 annually for institutions, \$15.50 for individuals. Add \$1.50 postage in Canada, \$2.50 internationally.

- No. 31 spring 1971. 12 pp. \$1.50 (S1)
JOHN G. SLATER Bertrand Russell & *The Tribunal*
• S. J. LUCAS Moore's Influence on Russell • Recent
Acquisitions: Mss. • New Russell Bibliography
- No. 32 summer 1971. 12 pp. \$1.50 (S1)
JACK PITT With Russell at the Archives • WILLIAM
READY DONORS • JO NEWBERRY Russell in 1916 •
Rec. Acq.: Correspondence
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THE BRS FACT SHEET

If you are looking for a concise statement of the BRS's aims and programs--which could be used to introduce others to the BRS--we suggest this Fact Sheet (here shown in reduced size), periodically updated by Lee Eisler.

Fact Sheet
THE BERTRAND RUSSELL SOCIETY, INC.
Founded 1974

General aims: to foster a better understanding of Russell's work, and to further his aims by promoting ideas and causes he thought important.

Some specific aims: to present Russell's ideas as attractive, rational alternatives to alienation, cynicism, and belief in the supernatural; to oppose misuses of science and technology; to encourage new scholarly and popular works on Russell; to make Russell's views better known -- they deal with virtually all the problems facing modern man, from how to be happy to how to work for nuclear disarmament.

Why people join: most members join (they have told us) for one or more of five reasons: to learn more about Russell; to be in touch with other admirers; to work for things Russell worked for; to discuss Russell's work with others; to do something useful for others via the BRS.

Most members are members of the general public, and are of diverse back-grounds.

Academe. The BRS membership list includes professional philosophers. The BRS aims to promote Russell scholarship: a BRS session is held each year at the annual meeting of the American Philosophical Association (Eastern Division); BRS grants are offered to Doctoral and Master's candidates. Papers from the sessions and grant-recipients' dissertations -- as well as papers presented at the BRS Annual Meeting (starting 1990) -- are available from the BRS Library.

BRS Library lends films and tapes on Russell as well as books by and about him. A limited number of books are offered for sale.

How the BRS functions: the BRS meets annually, in June. Committees work in specific areas (next item). Members receive the BRS quarterly newsletter *Russell Society News*, and from Macmaster University, *Russell*, the Bertrand Russell Archives' semi-annual periodical.

Committees: Science Committee deals with selected scientific issues. Philosophers Committee organizes the annual BRS session at the APA (Eastern Division) meeting. Award Committee selects recipients for annual BRS Award (next item). Book Award Committee, as its name implies, selects a book to receive the Book Award.

BRS Award. Past recipients: PAUL ARTHUR SCHILPP (1980), creator of "The Library of Living Philosophers", for promoting Russell scholarship; STEVE ALLEN (1981), creator of the TV series, "Meeting of Minds," for promoting public awareness of Russell; HENRY W. KENDALL (1982), Chairman, Union of Concerned Scientists, for anti-nuclear studies and campaigns; JOSEPH ROTBLAT (1983), for organizing the first 23 Pugwash Conferences; DORA BLACK RUSSELL (1984), for sharing Russell's concerns, collaborating in his work, and helping to perpetuate his legacy; ROBERT JAY LIFTON (1985), for providing new psychological insights into the nuclear peril; PEOPLE FOR THE AMERICAN WAY (1986), for exposing and opposing the current crop of self-appointed guardians of American morality and culture. JOHN SCHERVILLE (1987), for his efforts to alert mankind to the threat of "omnicide", total and irreversible destruction by nuclear weapons; PAUL KURTZ (1988) for his unswerving commitment to skepticism and his undaunted devotion to secular humanism; PAUL EDWARDS, (1989), Editor-in-Chief of Macmillan's 8-volume *Encyclopedia of Philosophy*, for his agnostic skepticism and scholarly contributions to the growing renaissance in philosophy; PLANNED PARENTHOOD FEDERATION OF AMERICA (1991) for making life better for many women.

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1991: THE DOCTORAL GRANT AWARD

1992. The Bertrand Russell Society will award funds to help defray expenses of currently enrolled Doctoral and Master's candidates for graduate level degrees, whose proposed dissertation (Ph.D.) or thesis (M.A.) best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell.

Depending on the number and quality of applications, the award money will fall into one of two patterns: (a) \$1000 for a doctoral candidate and \$500 for a master's, or (b) \$500 to each of three candidates for the master's.

Candidates are required to send to the Society:

- (1) An abstract of his/her dissertation or thesis, and plan of study.
- (2) A letter from the Chairman of the candidate's department which states the following: (a) for the Ph.D. candidate: that all work for the doctorate has been completed except the dissertation, and that its topic has received academic approval; (b) that the candidate for the master's is actively involved in graduate study, and is studying Russell via course work, personal reading, and/or research.
- (3) (a) A letter from the dissertation adviser evaluating the applicant and plan of study. (b) A letter from the Chairman or potential thesis advisor evaluating the applicant and probable plan of study.
- (4) A statement in the candidate's covering letter saying that if a grant is awarded, he/she will provide the Society, at its expense, with a copy of the completed work as approved by the department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 North St. Louis Avenue, Chicago, IL 60625 by May 1, 1992. The recipients will be announced on or around July 1, 1992.

Please note: Candidates may be enrolled in any field. Past grants have gone to students studying History, Mathematics, and Philosophy. English, Education, Sociology and Psychology are other likely fields.

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.

Honorary Members: Sir Alfred Ayer Paul Edwards Louis Prandau D.F. Pease Sir Karl Popper Conrad Russell The Earl Russell Paul A. Schupp Katherine Russell Tait

(20) "TELL ME, LORD RUSSELL; WHAT'S IT ALL ABOUT?"

Here is an article that begins and ends with Russell. It appeared in the Ed. Notes [Editorial Notes] column of *American Libraries*, vol. 22, no. 10, July/August 1991, p. 604, which is a publication of the American Library Association.

Tell me, Lord Russell; what's it all about?

BY TOM GAUGHAN

Not too many stories in our world summon up metaphysical considerations such as, "What is true?" or anecdotes about philosopher Bertrand Russell. But an *AL* news report (p. 613) about failed talks between the Research Libraries Group (RLG) and OCLC that might have led to a single national database did just that.

Researching the news story, I read an RLG press release that stated that the RLG Board of Governors had unanimously rejected OCLC proposals for linkage.

