RUSSELL SOCIETY NEWS

No. 78, May 1993

The Bertrand Russell Society, Inc.

3802 North Kenneth Avenue Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be addressed to Donald W. Jackanicz, Editor at the above Chicago address.

For information about or to join The Bertrand Russell Society, write to Mr. Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, PA 18036; U.S.A.

TABLE OF CONTENTS

(1) FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

At the 1992 Board meeting, it was decided to initiate new prizes for young scholars. Various categories were established including undergraduate students and graduate students. Each winner receives transportation to the annual meeting, all costs associated with the meeting, and a complimentary membership for one year in the Bertrand Russell Society.

Two persons will receive the prizes this year. Tyler W. Roberts, an undergraduate student at SUNY in Fredonia, will receive the undergraduate prize. He will present a paper entitled "Russell, the Individual, and Society." Stefan Anderson, joining us from Norway, will receive the graduate prize and present "BR's Search for Certainty in Mathematics and Religion."

Please join us at the BRS annual meeting in June and welcome these young scholars into the organization. I would also like to thank John Lenz who chaired the committee which has awarded these prizes.

This year's meeting honors Harry Ruja with the BRS Award. Harry will present the banquet address and speak on BR's life in photos. On Saturday Hal Walberg will conduct a reader's theater on Russell autobiography. Nick Griffin is tentatively scheduled to present a paper on Lady Ottoline. All of these presentations will add to our understanding of Russell as a person.

I am enthusiastic about our meeting in San Diego. It will be good to greet old friends and meet new ones. Won't you join us? Please send in your registration now. Most persons who attend the annual conference become regular participants. If you haven't been to a meeting, this would be a great time to start.

I look forward to seeing all of you in San Diego, June 18-20.

---

(2) 1993 ANNUAL MEETING UPDATE

The BRS's 1993 Annual Meeting will be held on the campus of the University of California at San Diego, located in suburban La Jolla, California, from Friday, June 18 through Saturday, June 20.

Accompanying this RSN issue is a blue annual meeting pre-registration form. If you are planning to attend but have not yet mailed in your registration form, please complete the form now and mail it to Michael Rockler. Michael and the other persons responsible for organizing the meeting will very much appreciate receiving your pre-registration and payment as soon as possible. Each person who pre-registers will be mailed additional information concerning meeting room locations and housing. We look forward to seeing you in June!

Here is the latest tentative Annual Meeting program:

Friday, June 18, 1993

4:00 - 6:00 p.m.	Registration.
6:00 - 7:30 p.m.	Dinner.
7:30 - 7:45 p.m.	Welcoming Remarks. Presentation of the Service Award to Marvin Kohl.
7:45 - 8:45 p.m.	Timothy J. Madigan. "The Will to Believe vs. the Will to Doubt."
8:45 - 9:45 p.m.	Presentation of the BRS Book Award to Nicholas Griffin. Nicholas Griffin. "Lady Ottoline."
9:45 p.m.	Board Meeting. (All members welcome.)

Saturday, June 19, 1993

8:00 - 8:30 a.m.	Registration.
8:30 - 10:00 a.m.	Presentations by Winners of the 1993 Paper Prizes. Tyler W. Roberts. "Russell, the Individual, and Society." Stefan Andersson. "Bertrand Russell's Search for Certainty in Mathematics and Religion."
10:00 - 10:15 a.m.	Coffee.
10:15 - 11:15 a.m.	John Shosky. "Russell and the Contemplation of Philosophy."
11:15 - 12:15 p.m.	Bertrand Russell Society Meeting.
12:30 - 1:30 p.m.	Lunch.
2:00 - 3:00 p.m.	Hal Walberg. "Russell's Autobiography--A Readers' Theater."
3:15 - 4:45 p.m.	Marvin Kohl and Michael J. Rockler. "Russell vs. Russell on Education."
4:45 - 5:30 p.m.	Free Time.
5:30 - 7:00 p.m.	Red Hackle Hour at Los Torrito's Restuarant.
7:00 p.m.	Banquet. Presentation of BRS Award to Harry Ruja. Banquet Address by Harry Ruja. "Russell's Life in Photos."

Sunday, June 20, 1993

9:00 - 10:00 a.m. Dennis Darland. "What Is Mathematics About?"

10:15 - 10:30 a.m. Coffee. 10:30 - 11:30 a.m. Don Jackanicz. Workshop: Russell's "A Philosophy for Our Time." 11:30-12:15 p.m. Gonzalo Garcia. "Did Bertrand Russell Think of Himself as a Pacifist?" 12:15 p.m. Closing.

(3) TREASURER'S REPORT

Treasurer Dennis J. Darland submitted this report for the quarter ending March 31, 1993.

Beginning Balance, January 1, 1993	$4,775.23
Income	
Contributions	531.00
Interest	9.70
New Members	410.50
Membership Renewals	2,857.90
Total Income	+3,809.10
Expenses	
Meetings	375.00
Membership and Information Committee	636.29
Miscellaneous	16.58
Total Expenses	-1,027.87
Final Balance, March 31, 1993	$7,556.46

---

(4) RUSSELL IN THE MANUSCRIPT MARKET

Issued in late winter 1993, Catalog 69 of David Schulson Autographs (11 East 68th Street, New York, NY 10021, U.S.A.) has this entry on page 36.

110. RUSSELL, BERTRAND. (1872-1970). British philosopher, mathematician and reformer; awarded Nobel Prize in Literature (1950).

T.L.S. [typed letter signed] on stationery imprinted in Welsh [sic], Merioneth, October 17, 1961. Typed above the Welsh address is "from: The Earl Russell, O.M., F.R.S."

"I do not for a moment claim that I have 'swept two thousand five years of metaphysics into the discard' . . . something of this sort has occurred in logic, but . . . I have been only one of many contributors. . . . I have the highest respect for many philosophers of past times. . . ." Signed above his typed name, "Bertrand Russell." A fine comment on the course of logic in this century by one of its pre-eminent thinkers.

$225.00

(5)

BRS LIBRARY

The BRS Library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS Library inquiries and requests to Tom Stanley; Box 434; Wilder, VT 05088.

A new audiocassette has been received by the BRS Library: "Russell vs. Dewey on Education." With Michael Rockler, Tim Madigan, and John Novak. A session from the inaugural meeting of the Coalition for Secular Humanism and Freethought, June 1992. 115 minutes.

The following lists Books For Sale by the BRS Library. H-Cloth, otherwise paperback. Prices are postpaid. Please send your check or money order (U.S. funds only) payable to "Bertrand Russell Society" to Librarian Tom Stanley at the above address.

By Bertrand Russell:

Appeal to the American Conscience	$3.15
Authority and the Individual	7.95
Has Man a Future? H	8.00
History of the World in Epitome	1.00
In Praise of Idleness	7.95
My Philosophical Development	7.95
Political Ideals	7.95
Power: A New Social Analysis	5.50
Principles of Social Reconstruction	7.95
Roads to Freedom	6.50

By Other Authors:

Bertrand Russell, 1872-1970	$1.50
Bertrand Russell as a Philosopher by A.J. Ayer	2.25
Bertrand Russell's America, Vol. 2, 1945-1970 by Barry Feinberg and Ronald Kasrils	9.95
Bertrand Russell's Theory of Knoweldge by Elizabeth Eames H	8.50
Essays on Socialist Humanism in Honor of the Centenary of BR H	9.00
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia H	11.50
Into the Tenth Decade: A Tribute to Bertrand Russell	5.00
The Life of Bertrand Russell in Pictures and His Own Words	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to BR	2.00
Russell by A.J. Ayer H	8.00

A future issue of RSN will provide an updated list of audiocassettes and videocassettes available through the BRS Library. For now, please refer to earlier RSN issues for such lists.

(6) NEW MEMBERS

We welcome these new Bertrand Russell Society members who joined in late 1992 and early 1993.

Susan M. Ackley. 145 Standart Avenue; J-119; Auburn, NY 13021.
Matthew C. Altman. 3338 Broadmore Drive; Bay City, MI 48706.
Henryk F. Andrzejczak. 15551 Charles River Avenue; Eastpointe, MI 48021-1605.
Bruce Charpentier. P.O. Box 177; Georges Mills, NH 03751.
Helen Charpentier. P.O. Box 177; Georges Mills, NH 03751.
Joseph S. Covais. P.O. Box 327; Brandon, VT 05733.
Vincent Daniele. 8688 Bay 16 Street; Brooklyn, NY 11214-4514.
Claudio De Almeida. Caixa Postal 78; Porto Alegre, RS 90001-970; Brazil
Isadora Delgado. 136 Periwinkle Road; Levittown, NY 11756.
Amber Derek. 621 Cherry Street; Greensburg, PA 15601-2801.
Robert Dow. 1462 East 3150 South; Salt Lake City, UT 84106.
B. Raymond Eckstrand. Box 511; RFD #2; Open Meadows Road; Ashville, NY 14710.
Richard W. Fiori. 1411 North Harrison; Fresno, CA 93728.
J. Scotland Gallo. 17916 East Park Drive; Cleveland, OH 44119.
Gordan I. Hall. P.O. Box 4193; Sevierville, TN 37864-4193.
David S. Hart. 353 Rockingham Street; Rochester, NY 14620.
William R. Hartzog. 405 College Drive; Gaffney, SC 29340.
Bernice Kaiser. 1440 Freeport Loop; Brooklyn, NY 11239.
Edward E. Kellman. 2934 West Farwell Avenue; Chicago, IL 60645.
Craig Kelso. 7407 Alvarado Road; #162; La Mesa, CA 91941.
Charles V. Lauricella. 324 38th Street; Niagara Falls, NY 14303-1053.
Percy Li. 15925 La Escuela Court; Morgan Hill, CA 95037.
Diane Mackenroth. 201 Kingsboro Street; Pittsburgh, PA 15211.
Griffin D. McClellan. 3224 SE Hawthorne; Portland, OR 97214.
Robert Arthur Paglia. WELI Radio; 495 Benham Street; Hamden, CT 06514.
Gertrude E. Parker. 244 Williams Street; Meriden, CT 06450-4515.
Henry D. Richardson. 12 Robbers Row; Hilton Head, SC 29928.
David Schraven. 45 College Street; Buffalo, NY 14201.
Hal Walberg. Philosophy Department; Box 88; Mankato Univ.; Mankato, MN 56002.
William J. Whaley II. 1317 1st Avenue; Watervliet, NY 12189.
James R. Zingelman. P.O. Box 15417; Rio Rancho, NM 87174

---

(7) RUSSELL ALLUDED TO AS A NARCISSIST

In his article "Intense: Reflections on a Personality Type" in The Atlantic, May 1993, pp. 20-24, Richard Brookhiser briefly mentions Russell as "a twenty-four karat narcissist." Brookhiser then quotes Russell's Gladstone anecdote about port being served in a claret glass appearing in "Eminent Men I Have Known," an essay in Portraits from Memory. Thanks to Tim Madigan for this article.

(8) CONTRIBUTIONS

We would like to express our sincere thanks to these persons who made financial contributions to the Bertrand Russell Society during late 1992 and early 1993.

Neil Abercrombie. J.M. Altieri. Jay Aragona. Dong-In Bae. Michael Emmet Brady. Whitfield Cobb. Robert K. Davis. Linda Egendorf. Lee Eisler. Richard Fallin. Earl Hansen. David S. Hart. Charles W. Hill. James Lloyd Hoopes. Thomas C. Horne. Ting-Fu Hung. Robert T. James. Marvin Kohl. George G. Kuc. Gladys Leithauser. Glenn R. Moyer. Stephen J. Reinhardt. Benito Ray. William M. Ripley. Harry Ruja. John F. Schaak. Nan E. Scofield. Warren Allen Smith. Timothy S. St. Vincent. Henry Van Dyke. Michael J. Weber. Charles L. Weyand. John A. Wilhelm.

Like many small organizations, the BRS operates through a combination of membership dues and gratefully received contributions from those members whose interests or circumstances allow them to make such gifts. Contributions in any amount, large or small, should be made payable to "Bertrand Russell Society" and sent to BRS Treasurer Dennis J. Darland; 1965 Winding Hills Road; #1304; Davenport, IA 52807. Thanks to those who can help the BRS in this way!

---

(9) A RUSSELL-MAYA LIN CONNECTION

We recommend at least an occasional perusal of Current Biography, one of The H.W. Wilson Company's fine monthly publications. The April 1993 issue features biographical articles on figures as diverse as Jacques Chirac, Mayor of Paris, actor Jack Klugman, musician Dave Brubeck, and surgeon Richard Selzer. The article about architect Maya Lin (pp. 35-39) was of particular interest as it linked one of her ancestors with Russell:

> Maya Lin is best known as the architect whose spare, sculptural public monuments have helped countless Americans come to terms with some of the more painful facts of their country's history. More than a million people travel to Washington, D.C., each year, on a pilgrimage to Lin's Vietnam Veterans Memorial....Among Lin's other illustrious ancestors is her paternal grandfather, Lin Chang-min, a progressive lawyer who lobbied for reform in China and traveled to England in the 1920s as a member of the Chinese Association for the League of Nations. In London, the gregarious Lin Chang-min and his daughter, Hui-yin, counted among their friends and acquaintances such luminaries as H.G. Wells, E.M. Forster, Arthur Waley, Thomas Hardy, Bertrand Russell, and Katherine Mansfield.

(10) RUSSELL IN SMITHSONIAN MAGAZINE

We were delighted to see Israel Shenker's major article about Russell's life in the May 1993 issue of Smithsonian (vol. 24, no. 2, pp. 128-130, 132-142). Here in reduced size are the first two pages. The issue's table of contents lists the article as "Paradoxical, polemical Bertrand Russell: Brilliant and fearless, the controversial philosopher ranged from mathematics to religion, ethics to free love." Also in this issue are articles about Thomas Jefferson at 250, the Celts, photomicrography, Duke Ellington, blacksmithing, and sharks, as well as one concerning the history and art of the Barnes Foundation. Included in the Barnes Foundation article is the to be expected reference to Russell. We recommend you pick up a copy of Smithsonian!

By Israel Shenker

The provocative progress of a pilgrim polymath

Bertrand Russell, the freewheelingest philosopher of the century, tried to prove that life is real—and found it earnest

Among schoolchildren: 60-year-old Russell holds hands with his students at Beacon Hill in the 1930s. He founded school in 1927, encouraged free thought about sex and religion, and daily orange juice.

Philosophers traditionally wonder about the nature of reality. How do we know it? How can we prove that we know it? Does the forest exist if there's no one around to see it? It doesn't, say the skeptical idealists. It does, say the philosophical realists. Is the external world, as idealists insist, merely a collection of sensations in one's head? These hairsplitting issues are still in doubt, though the conviction that objects exist, with or without witnesses, is on the rise. Even so, and even with the benefit of hindsight, it is hard to believe that such a one as philosopher Bertrand Russell really existed.

For in nearly every way imaginable, Russell's existence was no common matter. Philosophically, he was sometimes an idealist and sometimes a realist. Physically, he was something of an anomaly, a man slim, erect and fine of profile, who yet resembled the Mad Hatter or, as novelist Aldous Huxley once described him, "one of those extinct bird-lizards of the Tertiary." At the drop of a hat, he was prepared to dispute conventional wisdom, prevailing orthodoxy, even common sense—as well as his own most cherished convictions. He was sent to jail during World War I for writing that American troops in England might be used to intimidate British strikers. (The authorities claimed that Russell had prejudiced His Majesty's relations with the USA.) In the 1920s he visited the Soviet Union but, unlike most liberals of the time, saw it as a repressive disaster area. Yet in his old age Russell was best known as an anti-American, world-class peacenik.

As a thinker, he fixed Man's place as a footnote in an obscure portion of the cosmic volume. He once described people as "tiny lumps of impure carbon and water dividing their time between labor to postpone their normal dissolution and frantic struggle to hasten it for others." Before his death in 1970, however, he wrote: "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

In 1950, when he won the Nobel Prize in Literature, he became the only English philosopher and Nobel laureate ever denied a post at an American university for, among other things, advocating and practicing free love. But he was also, without doubt, the most brilliant, the most inventive, the most fearless and the most controversial philosopher of the 20th century. As well as, hands down, the most prolific—more than 80 books, thousands of articles, 50,000 letters, about everything from the foundations of pure mathematics to the cruelties of Communism, from what makes a true statement true, to the need for birth control.

Arguably, too, he was the century's most influential philosopher. Though Gottlob Frege, a then obscure German professor of mathematics, is now regarded as the founder of mathematical logic, it was Russell, as the main creator of what is known as analytic philosophy, who first made questions about the nature and role of logic and language central to philosophy.

This astonishing polymath was born in 1872. His godfather was John Stuart Mill, the arch-advocate of liberty and social justice. His grandfather Lord John Russell (later, 1st earl Russell) had twice served Queen Victoria as prime minister and perhaps saved England from revolution by introducing the Reform Bill of 1832. His fa-

(11) FROM HARRY RUJA

At the June 1993 Annual Meeting Harry Ruja will receive the BRS Award for his many contributions to Russell studies. We look forward, too, to hearing Harry's banquet adress titled "Russell's Life in Photos."

RSN 76, November 1992 asked for help in identifying this Russell quotation displayed on the first page of the September 13, 1992 [Montreal] Gazette: "The exercise of power is agreeable, especially when it is an obscure individual who exercises power over a prominent one." In response to this Harry wrote to us:

> The quote . . . has eluded me, but there is something similar in Chap. 5 of War Crimes in Vietnam (first published in The Minority of One, Feb. 1965): "Man is a quarrelsome and power-loving animal. Life without power and without quarrels would seem to him a tame and tedious affair. From the combination of quarrels and love of power most of history proceeds...."

Harry is often the source for materials reproduced in RSN. Here are two more short newspaper clippings he provided, respectively from The Guardian, October 20, 1965 and The [London] Evening Standard, May 16, 1962.

Labour picks Lord Russell's son

Bertrand Russell's younger son, Mr Conrad Russell, was chosen last night as prospective Labour parliamentary candidate for South Paddington. Mr Russell, aged 28, is a lecturer in modern history at London University. He lives with his wife in Hampstead.

In the general election, South Paddington was held for the Conservatives by Commander Robert Allan with a majority of 3,399.

Russell 90

ALTHOUGH Bertrand Russell is a non-believer, there is to be a religious service on Sunday to mark his 90th birthday. It is to be at Lewisham Unitarian Church.

The Minister, the Rev. Jeremy Goring, tells me: "We thought it a good thing to do." Although Lord Russell will have nothing to do with any organised religion, we feel he is a deeply religious man in the real sense.

"There is also a strong family connection with the Unitarian Church. His grandparents founded the Unitarian Church in London."

There will be an address on Russell's significance; a lesson taken from one of his books; and a hymn written by his uncle, Rollo Russell.

Lord Russell has not been invited to the service. "I expect if we had done so, we would have got a rather amusing refusal," says Mr. Goring.

(12) FROM KEN KORBIN

Longtime BRS member Ken Korbin asked for this Open Letter to be printed in RSN. Ken refers to a videotape in the BRS Library of a Phil Donahue television program featuring Gore Vidal. Anyone wishing to respond to Ken may contact him directly at his New York address or may write to RSN.

March 1993

An Open Letter to BRS Members

It troubles me that the Russell Society Library continues to keep the videocassette by Gore Vidal in its collection.

For at least the past 5 years, a great deal of information concerning Mr. Vidal's anti-Semitic remarks and affiliations have been appearing in New York City newspapers.

I myself mailed one particularly informative newspaper article about Vidal to the BRS last summer.

If any other members of the BRS feel as strongly about this matter as I do, please let me know.

Thank you.