An OCLC spokesperson's response was unequivocal: Negotiators for both sides reached an agreement which was later rejected by the RLG board.

I learned my meager metaphysics at the movies, and the film that came to mind was *Rashomon*. In that classic, travelers in 9th-century Japan are set upon by a bandit. The crime that occurs is acted out again and again through the eyes of victims and villain alike. Each participant's version makes them the personification of nobility of conduct. *Rashomon* eloquently asks, how can we ever know what is true?

In 11 years supervising staff in libraries, *Rashomon* came to mind whenever I listened to wildly different accounts of the same event. The only answer I'd found was to listen carefully, so I called RLG President Jim Michalko and OCLC CEO Wayne Smith, two of the most intelligent, interesting, and engaging people in the field.

Michalko confirmed the RLG press release, adding, "We made a good faith run at it [agreement] and that was really in order."

Smith said, "I'm disappointed. We had an agreement; their board rejected it unilaterally. We tried hard and very earnestly. I've spent 20-25% of my time on this for the last six months."

Smith said the agreement required Justice Department certification that no violation of antitrust laws was involved. "We tailored the process to recognize legal parameters, economic realities, and benefit to libraries."

I asked both about the importance of building a single national database. Michalko suggested that "large central processing facilities may not be the paradigm of the future. Three, five, seven years from now, that kind of system-to-system linkage may not be relevant."

"I've worked in higher education, government, industry, and the military, and libraries are the most resource-constrained environment I've ever seen," Smith said with emotion. Maintaining two large databases, he told *AL*, is "senseless and needless overlap and duplication. I used to be an economist, and this just doesn't make any sense. The real loser is the American library community."

Michalko told *AL*, "In the final analysis, we just don't dream the same dream."

Smith restated his ideas about comparative advantage—different organizations focusing on what they can do best for the benefit of all libraries. During negotiations, he said, OCLC had offered funding for important ongoing RLG programs. Concluding, he said, "Our door is always open. We're always willing to talk, but we're a tough competitor."

Wanted: A single truth

Conversations with the principals hadn't illu-

minated a single gleaming, unassailable reality. In *Rashomon*, another view is offered by a witness, a woodcutter without a personal stake in the event, so I tracked down a number of librarians familiar with the issues.

But there aren't any woodcutters. Most librarians who really know the organizations are research library directors with a stake in one utility or the other.

A former RLG library director said OCLC's concern about antitrust was overdone. "The landscape is littered with those who've tried to negotiate with OCLC."

The retired director of an OCLC library told me he still bore the "scars" of a heavy-handed RLG recruitment attempt. The president of another university, an RLG member, lobbied the librarian's president to join RLG; the librarian had to defend his choice of OCLC.

The director of a large OCLC library said RLG is financially weak, that it can't continue to maintain its database, and that spurning OCLC was a ruinous decision.

An RLG supporter retorted that RLG has balanced its budget for the last five years and that database activities account for the majority of RLG revenues.

Listening carefully to the participants didn't illuminate that gleaming truth either. There was no woodcutter. Cultivating knowledgeable observers simply harvested that many "truths."

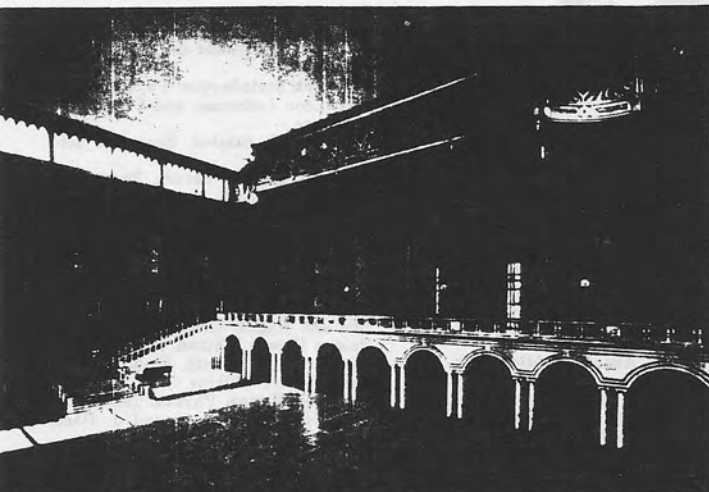
The only answer is the one Bertrand Russell gave to a London cabbie who looked at him in the rearview mirror and asked, "Tell me, Lord Russell; what's it all about?"

Russell smiled and replied, "I don't know."

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THE NOBEL PRIZE: PART I

Bertrand Russell received the Nobel Prize for Literature on December 10, 1950. As is customary, the ceremony was held in Stockholm's City Hall. Reproduced below are views of that fine building and two of its magnificent reception rooms in which the proceedings took place.



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THE NOBEL PRIZE: PART II

The University of Chicago is celebrating its 100th anniversary in 1991-1992. Bertrand Russell held a visiting philosophy professorship there from October 1938 to March 1939. This article from the Chicago Sun-Times of October 6, 1991 shows Russell among distinguished company at the University of Chicago.

Nobel callings

The university's ranks yield 61 winners of the prestigious prize

Sixty-one Nobel Prize winners have been University of Chicago students, faculty members or researchers. The U. of C. Nobel laureates (bullets denote the eight current members of the university faculty):

Luis W. Alvarez, Physics, 1968
 Kenneth J. Arrow, Economic Sciences, 1972, with Sir John R. Hicks
 George Wells Beadle, Physiology or Medicine, 1958, with Edward Lawrie Tatum and Joshua Lederberg.
 ● Saul Bellow, Literature, 1976
 Hans Albrecht Bethe, Physics, 1967
 Konrad Bloch, Physiology or Medicine, 1964, with Feodor Lynen
 Herbert C. Brown, Chemistry, 1979, with Georg Wittig
 James McGill Buchanan, Economic Sciences, 1986
 Alexis Carrel, M.D., Physiology or Medicine, 1912
 Owen Chamberlain, Physics, 1959, with Emilio Gino Segre
 ● Subrahmanyan Chandrasekhar, Physics, 1983, with William Fowler
 Arthur Holly Compton, Physics, 1927, with Charles Thomson Rees Wilson
 ● James W. Cronin, Physics, 1980, with Val L. Fitch
 Clinton Joseph Davison, Physics, 1937, with Sir George Paget Thomson
 Edward Adelbert Doisy, Physiology or Medicine, 1943, with Henrik Carl Peter Dam
 Sir John Carew Eccles, Physiology or Medicine, 1963, with Sir Alan Lloyd Hodgkin and Sir Andrew Fielding Huxley.
 Thomas Stearns Eliot, Literature, 1948
 Enrico Fermi, Physics, 1938
 Manhattan Project
 James Franck, Physics, 1925, with Gustav Hertz
 Jerome Friedman, Physics, 1990, with Henry Kendall and Richard



George J. Stigler (right) and then-President Ronald R. Reagan meet in 1982, when Stigler won the Nobel Prize for Economics.