Sincerely,

KEN KORBIN

P.O. Box 763
Village Station
New York, NY 10014

---

(13) THE SCIENTIFIC OUTLOOK UPDATED

Tim Madigan informed us of Timothy Ferris's May 13, 1993 book review of Understanding the Present: Science and the Soul of Modern Man by Brian Appleyard (Doubleday, 269 pp., $23.50) in The New York Review of Books, pp. 17-19. Mr. Ferris begins his article with a summary examination of Russell's book The Scientific Outlook and moves on to the body of his review by reflecting, "...it's hardly surprising that controversy continues to flare up over the Faustian question of whether science has at last gone too far."

(14) REPORT FROM LEE AND JAN EISLER

Lee Eisler, BRS Vice President/Information and Editor Emeritus of RSN, and Jan Eisler now spend the warm months in Coopersburg, Pennsylvania and the cool months in Madeira Beach, Florida. We were very happy to learn the following about Lee's most recent large-scale writing project: "Prometheus Books expects to publish my book--The Quotable Bertrand Russell--in May 93.... A mailing from H.H. Waldo, Bookseller lists the book among his books for sale, and calls it a new paperback, 235 pp. Prometheus says the price is $16.95." It will be good to see the Eislers again at the 1993 Annual Meeting in San Diego. We hope that Lee's book might be on display then and would be delighted to have an autograph session!

Here is more important news from Lee:

The Virgin Mary Has an 800 Number

Several large billboards in the St. Petersburg, FL area were advertising this fact (if, in fact, it was a fact).

It was.

We called the number -- 1-800-882-MARY -- and got the following recorded message:

> The Virgin Mary has been appearing on Long Island, New York, with an urgent message for the world. To receive this message, along with your free brochure, leave your name and address at the tone, and it will be sent to you through the mail at no cost. At the tone, please speak clearly, and spell out your mailing address. And may God bless you.

We of course followed these heaven-sent instructions, and await the outcome with considerable anticipation.

---

(15) REVIEW OF NEW POPPER BOOK

We recommend reading Ernest Gellner's review of In Search of a Better World: Lectures and Essays of Thirty Years by Sir Karl Popper (Routledge, 256 pp. $25), appearing in The New Republic, issue 4,083, pp. 35-38. Sir Karl was the recipient of the 1992 BRS Award. In his review, Gellner refers to Russell as one "of the prophets of liberalism I have met . . . [who] were personally liberal and tolerant...."

(16) SHEILA TURCON ON RUSSELL'S TITLE

The good work done by Sheila Turcon at the Bertrand Russell Archives and the Russell Editorial Project at McMaster University ends on June 15, when she leaves her current position there. Russell researchers, including many BRS members, are indebted to Sheila for her consistent professionalism and commitment to Russell studies. We were particularly pleased that Sheila was able to participate in the 1992 BRS Annual Meeting in Washington, DC, and we hope to see her again at some of our future meetings. We are grateful to Sheila for having contributed the following article to RSN.

Lord Bertrand?--Never

With my time of employment at the Russell Editorial Project coming to an end, it seems appropriate to record all I know about Bertrand Russell's title less, alas, it be lost forever. One of my first tasks with the Project was to index Volume I of The Collected Papers. I was instructed to get all the titles correct so we would not be pilloried by British reviewers as colonial hicks.

Lord John Russell was born the son of the Duke of Bedford in 1792. His title was a courtesy title as a younger son of a peer. His oldest brother, the heir to the dukedom, took the Duke's second title, Marquess of Tavistock, as a courtesy. Holders of courtesy titles are not eligible to sit in the House of Lords. The second title continued to be held by the father but was used by his eldest son. The styling of Lord John's title (i.e. the inclusion of his first name) told all those familiar with the British system of titles exactly what his status was. He married, in 1841, Lady Frances Elliot, the daughter of the Earl of Minto. In her case, the styling indicated something different, i.e. that her title came by birth from her father. Upon marriage women had to take the titles of their husbands, if they had titles to give them. Thus she became Lady John Russell. If she had married outside the nobility she could have kept the Lady Frances styling. A good example of this is one of Russell's mistresses, Lady Constance Malleson (daughter of Earl Annesley but married to a commoner, Miles Malleson). Lady John was an official title and not a nickname indicative of her ferocity (as was once thought by some).

Younger sons with courtesy titles are not able to pass on their titles to the next generation. When Lord John was created Earl Russell and Viscount Amberley in 1861 by Queen Victoria for his service to the nation in a variety of posts including Prime Minister, he became a peer, gaining titles which he was able to pass on to his children. His oldest son John took the second title, Viscount Amberley, as a courtesy. The Earl's younger sons become the Hon. William Russell and the Hon. Rollo Russell. An earldom is of lesser rank than a dukedom; the titles of the sons are therefore different. The titles of the daughters are the same; his daughter Agatha became Lady Agatha. And his

wife Frances became Countess Russell (alternatively Lady Russell). [Note: for indexing purposes: Russell, Frances, Lady NOT Russell, Lady Frances.] The confusion arises, I think, because both Lord John Russell and Lord Russell are correct for the first Earl Russell at different stages in his life. Lord Russell is an alternative styling for Earl Russell and the only acceptable form of second person address; both styles are fine for third person.

But for Viscount Amberley's younger son, Bertrand, only two stylings are correct: the Hon. Bertrand Russell and Earl Russell (alternatively Lord Russell). Bertrand was never known as Viscount Amberley because he was never the oldest son of an Earl. And when he succeeded in 1931 on the death of his brother Frank, the second Earl, he already had a son of his own. Although he succeeded to both titles, he used only the senior one. His son, John Conrad took the second title, Viscount Amberley, as a courtesy and his daughter became Lady Katharine. Bertrand did not gain a seat in the House of Lords immediately. Sufficient time had to pass (11 months!) to ensure that Frank's long-estranged wife Elizabeth would not give birth to an heir.

Although by that time Russell was well known as simply Bertrand Russell and continued to publish under that name, he was well aware of all the information I have just imparted to you, and, no doubt, could have explained it all more clearly. But take heart, even Frank could get confused by all this. He states in his autobiography, My Life and Adventures, p. 42: "I was no longer Viscount Amberley, I was Earl Russell--wretched child of twelve!" Even if he is correct about being Viscount Amberley (he was not, after all, the oldest son of an Earl) he is wrong about losing the Amberley title; it was his for life.

Russell made several statements to the press that I know of concerning his title. Here are few of them.

1. His announcement, on his succession, with his wife Dora, in March 1931: "Lord and Lady Russell state that they only propose to make us of their title when it is strictly necessary for formal occasions. In the household and ordinary life they and their children will continue to be styled as before. For the purpose of his literary work, Mr. Russell will continue to write as Bertrand Russell. Mrs. Russell, on democratic and feminist grounds, wishes to preserve her identity as Dora Russell, in which name she has hitherto written."

Note: the styling Dora Russell, rather than Mrs. Bertrand Russell broke conventions of the time; Mrs. Dora Russell was the styling of a divorced woman. In 1926 Russell, in an interview with Crystal Eastman, stated: "I admit I should not like to have become Mr. Dora Black."

It was also in 1931 that the story resurfaced that Russell would have taken the title Lord Snooks if he had been given a title to swell the membership of the House of Lords in 1911.

2. Letter to the editor of The New Stateman and Nation, 25 June 1932: "By an inadvertence for which I am not responsible, my signature appears in

your issue of June 18th as "Russell." [Note: this is the correct signature for a peer.] Ever since, through no fault of my own, I became a peer, I have been trying to persuade my snobbish countrymen not to use my title, but it is up-hill work."

3. Divorced from Dora and living with his new wife, Patricia, in the United States: "American journalists say I refused the title. That isn't so. It irritated me to get anonymity as Lord Russell since my reputation was established as Bertrand Russell, but there is no known method of losing a title except to be accused of high treason and have your head cut off on Tower Hill, which hasn't been done for centuries." 14 March 1943.

Patricia Russell had this light-hearted comment to make in Princeton, N.J. on 7 Feb. 1944: "It [the title] is such a handicap. Sometimes we do, sometimes we don't. In shops when they asked for my name I used to say Lady Russell. The girl would look puzzled and say, 'But is it Miss Lady Russell or Mrs. Lady Russell?'"

4. On their return to England, their position seemed to harden: "I must state again that except where my nom-de-plume is concerned, I prefer to be known as Lord Russell. It is still frequently assumed that I prefer to be known as 'Mr. Russell' or "Professor Russell' or 'Doctor Russell' or anything rather than 'Lord Russell.' This is erroneous. I have never wished to be called 'Mr.' and I am not a doctor or a professor. What is particularly annoying is a widespread practice of alluding to me as 'Mr. Russell' and to my wife as 'Lady Russell' giving the utterly false impression that my wife wishes to use her title while I do not wish to use mine. In fact, she has simply adopted my own usage." 19 May 1945.

5. Later in life he signed many letters to the editor as "Russell." Edith Russell's papers contain a typed information slip for domestic staff on how to properly address them using their titles. Russell made this statement on her title: "To call my wife Lady Edith Finch Russell implies that she is the daughter of a Duke, a Marquis or an Earl, and that I am not a peer. You must call her either Lady Russell or Countess Russell." 16 Sept. 1958. The mistake was to equate Edith's ranking to that of Lady Constance Malleson, when it was, in fact, the exact opposite.

To inquiring correspondents, however, Russell often replied: "I do not care two pins how I am addressed."

---

(17) OFFICERS OF THE BERTRAND RUSSELL SOCIETY

Chairman of the Board of Directors--Marvin Kohl. President--Michael J. Rockler. Vice President--John Lenz. Vice President/Information--Lee Eisler. Secretary--Donald W. Jackanicz. Treasurer--Dennis J. Darland.

(18) RUSSELL'S 23 JULY 1961 STATEMENT

Tom Stanley located this reprinted statement in The Living Theatre Repertory, 1961-62, 10th Anniversary. Tom regrets to report, however, that he is not aware of where it was originally published. Can you supply this information?

STATEMENT

23 July, 1961

Bertrand Russell

Most people in this country, as well as in other countries, appear to be unaware that the Governments of East and West are solemnly preparing, by mutual vituperation, to create a general state of mind in which the nuclear war, as almost all experts are agreed, means, not only the extermination of nine-tenths of the populations of Russia and the United States, but also — what for us in Britain, is peculiarly important — the total and complete extermination of the whole population of Western Europe and Britain. Perhaps, to be scrupulously exact, one should make one small exception: if it should happen that, throughout the few days of war, the wind blew coninuously from the West, there might be a few dozen survivors in the Outer Hebrides. A nuclear war would wipe out Europe completely and North America as a component of civilization. If it were not happening, I should have thought it inconceivable that ministers, hitherto uncertified, could calmly contemplate this wanton and merciless disaster. Yet, so it is Statements have been recently made on both sides of the Iron Curtain claiming that in a nuclear war the side to which the speaker belonged might achieve victory. This is utterly nonsense; and must be known to be nonsense by those who utter it, unless they are criminally ignorant of things which it is their duty to know. The peril is imminent and deadly. Before the end of the year we may all be dead — you, your children if you have any, your wife or husband, our friends, and all who make up the population of our neighborhood and your country. If you do nothing, during the coming weeks of crisis, you will have your share in the blame. You will have your part in the crime of killing all those whom you care for. The Governments can be stopped in their mad folly, but they can only be stopped by a vast movement of protests in which all sane men and women must take part. The time may be short. Action must be NOW, or it may be too late.

The one thing for which we must stand is that the differences between East and West, whether about Berlin or about any other issue, must be settled by negotiation and not by war — for war, in the nuclear age, can leave nothing standing that either side could possibly desire. I call upon the population of this country, and of every other country that is willing to listen, to rise in a vast protest with the cry, "Negotiation, no war." If you wish to live. if you wish those you care for to live, if you care for your country, if you care for human achievement, it is your duty, in this moment of supreme danger, to do all that lies in your power to bring some spark of reason and humanity into the minds and hearts of those who control the destinies of East and West.

We have usually tried to publish in our programs some article which we thought would be of interest to our audience about contemporary theatre, sometimes a poem, or an essay, or a statement. Seeking some new piece for this program. we found that again and again nothing seemed quite so important, so relevant, as this eloquent and moving statement by Bertrand Russell. Since there will be no theatre if there is no world, it seemed to us the most important thing to publish at this moment, and, the space being available, we could not suppress the felt need to put it in print.

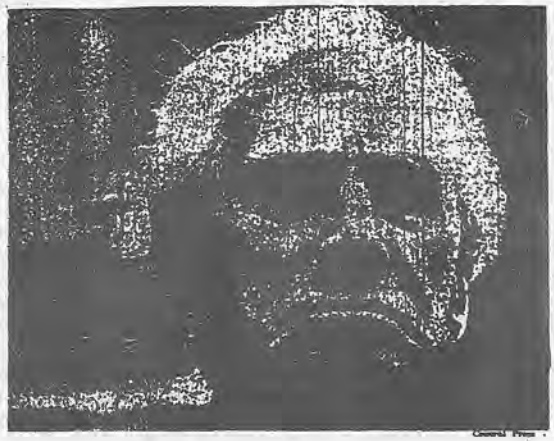
J. B., J. M.
November, 1961

(19) AYER UPON RUSSELL'S 100TH BIRTHDAY

The late Sir Alfred Ayer, himself one of the century's foremost philosophers and an honorary BRS member, wrote this tribute upon the occasion of Russell's 100th birthday. It appeared on May 18, 1972 in the [London] Evening Standard. Thanks to Harry Ruja for this article.

24—EVENING STANDARD, THURSDAY, MAY 18, 1972

Bertrand Russell: the passion inside the sceptic . . .



Bertrand Russell, who was born 100 years ago today and died in 1970, was once asked what he would say after death if confronted by his Maker. His reply: "I should say 'God—why did you make the evidence of your existence so insufficient?'". Here is a centenary tribute to one of the greatest Englishmen of the twentieth century . . .

by Professor Sir Alfred Ayer

TODAY is the centenary of the birth of the most important philosopher and one of the greatest Englishmen of the twentieth century. Bertrand Russell was born on May 18, 1872 and died, only a little more than two years ago, on February 2, 1970.

To the end of his long life, he retained the lucidity, the wit, the wide intellectual interests and the passionate concern for human welfare which had always been characteristic of him. He came closer than any other man of our time to realising the Platonic ideal of a philosopher as one who combines universal learning with an active engagement in practical affairs.

It was, indeed, mainly through the political activity in which he engaged towards the close of his life, and through his work as a social and moral propagandist that Russell came to enjoy world-wide fame; but it is to his philosophical work, and especially that which he accomplished in his youth and early middle age, that he will chiefly owe his place in history.

Here too his range was exceptionally wide. He himself attached the greatest value to the work which he did on mathematical logic, but he also made important contributions to the philosophy of logic, in a wide sense, to the theory of knowledge and to the theory of being.

Together with his friend G. E. Moore and his pupil Ludwig Wittgenstein he inspired the analytical movement in philosophy which, at least among English-speaking philosophers, has been the dominant influence in this century.

On both his father's and his mother's side, Russell belonged to the Whig aristocracy. His parents died before he was five years old and he was brought up by his grandmother, who had been the wife of Lord John Russell, later the first Earl Russell, the famous Liberal statesman who in 1832 introduced the first Reform Bill.

Bertrand Russell had a solitary childhood of which he gives a fascinating account in his autobiography. As he there recalls it, the moment of his first great intellectual awakening occurred in his 12th year when his older brother began to teach him Euclidean geometry. At first he objected to having to take the axioms on trust, and consented to do so only when his brother assured him that they could not go on otherwise.

This refusal to take anything on trust was characteristic of all his philosophy. He was a consistent sceptic in that he regarded all accepted beliefs as open to question.

Like Descartes, he thought that it was the business of philosophy to try to legitimise our claims to knowledge by setting them upon a sure foundation.

Russell went up to Cambridge in 1890 as a mathematical scholar and it was his desire to find some good reason to believe in the truth of mathematics that led him to become a professional philosopher. The idea which he began to develop in his book, The Principles of Mathematics, which came out in 1903, was that mathematics was reducible to logic.

To sustain this thesis he needed to construct a new system of logic, and for this he enlisted the co-operation of his former mathematical tutor, Alfred North Whitehead. The result was their monumental Principia Mathematica, of which the three volumes appeared between 1910 and 1913.

Landmark

This book is a landmark in the history of logic, but it had a limited appeal to the general public. The authors had to contribute to the cost of its publication, and their financial reward for 10 years' labour was minus £50 apiece.

The outbreak of the First World War brought Russell actively into politics. Until then, he had concentrated mainly on philosophy, although he had found time to stand for Parliament in support of votes for women, and the first of the 70 or so books that he was eventually to publish was a work on German Social Democracy.

From the beginning he was passionately opposed to the war and the propaganda which he made against it brought him into conflict with authority. He was first of all fined on account of a pamphlet which he had written in defence of a conscientious objector and later sent to prison for six months for libelling an ally.

He had implied that the American Army might be less efficient in fighting the Germans than in putting down strikes. Being in prison gave him leisure to write an Introduction to Mathematical Philosophy and to begin work on his book The Analysis of Mind.

Although he wrote two very good books on philosophy in later life, An Inquiry into Meaning and Truth, which came out in his seventieth year, and Human Knowledge: Its Scope and Limits seven years later, as well as his very successful History of Western Philosophy, Russell was increasingly occupied after the First World War with practical questions of morals and politics.

He succeeded to the Earldom in 1931, but seldom spoke in the House of Lords, preferring to exercise influence through his public speaking and writing. Together with his second wife, Dora, he founded and helped to run a progressive primary school, partly for the education of his two older children, and he wrote a wide variety of books, political, social, historical, scientific, biographical, even including two volumes of short stories.

His liberal views on such topics as Marriage and Morals now seem only sensible, but they were thought sufficiently shocking in the United States in 1941 for him to be expelled from the Professorship to which he had been appointed at the City College of New York.

A contributory cause was his outspoken agnosticism. He was once asked at a public meeting what he would say if after his death he found himself confronted by his Maker. He replied instantly: "I should say 'God—why did you make the evidence of your existence so insufficient?'"

Destroy

Honours came to Russell in his old age—he was awarded the OM in 1949 and the Nobel Prize for Literature in 1950—but this did not make him any more friendly to authority. In his last years he came to believe that the policies of the British and still more the American Government were likely to lead to a war which would destroy civilisation and he opposed them by every means in his power.

His advocacy and practice of civil disobedience in connection with the Campaign for Nuclear Disarmament caused him, together with his fourth wife, Edith, again to be sent to prison in his 90th year. The sentences were commuted on account of their health, and they were detained for a week in prison hospitals.

Bertrand Russell liked to be compared to Voltaire, and he did indeed resemble Voltaire in his moral courage, his energy, his wit and the elegance of his style. With all this, he was a much profounder thinker than Voltaire and a nobler man.

(20) "BERTRAND RUSSELL CHALLENGES THE NEW INTOLERANCE"

Thanks again to Harry Ruja for supplying the Henry Hazlitt review of Russell's Religion and Science appearing in The New York Times Book Review, December 29, 1935, p. 2.

Bertrand Russell Challenges The New Intolerance

His New Book Invests the Fundamental Conflicts of Four Centuries of Science and Religion With Fresh Interest

Bertrand Russell.

From a Drawing by Francisco Bellas.

RELIGION AND SCIENCE. By Bertrand Russell. 271 pp. New York: Henry Holt & Co. $2.