Taylor
 Milton Friedman, Economic Sciences, 1976
 Murray Gell-Mann, Physics, 1969
 Maria Goeppert-Mayer, Physics, 1963, with J. Hans D. Jensen and Eugene P. Wigner
 Trygve Haavelmo, Economic Sciences, 1989
 Friedrich August Von Hayek, Economic Sciences, 1974, with Gunnar Myrdal
 Werner Heisenberg, Physics, 1932
 Gerhard Herzberg, Chemistry, 1971
 ● Charles Brenton Huggins, Physiology or Medicine, 1966, with Peyton Rous
 Lawrence R. Klein, Economic Sciences, 1980
 Tjalling Koopmans, Economic Sciences, 1975, with Leonid Kantorovich
 Ernest Orlando Lawrence, Physics,

1939

● Leon Lederman, Physics, 1988, with Dr. Jack Steinberger and Dr. Melvin Schwartz
 Tsung-Dao Lee, Physics, 1957, with Chen Ning Yang
 Yuan T. Lee, Chemistry, 1986, with Dudley Herschbach and John Polanyi
 Willard Frank Libby, Chemistry, 1960
 Harry M. Markowitz, Economic Sciences, 1990, with Merton H. Miller and William Sharp
 Albert Abraham Michelson, Physics, 1907
 ● Merton H. Miller, Economic Sciences, 1990, with Harry H. Markowitz and William Sharp
 Robert Andrews Millikan, Physics, 1923
 Hermann Joseph Muller, Physiology or Medicine, 1946

Robert S. Mulliken, Chemistry, 1966
 Ilya Prigogine, Chemistry, 1977
 Bertrand Russell, Literature, 1950
 Paul A. Samuelson, Economic Sciences, 1970
 J. Robert Schrieffer, Physics, 1972, with John Bardeen and Leon N. Cooper
 ● Theodore W. Schultz, Economic Sciences, 1979, with Sir Arthur Lewis
 Julian Schwinger, Physics, 1965, with Richard P. Feynman and Sin-Itiro Tomonaga
 Glenn Theodore Seaborg, Chemistry, 1951, with Edwin Mattison McMillan; Manhattan Project, 1942-46
 Herbert A. Simon, Economic Sciences, 1978
 Roger W. Sperry, M.D., Physiology or Medicine, 1981, with David H. Hubel, M.D., and Torsten N. Wiesel, M.D., Ph.D., 1941
 William H. Stein, Chemistry, 1972, with Stanford Moore and Christian B. Anfinsen
 Dr. Jack Steinberger, Physics, 1988, with Leon Lederman and Dr. Melvin Schwartz
 ● George J. Stigler, Economic Sciences, 1982
 Edward Lawrie Tatum, Physiology or Medicine, 1958, with George Wells Beadle and Joshua Lederberg
 Henry Taube, Chemistry, 1983
 Harold Clayton Urey, Chemistry, 1934
 George Wald, Physiology or Medicine, 1967, with Haldan Keffer Hartline and Ragnar Granit
 James Dewey Watson, Physiology or Medicine, 1962, with Francis Crick and Maurice Wilkins
 Eugene Wigner, Physics, 1963, with Maria Goeppert-Mayer and J. Hans D. Jensen
 Chen Ning Yang, Physics, 1957, with Tsung-Dao Lee
 Karl Ziegler, Chemistry, 1963, with Giulio Natta ■

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PSYCHOLOGISTS ON RELIGION

This article appeared in the New York Times, September 10, 1991, pp. C1, C8.

Therapists See Religion as Aid, Not Illusion

By DANIEL GOLEMAN

EDDIE, just 16 years old, had a record of nine arrests, including rape, assault and battery and drug dealing. But something happened that set him straight: he found religion.

"One day Eddie came into our group and announced he'd been saved," said the Rev. Wayne Muller, who ran a therapy group in Santa Barbara, Calif., for teen-age gang members on probation. "He said he felt happy all the time. He'd given up drugs and crime, and was going to nightly revival services."

Eddie's tale of salvation is as old as the Gospels. But in recent years stories like his have been changing the way psychology regards religion. While Freud dismissed religion as little more than a neurotic illusion, the emerging wisdom in psychology is that at least some varieties of religious experience are beneficial for mental health.

The result is that growing numbers of psychologists are finding religion, if not in their personal lives, at least in their data. What was once at best an unfashionable topic in psychology has been born again as a respectable focus for scientific research.

Some of the research, for instance, confirms what programs like Alcoholics Anonymous have long taken as a tenet of faith: that compelling beliefs like Eddie's "improve your mental health, especially in resisting temptation and organizing your life in terms of what matters and what does not," said Dr. David Rosenhan, a psychologist at Stanford University who, though an atheist himself, is studying religious commitment as a psychological force.

Of course, that organization may be in terms of details like dietary restrictions or rituals that nonbelievers might see as a waste of time. But the emerging

Continued on Page C8

Continued From Page C1

consensus among psychologists studying religion is that the spiritual life is more often of psychological benefit than not, and that it is time for a scientific look at religion that does more than dismiss it.

The quickening of interest by psychologists in religion is witnessed by a series of research papers presented in early August at the meeting of the American Psychological Association in San Francisco on topics ranging from the psychological origins of the cult of the Virgin Mary to the effectiveness of religious faith in coping with chronic pain and arthritis.

The researchers themselves are conscientious about making their own religious beliefs — or lack of them — explicit. But they try to separate their beliefs from their research. The aim is to accept their subjects' beliefs at face value and explore their psychological impact.

Last year a study of children's religious beliefs by Dr. Robert Coles, a child psychiatrist at Harvard, became the best-seller "The Spiritual Life of Children" (Davison/Houghton

Mifflin); the book showed that even children from nonreligious families had active spiritual lives. And earlier this year a lead article in the *American Psychologist* by Dr. Allen Bergin, a psychologist at Brigham Young University, argued that "there is a spiritual dimension of human experience which the field of psychology" cannot ignore.