By HENRY HAZLITT

IN this volume Mr. Russell traces, as many writers have before him, the long history of the conflicts of science and religion over the last 400 years; but he succeeds in investing the subject with a fresh interest. He begins with the Copernican revolution, telling once more how Galileo was forced by the church to "abjure, curse and detest" his formerly expressed opinion that the earth was not the center of the universe but revolved around the sun. He describes the long centuries during which comets were regarded not as heavenly bodies moving in regular paths but as omens of disaster. He tells of the opposition to the doctrine of evolution—first in astronomy, then in geology and, at last, in biology. He describes the long connection of superstition with medicine—the belief, for example, that the bodies of the sick and insane were inhabited by evil spirits, which could be driven out only by vile medicines, beating or torture. He devotes considerable space to the belief in witchcraft, which led, between the years 1450 and 1550, to the putting to death, mostly by burning, of perhaps a hundred thousand witches in Germany alone; he ascribes this persecution in large part to the biblical text, "Thou shalt not suffer a witch to live."

Mr. Russell then turns to several problems which are still subjects of controversy - the relation of the "soul" to the "body," determinism and free will, the validity of mysticism, the existence of "cosmic purpose," the relation of science and ethics. On the first problem Mr. Russell concludes that in the present state of psychology and physiology, belief in immortality can claim no support from science, and that such arguments as are possible on the subject point to the probable extinction of personality at death. He rejects determinism as an absolute metaphysical doctrine, but accepts it as a limited working hypothesis for science. He does not agree with Eddington that our discoveries about the nature of the atom have re-established the existence of "free will" either in man or in the universe as a whole. He rejects the claims of the mystics when they assert that the universe is an indivisible unity, that evil is illusory, or that time is unreal; he does not admit any method of arriving at truth except that of science, but concedes that in the emotional realm the mystical experience may have value. He rejects the belief of such scientists and philosophers as J. Arthur Thomson, J. S. Haldane, Alexander, Bergson and Lloyd Morgan that the universe at least reveals evidence of Cosmic Purpose:

> If it is the purpose of the Cosmos to evolve mind, we must regard it as rather incompetent in having produced so little in such a long time. * * * Man, as a curious accident in a backwater, is intelligible; his mixture of virtues and vices is such as might be expected to result from a fortuitous origin. But only abysmal self-complacency can see in Man a reason which Omniscience would consider adequate as a motive for the Creator.

On the relation of science to ethics, Mr. Russell's reasoning is rather curious. He begins by "admitting" that "science has nothing to say about 'values'." Science is based solely on evidence; "values" are derived entirely from desires and emotions, and there can be no arguing about them. He then arrives at this remarkable conclusion:

> While it is true that science cannot decide questions of value, that is because they cannot be intellectually decided at all, and lie outside the realm of truth and falsehood. Whatever knowledge is attainable must be attained by scientific methods; and what science cannot discover, mankind cannot know.

In this passage Mr. Russell in effect identifies "science" with the whole field of knowledge. This can be done only by robbing the word of most of its special usefulness and meaning. Before the appearance of Galileo, "science" as we think of it today hardly existed, yet priests, statesmen, soldiers, courtesans, painters and cathedral builders certainly knew a great deal, even if their knowledge was not "scientific." Science is simply knowledge of a particular sort - precise, tested, and capable of being stated in the form of "laws" or broad generalizations.

The truth is that general knowledge, and even scientific knowledge, have a great deal to say about "values." "Values" are not raw desires and merely instinctive appetites, but the results of interpreting and reflecting upon our desires in relation to the natural world and to other men. Even Mr. Russell's own selected illustrations do not support his contention: "If one man says, 'Oysters are good,' and another says, 'I think they are bad,' we recognize that there is nothing to argue about." But there may be a great deal to argue about. If you can prove scientifically, or even indicate a fair probability, that oysters are either harmful or beneficial to health, you will probably get one man to change his opinion. Even his previous liking or dislike for the mere *taste* of oysters will be affected by new knowledge of their consequences.

The effect of knowledge (or ignorance) and logic (or illogic) on personal preference is much greater than Mr. Russell implies. And the ultimate desires of different men do not vary nearly as widely from each other as he appears to believe: Fascists and Communists disagree much more because of differences in political and economic interpretation than because of differences in their innate emotional make-up. While it seems improbable that ethics will ever become an exact science, there is no reason to leave it to intellectual chaos. The problem is one, as Mr. Russell has himself recognized on a previous occasion, of most effectively reconciling and harmonizing conflicting desires, both within the individual and between the individual and society. To which it must be added that the intellectual and emotional similarities between men, and their organic social interdependence, particularly in the intellectual and emotional spheres, are much greater than Mr. Russell's argument implies.

But even on the points on which one disagrees—and in a book of this type there will necessarily be many—the discussion is always acute and illuminating. Mr. Russell has endeavored to state opposing points of view with fairness. His final animus, indeed, is not against the "older religion," which has become "purified and in many ways beneficial," but against the new intolerance:

> The threat to intellectual freedom is greater in our day than at any time since 1660; but it does not now come from the Christian churches. It comes from governments. * * * It is the clear duty of men of science, and of all who value scientific knowledge, to protest against the new forms of persecution rather than to congratulate themselves complacently upon the decay of the older forms. * * * No liking for communism should make us unwilling to recognize what is amiss in Russia, or to realize that a régime which allows no criticism of its dogma must, in the end, become an obstacle to the discovery of new knowledge. Nor, conversely, should a dislike of communism or socialism lead us to condone the barbarities which have been perpetrated in suppressing them in Germany.

(21) EARLY REVIEW OF RUSSELL'S AUTOBIOGRAPHY

This review of the first volume of Russell's autobiography appeared sometime in 1967 in an unidentified Madison, Wisconsin newspaper. Note the last line indicating the review was issued by the New York Times News Service.

BOOKS

Antidote by Bertrand Russell

"The Autobiography of Bertrand Russell, 1872-1914." 288 pages. Atlantic-Little, Brown, $7.95.

This relaxed and chatty, if random, memoir (you can hear Lord Russell dictating it) will serve as a happy antidote to the pictures of the testy, waspish, prunefaced figure we have had served up to us in the last decade or so in the press and on television.

There is plenty of bite in these pages, especially in those dealing with his near family and the distant Americans, one of whom he married. But the prevailing impression a reader will take away is of sharply delineated profiles and character sketches that are sympathetic and kind.

* * *

Russell in those first 42 years of his life must have had a very winning and understanding nature.

He admired and enjoyed the company of a whole range of people, who in turn admired him. When his marriage had already been on the rocks for years, his wife (not yet divorced) wrote him a tender and loving letter than is one of the most moving incidents in the book.

His reverence for the philosopher G. E. Moore was just short of idolatry. As is well known, he collaborated with Alfred North Whitehead on the "Principia Mathematica" and his chapter on that enigmatic thinker only whets the appetite for more. He made a strong friend in Gilbert Murray, whose translations of Euripides delighted him. And his friendship with Joseph Conrad, which was not of long duration, ran surprisingly deep.

In his dealings with these people and others lesser known to the public, Russell did not merely while away the time. The days and visits were spent in good talk, in discussion, in searching question and answer. The atmosphere, judging from Russell's writings and the letters included in the book, must have been exhilarating.

It wasn't until he got to Cambridge that he really flowered and felt his own mental power. Russell cannot say enough about that university. The stimulus it provided and the friends, the horizons it opened up made it all that a young man with a devouring intellect could have wished.

After Cambridge the memoirs divide into two lines: his marriage and divorce and the writing of "The Principles of Mathematics" and, with Whitehead, of "Principia Mathematics."

The frequent depression he suffered as well as the paralyzing emotional letdowns give us some idea how arduous such intellectual labor can be.

It was also during this decade that his marriage broke up.

What is missing most from the book is any sense of what his work was about.

He throws out a hint here and there, but something of more substance was in order. Perhaps he is relying on books like the Egner and Dennon volume on the basic writings or the P. A. Schlipp comprehensive survey of his philosophy to take up the slack.

This volume is obviously not a substitute for the life that will be written. On the other hand we will be lucky if that big book is as good reading as this one.

By THOMAS LASK

BERTRAND RUSSELL

(22) ANELLIS REVIEW OF PHILOSOPHICAL PAPERS, 1896-99

Thanks to BRS member Irving H. Anellis for allowing us to use these excerpts from his review of The Collected Papers of Bertrand Russell: Volume 2, Philosophical Papers, 1896-99, edited by Nicholas Griffin and Albert C. Lewis. His much longer full review originally appeared in Modern Logic, vol. 3, no. 2, February 1993, pp. 192-200.

I once heard an undergraduate philosophy instructor seriously proclaim that Bertrand Russell's reputation was so great that, if he chose to scribble notes on bathroom tissue, any distinguished philosophical journal to which he might submit those scribblings would publish them forthwith and without question. Something of this sort has come to pass. It is also popular opinion that Russell could write a paper straight through, without having to make corrections. While this may have become true through many decades of practice on Russell's part, it was certainly far from true for the pre-Principia Russell who had barely finished his studies at Cambridge when the materials included in the present volume were first penned.

This book is the result of a considerable amount of scholarly effort by historians of mathematics, by the secretarial and production staff of the Bertrand Russell Editorial Project (BREP) and the personnel of the Russell Archives at McMaster University in Hamilton, Ontario. It took over a decade for the preparation of this volume; work on it had already begun by Gregory H. Moore and philosopher Nicholas Griffin before I arrived for a one-year stint at BREP in June 1982. After I left, work was taken up again by Moore and Albert C. Lewis, with Griffin providing the continuity during the entire period. Was it worth the effort, the time?...

The materials published in this volume, taken cumulatively, give the impression of a young man, barely out of college, who, having held his thoughts in check while in school, was now impelled by a strong burst of loosed energy too long pent up, to write down every thought he had ever had up to that time. This frenetic work pace, together with the philosophical baggage that distorted Russell's view of the work in analysis and set theory (and most of all of Cantor's work in set theory), might help to account for the egregious errors in Russell's first attempts to understand Cantorian set theory which I have enumerated in previous papers, including, for example, his failure to understand or accept the distinction between natural numbers and the reals. But I am not totally convinced that this by itself, or even in concert with Russell's "poor" mathematical education, is sufficient to explain Russell's difficulties in comprehending Cantor. I spent a year working on many of the materials found in the first part of this volume, and the longer I worked with the materials, the more I felt that there was a deeper problem than Russell's distorting philosophical prism or his poor mathematical training. This may appear to be unfair to Russell, and it leaves the problem of

explaining how Russell could have been so "dense"--excuse the pun--about Cantorian set theory during this time and still have evolved in only a few short years into the titan of logic who co-authored the Principia....

In the end, our sense of disappointment at Russell's lack of mathematical acuity in these writings remains, especially as regards his treatment of set theory and foundations of analysis. We are thus inexorably led to the question of the value of the volume we have here. I found nothing to suggest that the material included in this volume has an intrinsic interest of its own. It neither portends great mathematical achievements from Russell in the future nor presents any long-lasting or significant contributions of its own. If one believes that, at least for the decade or so between 1900 or 1903 and 1913, Russell achieved the status of a mathematical genius as exemplified by his work in logic, then the primary value of this book is in the inspiration it offers respecting the kind of remarkable improvement that can be made in a very short time by a clever and dedicated student--with or without the help of an outstanding mentor such as Whitehead--despite a previously inadequate education. On a more sober note, this book is worthy of the attention of philosophers of mathematics and philosophers of science who wish to trace Russell's development from his early Hegelian idealism to his later realism and learn how the early idealism shaped his thinking in philosophy of mathematics and philosophy of science. It is dubious that even the most dedicated of Russell scholars specializing in philosophy of mathematics or philosophy of science will find it worth the $150+ pricetag, however. And for the more sceptical, for those who do not believe in miracles that take one from mathematical mediocrity to genius almost overnight, the question remains, whether the unpublished materials that were included in this volume ought not remain unpublished. This was a question which I asked myself when I was working on some of the materials contained between these covers. If they are judged on their own merits alone, without any consideration of the historical context, the reply is clearly 'No.' If, on the other hand, the goal is to provide a complete and accurate portrait of Russell's intellectual development and of the true scope and intellectual level of his work--which is, after all, the purpose of the BREP that prepares for publication the series in which the present volume appears--then the reply is affirmative.

In its physical appearance, this book is magnificent, luxuriant, even ostentatious, with its more than 680 (xl + 647) high bulk, glossy pages and goldleaf trim. From this perspective, its $150+ price is readily apparent, befitting an author whose archives have taken on certain aspects of a temple shrine, but impractical in its exorbitance for the ordinary scholars who might find these materials of some use.

(23) REVIEWS OF MOOREHEAD AND GRIFFIN

Thanks to Benito Ray for providing these January 16, 1993 Toronto Star reviews of Caroline Moorehead's Bertrand Russell and Nicholas Griffin's The Selected Letters of Bertrand Russell, Volume 1, The Private Years (1884-1914).

Bertrand Russell

by Caroline Moorehead Sinclair-Stevenson, 320 pages, $39.99

Radical of the century

By Stephen Vizinczey

CAROLINE MOOREHEAD, the English writer who wrote a splendid book about pacifists and conscientious objectors (*Troublesome People: Enemies Of War 1916-86*) has now written a splendid book about Bertrand Russell, the greatest English philosopher of this century — the greatest, in fact, since John Stuart Mill (1806-73), who happened to be his godfather.

His paternal grandfather was Lord John Russell, author of the Reform Bill of 1832, twice Prime Minister under Queen Victoria, the man who finally freed Catholics and Dissenters from the constraints they had labored under since the time of the Tudors. His parents, who died when he was 2, were both radical freethinkers; his father, Viscount Amberley, lost his seat in parliament because he wrote a pamphlet advocating birth control and refused to swear an oath that he was a Christian.

Bertrand Russell himself lived for 97 years and engaged in most of the major political battles of this century. During World War I he campaigned against conscription so vigorously that he lost his lectureship at Cambridge and even spent 4½ months in prison. Between the wars he attacked both fascism and communism, and from the early 1950s he campaigned for nuclear disarmament. Convicted of civil disobedience, he went to prison again — albeit to the prison hospital and only for a week, because he was nearly 90.

I think everyone alive today owes a debt of gratitude to Russell for alerting Western public opinion to the radically new horror of nuclear weapons and radiation. Moorehead criticizes him for accusing prime minister Harold Macmillan and president Kennedy of being "worse than Hitler," but he was among the first to recognize the importance of a "sound-bite." Nothing calm and reasonable would have produced headlines at a time when world leaders contemplated the possibility of nuclear war with equanimity.

Indeed, the effects of radioactive fall-out were so little understood that the Americans and Russians were still testing nuclear weapons above ground. Russell's hyperbole was needed to shock people into thinking. He was also the main inspirational force behind the Pugwash Conferences of Western and Soviet scientists, which ensured that Khrushchev got the right scientific advice during the Cuban crisis.

But all this is history. Russell's books belong to the present. "I wished to say everything in the smallest number of words in which it could be said clearly," he wrote. I learned English by reading Russell and would recommend him to all readers — though not his first book, *Principia Mathematica*, produced in collaboration with A. N. Whitehead, a monumental work that can be understood only by outstanding logicians. "I'm allowed to use plain English," he wrote later, "because everybody knows that I could use mathematical logic if I chose. I suggest to young professors that their first work should be written in a jargon only to be understood by the erudite few. With that behind them, they can ever after say what they have to say in a language everybody can understand."

Russell's own life makes enthralling reading on the level of the higher gossip. Four times married, the last time at the age of 80 (very successfully: "I'm happy because my glands are working," he said, "that's the whole secret"), he was a tireless philanderer and a man of passionate contradictions, a genius prone to follies, now lovable now hateful, absurd one moment, profound the next. In one of the best biographies I have ever read, Moorehead does full justice to his private as well as his public life — to his shocking lapses into coldness and indifference as well as his intelligence, charm, humor and almost superhuman energy.

■ *Stephen Vizinczey is the author of the novels 'In Praise Of Older Women' and 'An Innocent Millionaire.' Most recently he has published 'Truth And Lies In Literature,' an essay collection.*

BERTIE AND ALYS: Russell's first marriage (to Alys Pearsall Smith, above), was doomed from the start. The young couple's ignorance of sex was astonishing.

The Selected Letters Of Bertrand Russell, Vol. I, The Private Years (1884-1914)

edited by Nicholas Griffin, Penguin, 553 pages, $47.99

By J. M. Cameron

NICHOLAS GRIFFIN has put together a fine selection of Bertrand Russell's letters, from the time he was a sheltered 12-year-old tutored at home to the start of World War I and the end of his first marriage when he was 32.

In his skilful introduction, Griffin gives a frugal account of his rapid development as a philosopher and especially of his work in mathematical logic — the work on which his reputation chiefly rests — of the "mysticism" that he found himself stretched to, as it were, by his mathematical discoveries. We are given a slight sketch of his first encounter with Wittgenstein, an encounter that was momentous for Russell's own personal development and for the growth of the subject. There is no attempt at a detailed account of Russell's technical work, but enough is given to explain roughly the importance of what culminates in *Principia Mathematica*, written with Alfred North Whitehead.

For most readers, perhaps, the truly fascinating section of the letters consists of those written to Alys Pearsall Smith, his first wife, and later to Lady Ottoline Morrell with whom he fell passionately in love after he abandoned his marriage to Alys. (Some of Alys letters to him are included but few from Ottoline.)

One has the feeling that the marriage with Alys was from the beginning strewn with obstacles that these young people lacked the skill to overcome. Both families were opposed to the match. The opposition was most rancorous on the part of Russell's grandmother, who had raised him after the death of his parents at a young age, and was perhaps the most powerful influence in his life. A stern woman, who, Russell wrote, "never sat in a comfortable chair before dinner," she believed no one was good enough for him. Granny was clear that if the marriage couldn't be prevented, the normal consequences of marriage — children — were to be avoided, on the grounds that the production of mad or otherwise defective offspring was a virtual certainty, given the two family histories.

Alys seems to have acquiesced, though she had qualms about contraceptive intercourse as liable to be injurious to health. One has a suspicion that Russell was skeptical about the eugenic arguments used to defend the sterility of the marriage and we know that Russell was to have children. However, for one reason or another the marriage collapsed.

The letters exchanged between Russell and Alys are full of interest as giving some notion of how emancipated young people of the generation before World War I generation looked at questions of love and marriage. It has to be said that they were in a fog for much of the time and were more ignorant and scrupulous than less educated and worldly people would have been.

At one moment Russell floats the idea that they might severally beget children by those who had had a better prospect of bearing healthy offspring. He apologizes for so indelicate a proposal but Alys, who had more common sense in such matters, tells him not to be a goose. The language in the period of courtship was impossibly high-minded. We hear that Russell read Shelley's *Epipsychidion* eight times in the course of two years, twice aloud with Alys.

The letters to Ottoline are also exalted and romantic; but this time his partner is a shrewd and worldly woman. She was also highly intelligent, but it seems clear that though she had some sense of the quality of Russell's mind, she never quite understood how brilliant was the feather she had stuck in her cap.

■ *J. M. Cameron is professor emeritus of English and philosophy at St. Michael's College, University of Toronto.*

AT 90: Lord Russell at a rally against nuclear arms.

(24) NEW HUMANIST REVIEW OF MOOREHEAD BOOK

New Humanist is the quarterly journal of the Rationalist Press Association (15 Lamb's Conduit Passage, London WCIR 4RH, England). In its membership advertisement that organization says, "The aims of the RPA are to argue for a rational approach to human problems, to suggest reasoned alternatives to religious dogmas, to advance a secular system of education, to defend freedom of thought and civil liberties, and to encourage activities in support of these aims." Over the years many prominent persons, including Russell, have been involved with the RPA.

Calling the New Humanist an "excellent journal," Warren Allen Smith provided a sample issue to us--vol. 107, no. 4, December 1992--that included this book review of Caroline Moorehead's recently published Russell biography.