To be sure, the new research does not find all religious experience to be uniformly beneficial. "Some ways of being religious correlate with greater mental disturbance," said Dr. Bergin, "while others correlate with greater levels of mental health."

The research shows that it does not matter so much what particular creed people hold, but rather how they hold it. For instance, several studies have found poorer mental health among people who see religion as a means to a social or emotional end. Researchers contrast this spiritual orientation, which they call "extrinsic," with an "intrinsic" outlook, in which people's religious beliefs form a personal commitment that they translate into action regardless of social or emotional concerns.

People with an extrinsic religious

attitude have a what's-in-it-for-me attitude, "whether it's making business contacts at church or finding personal comfort to make themselves feel better," said Richard Gorsuch, a psychologist at Fuller Theological Seminary in Pasadena, Calif.

Although there is a great difference between belief motivated by the idea that God will help one out and church-going inspired by the desire for social contacts, psychologists have found that both share a deeper common thread. As religious motives, both use religion in the service of worldly goals, and people with both orientations tend to score in the same range on tests of emotional health.

By contrast, those with an intrinsic orientation find their main motives in their religion and try to express their religious beliefs in their other dealings in life regardless of social pressures.

Characterizing Job's Religion

"The extrinsic person says the prime reason to pray is because I have a problem I want God to solve," said Dr. Gorsuch. "The intrinsic person says the prime reason is for communion with God."

In this analysis, "Job's was an intrinsic religiosity, because he could still maintain communion with God even though everything had gone wrong," said Dr. Gorsuch. "An extrinsic person in those circumstances would say, 'That religion's no good. It doesn't work for me anymore.'"

People with the extrinsic orientation tend to be more dogmatic and prejudiced and to have higher levels of anxiety, according to studies reviewed in "The Psychology of Religion," a comprehensive summary of scientific studies in the field written by Dr. David Wulff, a psychologist at Wheaton College, and published earlier this year by Wiley.

People with the intrinsic orientation tended to have a positive view of human nature and to have a greater sense of control over the course of their lives and a strong sense of purpose in life. In addition, they showed greater empathy and less narcissism and depression.

Paradoxically, atheists and agnostics also have better mental health than those with the extrinsic orientation, studies have found. The reason seems to be that, although they are nonbelievers, such people "see through the social conformity and superstitious rituals of organized religion, but often have a spirituality of another kind, based on their own quest for truth and meaning," said Dr. Bergin.

Some psychologists suggest that the extrinsic and intrinsic religious types actually represent stages in the maturation of faith. A 1988 study of 205 children and adults, from 11 to 83, found that as people grew older, they increasingly tended to hold the intrinsic religious outlook.

The Quest for Faith

The study, led by Dr. Paul Watson, a psychologist at the University of Tennessee at Chattanooga, identified still another religious outlook that appears to be a transitional stage in the evolution of faith: a "quest" in which people struggle with religious doubts and questions about the meaning of their life. This outlook was found most common among those in late adolescence and early adulthood.

According to work by Daniel Batson, a psychologist at the University of Kansas, people with the quest outlook hold that truth is more important than any given religious belief and value their uncertainties and doubts about religious matters. They also are more likely than other religious people to entertain the possibility of changing religions as their spiritual life matures.

Other evidence of the benefits of religious belief has come from a study by Dr. Rosenhan of more than 2,500 Stanford University students. In the surveys, done over five years, 57 percent of students agreed with the statement, "I believe in a God, creator of the universe, who knows my innermost thoughts and to whom one day I will be held accountable."

In interviews with students identified in the survey as having strong faith, Dr. Rosenhan found that their religious outlook gave them distinct emotional advantages in certain areas, such as being able to resist temptations like cheating. Of course, Dr. Rosenhan's data does not reveal whether the religious student's resistance to temptation brought with it the added cost of increased guilt or fear of divine retribution.

Another advantage came from "their ability to see things differently," said Dr. Rosenhan. "A sophomore woman who was being treated for cancer told me, 'God cures in three ways: with medicine, by prayer and by death.'" Her beliefs allowed her to face her illness more calmly.

Some psychologists, notably Dr. Daniel Batson at the University of Kansas, point out that such faith may exchange freedom from worry and guilt for an uncritical bondage to simplistic beliefs. The call for revival of religion as a research topic in psychology was sounded in 1980 by Dr.

Bergin in a journal article that provoked more than 1,000 letters from colleagues, most supportive.

Using Religion in Therapy

To be sure, not all were positive. Albert Ellis, a prominent psychologist in Manhattan, wrote in a rebuttal to Dr. Bergin, "Religiosity is in many respects equivalent to irrational thinking and emotional disturbance." But that negative stance no longer seems to hold for psychotherapists as a group. In his American Psychologist article, Dr. Bergin reported findings from a national survey of 414 psychotherapists showed they had "an unexpected personal investment in religion."

Of those surveyed, 77 percent agreed with the statement, "I try to live by my religious beliefs," although only 29 percent said religious matters were important in therapy.

Nevertheless, there are active movements by many therapists who are themselves religious to offer clients psychotherapy that explicitly embraces a given faith. One of the more active movements is among therapists who are fundamentalist Christians; another is among those who are Orthodox Jews.

Therapists who belong to the Christian Association for Psychological Studies use inspiring passages from the Scriptures as part of otherwise conventional therapy. Likewise, members of the Orthodox Jewish therapists' group are careful to respect the laws and traditions of their Orthodox clients.

And though some psychoanalysts still adhere to Freud's dismissive attitude toward religion, a more accepting mood is evident even in analytic circles. For example, in movements like the "object relations" school of psychoanalysis, which focuses on how people's earliest relationships in life shape those in adulthood, the religious impulse has not been seen with hostility, but studied with sympathy. Harry Guntrip, an influential British psychoanalyst and object relations theorist, for instance, was writing about religion as a path to emotional wholeness as long ago as the 1960's.

Despite Freud's harsh views on religion, "Psychoanalysts themselves are taking a softer line on religion," said Dr. Mortimer Ostow, a Manhattan psychoanalyst recently retired from the faculty of the Jewish Theological Seminary, who will present a paper on Jewish mysticism at next year's meeting of the American Psychoanalytic Association.

Dr. Ostow said: "When I was in analytic training, the attitude was that if a patient brought up religion, you either ignored it or tried to show him it was neurotic. But religion is not necessarily neurosis. It may be something that helps people come to terms with an unkind reality."