New Humanist Review Bertrand Russell: A Life by Caroline Moorehead (Sinclair-Stevenson, £20)

BERTRAND RUSSELL hasn't done very well by biographers. It is partly his own fault. He was fully aware of the publicity and money value of his life story, and he did his best to exploit it himself. During the last decade before his death, in 1970, he sold his collection of papers to McMaster University in Canada, and then published *The Autobiography of Bertrand Russell* in three volumes (1967-1969) — so on the one hand there is an enormous amount of original material to go through, and on the other he had the first and very good go at it. There have been several studies of his life and thought by friends and relations and by professional philosophers, but the only general biography so far has been Ronald W. Clark's *The Life of Bertrand Russell* (1975), which was long and useful but rather pedestrian, and which is out of print. Caroline Moorehead has now attempted to replace it with a rather shorter and lighter general biography, taking advantage of material which has subsequently become available and talking to more people, giving less detail and concentrating more on the personal life, and looking back from a longer perspective.

Moorehead is a professional writer and has done a professional job, and the result will certainly be welcome to readers who aren't already familiar with the many writings by and about Russell. It is good to have a fresh look at the man who she says was "perhaps the last public sage", and it is also good to have a look by a woman who wasn't personally involved with him. He has suffered the inevitable decline of famous people after death — indeed, he began to suffer it before his death — but after more than twenty years it is stirring to read a new book "about Russell's character and ideas, about his friends and the women he loved, about the causes he fought for and the sense of wonder and eloquence he brought to everything he touched". But Moorehead, like her predecessors, isn't really capable of rising to the extraordinary pitch of his style or power of his personality. And, like her predecessors again, she isn't really capable of handling the vast range of his interests and activities, and readers who are familiar with particular aspects of the subject will find the book less satisfactory.

I find the treatment of Russell's contributions to politics and to freethought especially weak. His marginal relationship with the anarchist movement is never explored, and his central relationship with the nuclear disarmament movement is often distorted. (For example, the accounts of his associates and followers in the Committee of 100 seem quite wrong to at least one of the latter.) His long relationship with the freethought movement is seriously neglected. Moorehead discusses some of his speeches and writings about religion, but doesn't note that the former were for the National Secular Society and the South Place Ethical Society or that the latter were for the Rationalist Press Association (of which he was president for fifteen years). The crucial point to make is that he was one of the most influential public freethinkers in this country in this century. Even on less familiar ground, I was surprised to find Hegel said to "set out his writings in dialectical triads, consisting of thesis, antithesis and synthesis", when he never did anything of the kind; but then I remembered that Russell himself made the same mistake in his best-known book, *A History of Western Philosophy*! Following current publishing fashion, the book contains an alarming number of minor mistakes and misprints, and it is to be hoped that these will be corrected for the inevitable paperback edition.

NICOLAS WALTER

(25) MORE BOOK REVIEWS

From The [Glasgow] Herald, March 12, 1992:

Tormented soul of a closet Romantic

Nicholas Griffin, editor.
THE SELECTED LETTERS OF BERTRAND RUSSELL: Volume 1: THE PRIVATE YEARS, 1884-1914
Allen Lane / The Penguin Press, £25 (pp 553)

ALAN BOLD

LIKE the late Tony Hancock I long admired Bertrand Russell. As a populariser of philosophy he (Russell, not Hancock) was in a class of his own; as an irritatingly self-righteous liberal he still made sense on moral issues; as an admittedly muddled political thinker he usually managed to say the right, or left, things. It was only as he approached his dotage that he began to make an ass of himself on occasions, the celebrated man of reason indulging in irrational outbursts.

Readers of Russell's beautifully written *Autobiography* are often startled by the contrast between the methodical mathematician and the imp of a man who improvised his private life. When he met Alys Pearsall Smith, the Quaker woman who became (in 1894) the first of his four wives, it was "love at first sight"; when he and Lady Ottoline Morrell "agreed to become lovers" in 1911, he immediately "wanted to leave Alys." This selection of Russell's letters — only one of which (to Frege) has been previously published in its entirety — is dominated by Alys and Ottoline.

In the years covered by Griffin's volume, of course, Russell produced, with A. N. Whitehead, *Principia Mathematica* (1910), a classic of mathematical logic. Yet when Russell finally finished the book he wrote to Lucy Donnelly on October 18, 1909: "I have been working like a black to get the last bits of revision done in time for my visit to Cambridge tomorrow, and now the MS is packed in two large crates, and now I feel more or less as people feel at the death of an ill-tempered invalid whom they have nursed and hated for years. It is amusing to think how much time and trouble has been spent on small points in obscure corners of the book, which possibly no human being will ever discover." That anticipates the opinion he expressed, in his old age, of mathematics as essentially trivial, even "disgusting."

Compare the intellectual ennui of the letter to Donnelly with the exhilaration of the letter, in Quakerese, to Alys on January 1, 1894: "I have felt the last remnants of hatred and bitterness melting away in thy love; I will be filled with goodwill to all henceforth and not hate or despise those who are less fortunate than I am. It is delightful to think thee is as happy as I am; I have been living all day in a dream of heavenly joy. Dear Alys I cannot write any more only silence is adequate." Though Russell's friend Wittgenstein was to make a philosophical virtue of silence, Russell could never stay silent for long. There are some 50,000 letters in the Russell Archives and Russell published so many books it would take a mathematician to count the titles quickly.

It is evident from the letters assembled by Griffin that Russell was a closet Romantic. In published works and public pronouncements he promoted himself as a supremely erudite rationalist, a man who rested his case on logical clarity. Russell in love was a wildly impulsive creature.

"On March 31, 1911, shortly after his first night of near passion with Ottoline ("I did not have full relations with Ottoline that evening" he explained in his *Autobiography*) he wrote to his new sweetheart: "The world is so changed these last 48 hours that I am still bewildered . . . I see your face always . . . I love you very dearly." Nice one, Bertie, shame about the face — in the *Autobiography* Russell observed that Ottoline had "a long thin face something like a horse."

If a closet Romantic, Russell was an unashamed depressive. A letter of 1898 to Uncle Rollo refers to a "morbidly introspective" nature; a letter of 1914 to Ottoline declares "a very intense and terrible spiritual loneliness." Writing to Gilbert Murray in 1904, 31-year-old Russell felt prematurely old: I feel myself one of those absurd old gentlemen . . . who . . . think I needn't bother with politics much longer." Wishful thinking. The last letter in this book dates from August 1914, the month Britain declared war on Germany. Russell told Margaret Llewelyn Davies: "You were right about the Liberals. I have done with them . . . I feel it *utter madness* for us to join this war."

Bertrand Russell in old age: more the sage than the lover

Some of Russell's letters shed fascinating light on great characters he encountered. On October 18, 1911, he told Ottoline of an odd visit to Trinity College, Cambridge: "an unknown German appeared, speaking very little English but refusing to speak German . . . I am much interested by my German, and shall hope to see [a lot of] him."

The unknown German was Wittgenstein. In Harvard, in 1914, Russell assessed one of his pupils in a letter to Lucy Donnelly: "very capable of a certain exquisiteness of appreciation, but lacking in the crude insistent passion that one must have in order to achieve anything." The pupil was T. S. Eliot which goes to show Russell's judgment was not always sound.

Eliot, for his part, caricatured Russell as "Mr Apollinax" (a poem in *Prufrock*) whose "dry and passionate talk devoured the afternoon."

Representing Russell at his most passionate, this selection is obligatory reading for everyone interested in one of the most agile minds and tormented souls of the century.

From The Evening Standard, March 12, 1992 and The Sunday Telegraph, September 27, 1992:

Love and a cool climate

THE SELECTED LETTERS OF BERTRAND RUSSELL VOLUME I: THE PRIVATE YEARS 1884–1914
edited by Nicholas Griffin
(Allen Lane £25)

COLIN HAYCRAFT

THE ANCIENT Greeks compared philosophers to goats. Both had beards, both wore expressions of apparent profundity. Other aspects of their goat-like behaviour were also in evidence. The Athenians hated Diogenes the Cynic (him of the tub) for embarrassing them in public. What they disliked most was his habit of eating his breakfast in the Agora, rather as itinerant philosophers today can be seen consuming pizzas in Piccadilly Circus. But they also objected to his acts of public self-abuse.

Diogenes affected to despise the sexual act itself. Don't make love to a woman, he said, unless she thanks you for it, a remark only marginally more patronising than "How was it for you?" His performances were solo. After the event he would rub his empty belly muttering: "If only hunger could be so easily assuaged!"

Subsequent philosophers have been more flostemious, or at any rate more private. There is no evidence that Locke, Hume or Schopenhauer, for instance, were anything but virgins. Epicurus was even a vegetarian. Kant ate cream cakes. It was not until Nietzsche died of syphilis in 1900 that sex reared its ugly head again in the groves of academe.

The star performer of the 20th century, it is often said, was Bertrand Russell (1872–1970). But judging by these (excellently edited) letters, his reputation is exaggerated. He is outdone, for instance, by his chief disciple, the late Sir Alfred Ayer, who just before he died (of bronchitis) confided to his daughter that he had notched up 150 — not in the Simenon league, perhaps, but more impressive because probably true.

These letters show that Russell was a slow starter, and no Stakhanovite when he did get started. He was certainly a virgin when he married Alys Pearsal Smith, at the Quaker meeting house in St Martin's Lane in 1894, and sex does not seem to have played a large part in their relationship even at the beginning. It was more a matter of pastoral care.

Alys never really wanted to marry Bertie. His family were doing their eccentric best to forestall them on the grounds that there was inherited madness in both and they should remain childless. But she succumbed to flattery and a sense of duty.

She kept him going emotionally during the period of his greatest intellectual achievement, the work on Principia Mathematica, until the relationship finally petered out and he landed on the wilder shores of Garsington in the arms of Lady Ottoline Morrell.

Ottoline, who emerges from their letters as not half as ludicrous as you might expect, did not want to marry Bertie either. She was married already. Nor did she much care for sex. She had already had plenty of affairs, including a statutory fling with Augustus John. Now she just wanted her mind stretched. She was content to be made love to through the ear.

We, of a generation who have been told repeatedly what women want (apart from abit of the other), will find this less surprising than did poor Bertie, who was pressing her with delayed adolescent passion. Once the First World War had cleared the air, Russell took to popular writing and more regular encounters with women and the world. Under the shattering impact of "an unknown German", Ludwig Wittgenstein, whom he had met on 17 October 1911, he virtually abandoned serious philosophy.