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RAY MONK ON RUSSELL AND RAMSEY

Russell and Ramsey

Ray Monk

Russell's Idealist Apprenticeship

by Nicholas Griffin.

Oxford, 409 pp., £45, 17 January, 0 19 82453 3

Philosophical Papers

by F.P. Ramsey, edited by D.H. Mellor.

Cambridge, 257 pp., £30, 30 August 1990, 0 521 37480 4

The Philosophy of F.P. Ramsey

by Nils-Eric Sahlén.

Cambridge, 256 pp., £27.50, 8 November 1990, 0 521 38543 1

It may surprise those who do not already know it that the world centre for the study of the life and work of Bertrand Russell is at McMaster University, Hamilton, Ontario. Shortly before he died Russell sold his vast collection of manuscripts and personal papers to McMaster for a huge sum of money in order to finance the various projects of the Bertrand Russell Peace Foundation. The sale has proved fortunate, not only for the work of the Peace Foundation, but also for Russellian scholarship. For the Bertrand Russell Archives, established at McMaster under the leadership of Kenneth Blackwell, have made exemplary use of the material acquired for them.

Since 1983, the Archives have been publishing, at irregular intervals, volumes of *The Collected Papers of Bertrand Russell*, which will ultimately comprise about fifty volumes and contain practically every short piece Russell ever wrote, including a great deal that has so far been unpublished. Volume I contains his youthful diaries, his undergraduate essays and the papers he wrote before becoming a fellow of Trinity, then the edition splits in two parts: Volumes II to XI containing his philosophical work, and Volume XII onwards his ethical, personal and political papers. As is often the case with this sort of multi-volume edition, the order in which the volumes have been published is somewhat erratic, but it is already clear that the series is a model of its kind – it is certainly the envy of anyone who has had to work on Wittgenstein's *Nachlass*. Each volume has been skillfully edited and handsomely produced.

Sadly, this superb resource has up to now been greatly under-used by philosophers at British universities, among whom Russell's work has not been much in vogue for a long time. The editors of the *Collected Papers*, therefore, have not only had to provide the source material for a close study of Russell's work they have also had to generate discussion of it themselves. This they (and others) do in *Russell*, the journal of the Archives, which comes out twice a year. In addition, there have now been two full-length studies of the work published in the *Collected Papers*, written by members of its editorial team. Two years ago we had *Bertrand Russell: The Psychobiography of a Moralist* by Andrew Brink, a lecturer in English at McMaster who helped to edit Volumes I and XII of the *Collected Papers*. This presented a Freudian analysis of the personal papers published in those volumes.

Nicholas Griffin's *Russell's Idealist Apprenticeship* has a similar genesis, although in terms of philosophical sophistication and scholarly meticulousness it is a much weightier proposition. Griffin is a philosophy professor at McMaster and was one of the editors of Volume I of the *Collected Papers*, and one of only two editors of Volume II, which presents for the first time the work that Russell did during his years as a Hegelian Idealist, between 1894 and 1898. The papers published in Volume II amply reward Griffin's interest in them. They show the astonishing swiftness of Russell's mind and his equally astonishing ability to write lucidly and at length on ideas that were quickly evolving. Griffin's book presents, in a quite masterly fashion, a discussion of the development of these ideas, setting them in context and criticising them where appropriate. It is one of the finest works of philosophical scholarship I have ever read.

The period of Russell's thought covered by Griffin has been ill served by commentators, not least Russell himself, who dismissed his work from this period brusquely and unfairly in *My Philosophical Development*: he describes his fellowship dissertation of 1895 as 'some-what foolish', his Hegelian essay of 1897 'On the Relations of Number and Quantity' as 'unmitigated rubbish', and his work on the philosophy of physics from 1896 to 1898 as 'complete nonsense'. Russell, though, is his own

most unreliable critic, and his account of his intellectual development during the years covered by Griffin is particularly prone to exaggeration and distortion. Russell liked to present each change in his intellectual stance as a more or less sudden flash of insight. His story of how, as an undergraduate, he became an Idealist is a notable example. Having been persuaded by his tutor James Ward that the metaphysics of Idealism turned on the validity of the ontological argument, he was, so the story goes, in the middle of writing a paper for Ward criticising Descartes's version of the ontological argument when he interrupted his work to buy some tobacco. On his way home he experienced a sudden conversion that threw him into a state of ecstasy. 'Great God in boots, the ontological argument is sound!' he cried and flung his tobacco tin in the air.

He also liked to present his development away from Idealism as a clean break, which occurred some time in 1898. At the end of that year he said, 'Moore and I rebelled against both Kant and Hegel. Moore led the way, but I followed closely in his footsteps.' Thanks to Moore, he could, he said, 'rejoice in the thought that grass is really green, in spite of the adverse opinion of all philosophers from Locke onwards.'

These stories of Russell's have been repeated many times and are now part of the folklore of 20th-century philosophy. It is one of the great merits of Griffin's book that it replaces them with an account which, while certainly less dramatic, is more detailed, more coherent, more plausible and ultimately more interesting – a story not of sudden transformations but of a series of insights, not handed over by G.E. Moore, but won by Russell himself in the course of a sustained and productive engagement with some of the most intractable problems of abstract thought.

The centre of Griffin's account and the thread that gives some kind of unity to Russell's very varied output during these years is his struggle against the theory (which he inherited from Bradley and McTaggart) of internal relations, the characteristically Hegelian doctrine that all relations are between intrinsic properties. For Griffin, part of Russell's genius consists in the lengths to which he was prepared to take a theory in order to test it, which meant, therefore, that it was a struggle to supplant any theory tested in this way. Accordingly he first traces the labyrinthine paths into which Russell's adherence to the theory of internal relations took him, and then presents the twists and turns that were necessary before he could abandon it.

Though his book is for the most part rigorously, not to say relentlessly philosophical, Griffin devotes the first three chapters to an account of Russell's life up to 1900 – though even here it is Russell's intellectual development that primarily interests him. His first chapter presents a careful examination of Russell's first efforts as a philosopher, the so-called 'Greek Exercises' written while he was still a teenager. The second chapter is given up to a description of Russell's life at Cambridge between 1890 and 1894, while the third describes Russell's personal life during the six

years that form the subject of the rest of the book, 1894 to 1900. For Griffin, the progress in mathematics, logic and philosophy during these years represents Russell's 'greatest intellectual achievement'.

As he points out in the preface, Griffin leaves out of his account any discussion of Russell's views on ethics and politics during these years. This is a pity, because not only did Russell publish much on politics during this time, including his analysis of Marxism in *German Social Democracy*, but – as Griffin acknowledges – Russell's revolt against Hegelianism was heavily influenced by ethical considerations. His first public renunciation of the metaphysics of Idealism, the paper, 'Seems madam? nay it is', read to the Moral Sciences Club in 1897, presents an essentially ethical argument. Idealism is condemned as morally objectionable because it encourages thinkers to settle for comfortable doctrines rather than true ones. Griffin excuses himself for omitting any discussion of ethics and politics on the grounds that 'neither the author's nor the reader's patience is endless.' What does he mean – that there is only so much Russell that one should be expected to take?

The heart of the book (it forms almost a quarter of the total) is the long discussion of Russell's work on geometry that makes up Chapter Four. The focal point is provided by *An Essay on the Foundations of Geometry*, Russell's first published book on philosophy and an expanded version of his fellowship thesis of 1895. Griffin's exposition here is as detailed, clear and critical as one could wish for. Not only does he give a very thorough exposition of the book itself, he also sets it in context with an examination of the genesis of Russell's interest in non-Euclidean geometries. So meticulously thorough is Griffin that at times the material seems to be cracking under the weight of the scholarship brought to bear upon it, as when, for example, he subjects Russell's undergraduate paper on epistemology to painstakingly detailed critical scrutiny. On the other hand, this attention to detail pays

off in his interesting attempt to reconstruct from the available evidence the differences between Russell's lost fellowship thesis and the *Essay*. Much of this evidence has been published in Volume I of the *Collected Papers* ('Observations on Space and Geometry'), a previously unpublished draft of the thesis written in 1895, is of particular interest. Griffin makes good use of this and of the material collected in Volume II, using it, for example, to show how Russell responded to criticism of his theory of geometry from, among others, G.E. Moore and Henri Poincaré, who prompted him to provide his 'axioms' for projective geometry in 1899.

Griffin's chapter on Russell's philosophy of physics is somewhat schematic. What survives from Russell's work is sketchy and, on the whole, supports his own denigration of it. But there is enough for Griffin to fill out what Russell said: that his views on physics changed from a point-atom theory (expressed, for example, in 'Four Notes on Dynamics', 1896) to a plenum theory: a theory that regards space as a continuum. The difficulty with such a view is dealt with in his 1897 paper 'Motion in a Plenum'. It is doubtful whether in this case the work really merits this amount of attention. For, as Griffin makes clear, Russell was always at least one step behind contemporary physical theory and his whole approach to these problems was swept aside after Einstein's Theory of Relativity.

The justification for retracing Russell's tortuous steps through this subject must be to get a clearer picture of the thinking that was eventually (in 1903) to culminate in *Principles of Mathematics*. Griffin's chapter on Russell's work on pure mathematics is fascinating to anyone interested in the genesis and development of that great work. He begins with an analysis of the quantity view of mathematics, held by Russell until Whitehead's *Universal Algebra* shook him out of it in 1898. Before that, Russell, always prolific, had got some way with his proposed book 'On Quantity and Allied Conceptions: An Inquiry into the Subject-Matter of Mathematics' (what survives from this aborted project can be studied in Volume II of *Collected Papers*). Griffin stresses the importance of Whitehead's book, and, in particular, his notion of a 'positional manifold', to Russell's development. Whitehead defined mathematics, not as the science of quantity, but as 'all types of formal, necessary, deductive reasoning'.

After the abandonment of 'On Quantity', Russell began and abandoned no less than five different projects for a book on the foundations of mathematics before, finally, in 1900, his thoughts on the content and structure of *Principles of Mathematics* began to take shape. Of these the three most important are reprinted in *Collected Papers*, Volume II, and

See page 27, section 25 for information about this book review article and other recent work by writer Ray Monk.

Book One of one of these projects was to have been called 'Logic'. It was renamed 'The Manifesto' in the light of Whitehead's book, but logic was still its theme and it was here, Griffin shows, that Moore stepped into the picture. What Russell took from him - derived primarily from conversations but also from Moore's paper, 'The Nature of Judgment' (published in 1899) - was Moore's notion of a concept, which corresponds more or less to what Russell called (at this time and later in *Principles of Mathematics*) a 'term'. The importance of this was that it provided an extensional notion upon which to found logical relations. Equipped with Whitehead's notion of a manifold and Moore's notion of a concept, Russell was ready to tackle the central plank in the logic he had been bequeathed by the neo-Hegelians: the doctrine of internal relations. A key paper (reprinted in *Collected Papers*, Volume II) is 'The Classification of Relations', written in 1899. Finally, at the turn of the century, he emerged with a foundation upon which to build *The Principles of Mathematics*.

Griffin's book ends here, and perhaps the most remarkable thing about it is that one isn't left with a feeling that it ends just when the interesting story begins. He finishes the book in schoolmasterly fashion, giving Russell's early work a better report than it has had so far. It was, he says, 'well up to the standards of the best British philosophical work of the day'. What he finds most admirable about it is 'the way Russell unearths a single set of principles as responsible for problems which emerged in such a wide range of work, encompassing geometry, physics, psychology and pure mathematics'. 'Few philosophers,' he concludes, 'have had such a good eye for fundamental unifying principles while conducting detailed investigations over such a wide range.' It is a tribute that applies equally to Professor Griffin's fine work.

A mathematician by training and profession, a philosopher by vocation, and an economist in his spare time, Frank Ramsey was blessed with an extraordinarily acute intelligence and an extremely likable nature. Unfortunately for all those who knew him and for the intellectual history of the 20th century, he was also cursed with a chronic liver condition. He died in 1930 at the age of 26.

For someone who died so young, his list of achievements is nothing short of amazing. In pure mathematics, he is famous for two theorems about combinations which now form the starting-point for what is known as 'Ramsey Theory'. In economics, he is acknowledged as providing the foundation for the theories of optimal taxation and optimal accumulation; in mathematical logic and the foundations of mathematics, his work is seen as a culmination of the logicist tradition founded by Frege and Russell; his theory of probability forms the basis of modern decision theory; and his work on the philosophy of science anticipates, by more than thirty years, the discussion by Thomas Kuhn of 'incommensurability'. His more general philosophical work, his discussions of belief, knowledge and causality, is today the subject of a renewed and growing interest among philosophers.