Not the least interesting item in this volume is the account of his gradual awareness of the inextricable error in his manuscript of Theory of Knowledge, pointed out to him by Wittgenstein, a re-enactment in reverse of the logical challenge he had himself presented to Frege 10 years before. Both exchanges, incidentally, reflect immensely well on the participants, who reacted as true scholars without vanity.

This book is full of interest, both human and philosophical. The Letters of Diogenes would have been much more dispiriting.

Colin Haycraft was, until yesterday, managing director of Duckworth.

The vehement philosopher

Paul Johnson on an entertaining account of the long life of the controversial Bertrand Russell

Bertrand Russell
by Caroline Moorehead
Sinclair-Stevenson, £20

BERTRAND RUSSELL poses enormous problems for a biographer. He was born the year Ulysses Grant became President and died on the eve of Watergate. He was an exact contemporary of Proust but lived to admire revolting students in 1968.

His output of books, articles, broadcasts and speeches was colossal, spanning eight decades. He held vehement views, sometimes four or five contradictory ones, on every conceivable subject. He knew everyone of note and quarrelled with most of them. He was personally involved in almost every intellectual and political controversy of his long life. Though a late-starter in sex, he had complex relationships with a large number of wives and mistresses. He got himself into, and out of, every kind of intellectual and emotional mess.

All this is good material — Russell, whatever his faults, was never boring — but the biographer has to sort it out, get the facts straight, distinguish between the important and the ephemeral, fit it into a reasonable length and make the whole thing clear and readable. Caroline Moorehead triumphantly surmounts all these difficulties. Her book is full, fair, meaty and compelling.

She wisely recounts and portrays rather than judges. Some would argue that, despite all the sound and fury, Russell signified little. His greatest work, on which his professional reputation was based, the *Principia Mathematica*, was written jointly with A.N. Whitehead. As Moorehead says, it made Russell but did little for Whitehead, whom Cambridge insiders whispered had merely done Russell's legwork.

But it may be that Russell got credit which properly belonged to his collaborator, rather as Picasso pinched from Juan Gris the glory of inventing Cubism. Who can say? The work was 4,000 pages long, "so bulky its authors had to hire a four-wheeler to carry the manuscript to the University Press". It was published in three volumes, 1910-13, and it is unclear what it achieved or who read it. Russell himself said he knew of only six people who had read it through: three were Poles, liquidated by Hitler, and three Texans, "subsequently successfully assimilated" (whatever that may mean).

Of his other books, the autobiography is entertaining but undependable. *Power* (1938) is a stimulating read but out of date. *The Problems of Philosophy* is excellent and still in print. *A History of Western Philosophy* is also an enduring success, at any rate in parts, and certainly no one now alive could have written it. Such books ought to be in any good library. The rest can be, and mostly already are, forgotten.

The difficulty for Russell's long-term fame is that he is not associated with any original philosophical "discovery" or approach. He survives more by anecdote than by syllogism. Moorehead relates that he found his pupil Wittgenstein relentlessly argumentative and unreasonable; he refused to accept Russell's proposition: "There is no hippopotamus in this room at present", even when he went around poking under all the desks without finding one. The episode ended in mutual bad temper, as one would expect.

Russell himself was reasonable and logical only by comparison with other academic philosophers. A man who said: "On a purely statistical basis, Macmillan and Kennedy are about 50 times as wicked as Hitler", could obviously not be relied on to think or talk sensibly. When I once accused him of being illogical, which he often was, he snapped: "Logical fiddlesticks!"

Russell, as Moorehead shows, is most appealing as a character, like Dr Johnson. Her account of his upbringing shows how intellectually stimulating, but humanly defective, it was. His godparents were J.S. Mill and his stepdaughter, one of the first suffragettes. His parents were progressive trendies. God knows where they would have sent him to school. But both died, and his grandmother, Lord John Russell's widow, a strict Calvinist who became a Unitarian, kept him at home.

His first communal life was at a crammers, then at Trinity, Cambridge. There he was quickly inducted into the Apostles, a freemasonry which tended to promote homosexuality among undergraduates and got them jobs in later life. Russell was never a homosexual and left a terrified account of one mysterious episode in which the Apostles involved him.

Initially a puritan, he became increasingly keen on sex. He grumbled because his first wife, a Quaker, wore thick flannel nightdresses, and discovered promiscuity only after he decided to leave her. Thereafter followed much preaching and enacting of free love, affairs, divorces, remarriages and rows, some of which still reverberate. There was much trivia too: Russell lacked a sense of proportion. Moorehead relates that his worst quarrel with his last wife, Edith, occurred over Chinese ideographs, about which neither knew anything.

Bertrand Russell: Knew everyone of note and quarrelled with most of them

Russell often displayed a Whiggish worldly shrewdness. He saw through Lenin straight away. He got D.H. Lawrence right too: "One of a long line of people, beginning with Heraclitus and ending with Hitler, whose ruling motive is hatred derived from megalomania." Shaw was "a bounder", "a swine"; H.G. Wells was "first-rate in the second-rate category".

Russell also had Whig prejudices. He described prison as like being "a delicious book, and some Jew millionaire bought you and bound you uniform with a lot of others and stuck you up in a shelf behind glass". There was Whig snobbery and offhand hauteur too. Moorehead recounts that, when Doris Lessing was driven to Russell's Welsh mountain fastness by a woman friend, to reason with him against wrecking CND, they were received "in icy silence" by both Russell and his last wife. After a perfunctory discussion, Countess Edith showed them into a double bedroom with the frosty words "I'm sure that's what you like." In the morning they were told by the housekeeper that neither their host nor their hostess was "available".

However, that anecdote, though fair, does not describe the whole Russell. He had immense courage, deep if selective compassion and generosity, huge energy and limitless interests, plus a sense of fun. Where Russell was, laughter was never far away — nor rage, either.

I was the youngest person present at the famous meeting in Kingsley Martin's flat, described by Moorehead, which led to the founding of CND. As I recall, Russell said little, but sat sucking his pipe. When, however, a furious row broke out between Denis Healey and Jack Priestley over the significance of the word "realistic", what Santayana called Russell's "hyena laugh" rang out loud and clear. "Splendid, splendid!" he said.

That is the word. Russell might be wrongheaded, monstrous, even ridiculous at times, but there was always a hint of splendour about this aristocratic egghead. It is well conveyed in Moorehead's book, which readers will find more entertaining than anything on the Booker shortlist.

(26) DEATH OF EDWIN WILSON

This Associated Press obituary appeared in many newspapers, including the Chicago Tribune, March 29, 1993, sect. 2, p. 7. Is anyone aware of what, if any, relationship existed between Russell and Edwin Wilson?

Edwin Wilson, a founder of American humanism

SALT LAKE CITY (AP)— Edwin H. Wilson, a founder of American humanism and a prominent Unitarian Universalist minister, died Friday. He was 94.

Mr. Wilson was the first editor in 1928 of The New Humanist magazine and the first editor in 1941 of The Humanist. He was also a primary author of both "A Humanist Manifesto" in 1933 and "Humanist Manifesto II" in 1973.

Mr. Wilson was a pastor in a number of Unitarian churches, including the First Unitarian Church in Salt Lake City from 1946 to 1949.

In 1941 Mr. Wilson formed, along with philosopher John Dewey and others, the American Humanist Association. In 1964 he founded the Fellowship of Religious Humanists, an independent affiliate of the Unitarian Universalist Association.

He was named Humanist of the Year in 1979 by the American Humanist Association. Other recipients of the award have included Carl Sagan, Margaret Sanger, Jonas Salk, Isaac Asimov, Margaret Atwood, Ted Turner and Kurt Vonnegut.

The humanist manifestos characterized the universe as "self-existing" and defined religion as the actions, purposes and experiences that are humanly significant, said the Rev. Barbara Hamilton-Holway of the South Valley Unitarian Universalist Society.

Survivors include two sons.

---

(27) NOTES FROM AMERICAN LIBRARIES

A publication of the American Library Association, American Libraries for January 1993, pp. 70-71 included two bits of news that may relate to Russell studies.

"The Rare Book and Special Collections Library at the University of Illinois/Urbana-Champaign (277 Main Library, 1408 W. Gregory, Urbana, IL 61801) has been home to the renowned H.G. Wells Archive since the 1950s, but at the time of the initial acquisition, numerous letters and other items of a particularly private nature were retained by the family. Now acquired by the library, these coveted materials constitute a purchase that will finally enable scholars to fully access Wells's complex life and its effect on his writings." We look forward to learning if the collection holds Russell-related materials.

"...a new National Security Archive Documents Reader, the Cuban Missle Crisis, 1962, makes previously secret and extremely sensitive papers available to the book-reading public for the first time....$25 from National Book Company, Keystone Industrial Park, Scranton, PA 18512 (1-56584-019-4, 92-53734)." Again, there may be something here directly or indirectly related to Russell.

(28) MORE PHILATELIC RUSSELL

RSN, No. 76, November 1992 reproduced a topical postal cover, autographed by "Bertrand Russell," bearing U.S. post office cancellations from Bertrand, Missouri and Russell, Illinois. Sheila Turcon has provided us with another such hand-cancelled autographed topical cover reproduction, whose original is in the Russell Archives. As shown below, this cover has cancellations from Bertrand, Nebraska on January 13, 1960 and Russell, Illinois on January 7, 1960. According to Sheila, it was sent to Russell on February 17, 1960 by Steward S. Jurist of Brooklyn, New York. Apparently Mr. Jurist actually sent two such covers. Russell probably signed both, kept one (the one depicted), and returned the other to Mr. Jurist.

Sheila also corrected our earlier statement that only India had issued a Russell stamp. In addition to India, commemorative Russell stamps have been issued by Upper Volta and Granada. A future RSN issue will feature reproductions of these stamps.

Thank you, Sheila. Anyone else having more philatelic Russell information is encouraged to write to us.