A further claim to fame is that he was, at the age of 19, the first translator of Wittgenstein's *Tractatus Logico-Philosophicus*, and also - as he demonstrated in the review he wrote for *Mind* - its most perceptive critic. When Wittgenstein returned to Cambridge in 1929, he did so in order to work with Ramsey, who, for the last year of his life, acted as Wittgenstein's supervisor, despite being 14 years his junior. The year they spent together was crucial for Wittgenstein's later philosophy, and if Ramsey had lived a little longer, we can, I think, be sure that Wittgenstein's later ideas would have taken a rather different form.

Ramsey's intellect inspired respect and even awe, and his personality inspired a great

and lasting affection. John Maynard Keynes - who held Ramsey's gifts as an economist in enormously high regard - has written of his 'bulky Johnsonian frame, his spontaneous gurgling laugh' and 'the simplicity of his feelings and reactions', which, he said, blended 'most harmoniously' with 'his honesty of mind and heart, his modesty, and the unassuming, easy efficiency of the intellectual machine which ground away behind his wide temples and broad, smiling face'.

Apart from Keynes' memoir, there is, considering the warmth with which he was regarded, curiously little published material that gives any impression of Ramsey's life and personality. His last hours are described very movingly by Frances Partridge in her book *Memoirs*; some letters of his to his mother have been published (mainly because of the light they throw on Wittgenstein's life in rural Austria in the mid-Twenties); and a group of his Cambridge friends contributed their recollections to a BBC radio programme put together by D.H. Mellor and broadcast in 1978.

He was born in Cambridge in 1903. His father was President of Magdalene College and his brother Michael became famous as Archbishop of Canterbury. Most of his short life was spent in Cambridge. After gaining a first in mathematics at Trinity in 1924, he was elected, at 21, to a fellowship of King's and a university lectureship in mathematics - positions which he held until his death in 1930. His first published work dates from when he was 19. In 1922 he published three short pieces: a devastating critique of Keynes' theory of probability, a discussion of the 'Douglas Proposal' for social credit, and a review of the second part of W.E. Johnson's *Logic*. In the following year came his celebrated 'Critical Notice' of Wittgenstein's *Tractatus*. Between 1925 and 1928 his work focused on what we now know to have been a doomed plan: to complete the work of Frege and Russell in successfully deriving the whole of mathematics from a few logical axioms. It was crucially important, he felt, that the achievements of the logicist tradition should be safeguarded from the 'Bolshevik menace' of the Intuitionist school led by Brouwer and Weyl. During this time he also published two papers in economics, 'A Contribution to the Theory of Taxation' (1927) and 'A Mathematical Theory of Saving' (1928). Keynes considered the latter 'one of the most remarkable contributions to mathematical economics ever made'.

Alongside this work Ramsey was also engaged on a series of related philosophical problems to do with the analysis of belief, truth and scientific knowledge. Had this come to fruition, it seems likely that the result would have been a book of great depth, brilliance and lucidity, putting forward a pragmatist theory of knowledge in the tradition of C.S. Peirce. It would surely have been one of the most important works of 20th-century philosophy, and might even have helped to steer contemporary philosophy onto a more fruitful course.

Ramsey was a great philosopher who died before he could deliver his great work. And who really knows what direction his work would have taken? In the very last year of his life, his thoughts took a fresh and apparently fruitful turn when he abandoned logicism and embraced a finitist view of mathematics similar to that held by Weyl, one of the 'Bolsheviks' whose influence on mathematics he had previously feared. This conversion seems to have thrown his whole work into a state of creative flux, out of which came a series of brilliant papers which remained unpublished in his lifetime but which his friend Richard Braithwaite included in the collection of papers he edited immediately after Ramsey's death.

Among these are the papers upon which Ramsey's reputation as a philosopher now rests: 'Theories', 'Knowledge', 'General Pro-

positions and Causality' and 'Philosophy'. To this list must be added 'Truth and Probability', a paper written in 1926 which remained unfinished and unpublished at the time of his death but which is today regarded by many as his most significant contribution to philosophical thought.

In 'Philosophy', Ramsey provides a typically forthright statement of what he considers to be the aims of the subject and the methods appropriate to it. 'Philosophy,' he says, 'must be of some use and we must take it seriously; it must clear our thoughts and so our actions.' He identifies the chief danger to such an aim - 'apart from laziness and wooliness' - as 'scholasticism, and gives as a 'typical piece of scholasticism' Wittgenstein's view that all our everyday propositions are completely in order and that it is impossible to think illogically. This, last, he says, 'is like saying that it is impossible to break the rules of bridge because if you do break them you are not playing bridge but, as Mrs C. says, not-bridge.'

He wrote this in 1929, the year when he and Wittgenstein were at their closest, when Wittgenstein returned to Cambridge specifically to study with Ramsey. In the preface to *Philosophical Investigations* he paid handsome tribute to the stimulus he received from Ramsey's criticisms, which, he says, helped him to realise the mistakes of the *Tractatus*. In his private diaries of the time, though, he was less generous, emphasising the differences between his way of thinking and Ramsey's and, ultimately, dismissing Ramsey as a 'bourgeois' thinker uninterested in 'real' philosophical thinking. For his part, Ramsey once told Wittgenstein simply: 'I don't like your style of arguing.' The majority of philosophers may be said to have followed Wittgenstein. D.H. Mellor for one, and Nils-Eric Sahlin for another, think that they would have been better advised to have followed Ramsey.

Philosophical Papers, edited by Mellor, is the third attempt to present Ramsey's small but important corpus of work to the public. It is interesting to notice how each successive attempt has emphasised the changing perceptions of where his importance lies. Richard Braithwaite's collection of Ramsey's papers, *The Foundations of Mathematics*, took its title from the paper for which Ramsey was at that time best known. In 1978 Braithwaite's edition was replaced by a selection made by Mellor and published under the more general - and presumably, it was felt, more appetising - title *Foundations: Essays in Philosophy, Logic, Mathematics and Economics*. As the subtitle suggests, this edition sought to emphasise the range of Ramsey's work by including (as Braithwaite had not) Ramsey's economic essays. To make room for this extra material Mellor left out Ramsey's review of the *Tractatus*, some 'Further Considerations' to his 1926 paper on probability, 'Philosophy' and 'Epilogue', the last being a kind of apology that Ramsey read to the Apostles in 1925.

In making this latest selection, Professor Mellor has clearly reconsidered his earlier editorial decisions and, more or less, returned to Braithwaite's original choices. The emphases now is on making Ramsey's work as accessible as possible, rather than on stressing its variety. Out, therefore, go the two papers on economics and the purely mathematical work, and back in come 'Further Considerations', 'Philosophy' and 'Epilogue' (but not, alas, the review of the *Tractatus*). Of Ramsey's purely mathematical work, there is - perhaps surprisingly, given that mathematics was, after all, his living - not very much. The first nine pages of 'On a Problem of Formal Logic', a paper on the *Entscheidungsproblem* in mathematical logic, constitute the only purely mathematical work he ever published. In Braithwaite's collection, the whole paper was included; in the 1978 edition, only these nine pages; and in this latest edition it has been excluded altogether, condemned as 'too technical'. Similarly, the

economics papers are dismissed as 'of no great philosophical interest'.

What this leaves are the five philosophical papers that Ramsey published in his lifetime between 1925 and 1928, together with 'Truth and Probability' (1926), its associated 'Further Considerations' (1928), and the papers mentioned earlier from the last year of his life, collected together in Braithwaite's edition as 'Last Papers' (1929), but here scattered throughout the collection. There is, then, nothing in this new edition that has not been published previously. It is, to that extent, simply a reissue. There is, nevertheless, some attempt to give a new slant to the material, based on the editorial decisions made by Professor Mellor and, more explicitly, on the interpretations of Ramsey's work offered by Nils-Eric Sahlin, whose study of Ramsey's work is expressly designed to complement this new edition of Ramsey's papers, and, in so doing, to replace the specialist introductions of the 1978 edition.

Until fairly recently it was generally agreed that Ramsey's most outstanding contribution to philosophy was contained in his two early papers on the philosophy of mathematics: 'The Foundations of Mathematics' (1925) and 'Mathematical Logic' (1926). On the basis of the first of these, he acquired his reputation as the philosopher who brought to its culmination the logicist tradition, its last important defender before the death blow dealt it by Gödel's incompleteness Proof. Today, however, these papers are of more interest to the historian of ideas than to the philosopher of mathematics. They are a contribution to a battle that is no longer being fought. Their central philosophical thesis we now know to be provably false, and the technical innovations of the first paper, its attempts to repair the logical leaks in the system of *Principia*, have been largely ignored. The mathematical logic that is today taught to students of mathematics and philosophy is Russell filtered through Zermelo rather than through Ramsey.

So where does the interest of his work lie? Braithwaite's introduction is that the ideas of Ramsey, neglected at the time of their publication, have tended to anticipate recent work in philosophy. He refers in particular to the way Ramsey's work anticipates that of Kuhn, Dummett, Nozick and D.K. Lewis. The paper he singles out as 'the one from which we still have most to learn' is 'General Propositions and Causality', one of the 'Last Papers'. It deals with the distinction between a scientific law and a merely accidentally true generalisation, and provides, according to Mellor, 'a starting-point for progress towards an adequate account of the relations between time, knowledge, action, causation and laws of nature'. He offers his own book, *Real Time*, as evidence that progress has indeed been made from this starting-point.

Nils-Eric Sahlin offers a rather different perspective. His book emphasises the importance of 'Truth and Probability', to which he devotes the first and largest chapter and which he represents as 'a first and portentous step away from logic, mathematics and the philosophy of mathematics'. His exposition is detailed and enthusiastic, but whether it is any improvement on Ramsey's own - whether it is any clearer or easier than Ramsey's presentation - is doubtful.

The parts of Sahlin's book which will probably be of most use to non-specialist students of Ramsey's work are those where he is less expert. In his chapter on 'Logic and Mathematics', he explains many things which a reader coming to Ramsey's papers for the first time might be grateful to have explained, such as Russell's Theory of Types and what, exactly, is stated by the Axioms of Reducibility, Choice and Infinity.

Though the aim of his book is to supply an introduction to the papers published in this

new edition of Ramsey's work, he does devote two short and interesting chapters to discussions of the material that has been left out: one each on 'Ramsey's Theorem' (a discussion of the combinational theorems in the first part of 'On a Problem in Formal Logic') and the economics papers. He also devotes a chapter, the last, to 'Biographical Glimpses', but confines himself to stating the facts in an almost comically dull fashion and to quoting at length from published sources. This is a pity, because he has gone through Ramsey's letters and notes, and talked to Ramsey's sister Margaret Paul, his daughter Jane Burch, and others who knew about the life. He could surely have written something more vivid, but he seems to have thought there would be something improper in doing so. He does not want Ramsey to suffer the same biographical misrepresentation as Wittgenstein'.

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RECENT WORK OF RAY MONK

Appearing above in section 24 is Ray Monk's article, "Russell and Ramsey," reproduced in reduced size from London Review of Books, 29 August 1991, pp. 11-13. Thanks to Bob James for bringing it to our attention. We concur in the complimentary article comments concerning the Russell Archives and Nicholas Griffin's Russell's Idealist Apprenticeship.

Last year Ray Monk's Ludwig Wittgenstein: The Duty of Genius appeared (New York: The Free Press; New York, Oxford: Maxwell Macmillan International, 1990). A paperbound edition of this 600+ page Wittgenstein biography was recently published (New York: Penguin, 1991). The hardbound edition dustjacket provides this information about the author: "Ray Monk received a first class degree in philosophy at York University. At Oxford University he wrote his M.Litt. thesis on Wittgenstein's philosophy of mathematics. He lives in Southampton, England." The dust jacket also quotes Northwestern University Professor Stephen Toulmin on Monk's book: "Very impressive: the first account of the man to carry real emotional conviction. Ray Monk shows what others simply assert--the unity of Wittgenstein the philosopher with Ludwig the self-accusatory human being. Monk shows the interplay of Wittgenstein's emotional and intellectual life, notably at times of his crucial transitions."

In addition to its excellent portrait of Wittgenstein, Monk's book contains numerous references to Russell. Those seeking a better understanding of the scholarly and personal relationship of Wittgenstein and Russell will be well served by this book. For a fine review article on this biography, we suggest examining Stuart Hampshire's "'A Wonderful Life'" in The New York Review of Books, vol. 38, no. 3, January 31, 1991, pp. 3-4, 6.

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CONRAD RUSSELL ON THE ENGLISH CIVIL WAR

Also in the 29 August 1991 London Review of Books, pp. 13-14, is Blair Worden's review article of Conrad Russell's The Causes of the English Civil War and The Fall of British Monarchies, 1637-1642 (Oxford: Oxford University Press, respectively 1990 and 1991). Conrad Russell, who is Bertrand Russell's second son and the present Earl, is Professor of History at King's College, University of London.

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