RUSSELL SOCIETY NEWS

No. 79, August 1993

The Bertrand Russell Society

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 The Bertrand Russell Society or to become a member, write to John Lenz; BRS Vice President; 316 Kyle Avenue; College Station, TX 77840; U.S.A.

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(1) FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

As a teacher educator, I often focus on ways to help teachers understand that the behavioral paradigm--an idea popularly known as "behavior modification"--is a limited one for understanding the process of teaching and learning. This model is widely accepted in American teacher education; it was also one embraced by Russell in his first book--Education and the Good Life. When Russell published this volume he was deeply involved in the early childhood education of his first two children, John and Katherine. He apparently had become enamored with behaviorism after reading the works of John B. Watson who was an early proponent of stimulus-response psychology.

Russell ultimately abandoned behaviorism as an educational system. This occurred, in part, because of his experience at the Beacon Hill School and, in part, because of his discovery of Freudian psychology. This change in outlook is reflected in his second book on education--Education and the Social Order. Russell's changed perspective can also be seen in the myriad of other writings on education which BR included in most of his books written for popular consumption (books he called "potboilers").

Russell's views on education were debated by Marvin Kohl and me at the recent annual meeting in San Diego. Those who attended had an enjoyable time. The participants found it pleasant to share long walks for food, great ideas and wonderful company. Harry Ruja presented over sixty slides as he illustrated Bertrand Russell's life in photos at the annual banquet. Two of his daughters were in attendance to see Harry receive the BRS Award. Hal and Joanne Walberg did a marvelous presentation of a reader's theater based on Russell's autobiography. If you weren't in San Diego, you missed an excellent ~~missing~~ MEETING.

Plan now to attend the 1994 BRS meeting. It will be a joint conference with Free Inquiry and Canadian and International Humanists. The meeting will be held in July 1994 in Toronto. Exact dates and place will be announced later. I hope to see everyone at this special meeting of the Bertrand Russell Society. It is not too early to begin making plans for next summer. Members of the Society who would like to present papers at this meeting should contact me at my new home address: 14213 Chesterfield Road; Rockville, MD 20853. I look forward to hearing from you and to seeing you in Toronto.

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(2) THE 1993 AND THE 1994 ANNUAL MEETINGS

The Russell Society held its 1993 Annual Meeting on the campus of the University of California at San Diego, Friday, June 18-Sunday, June 20. A variety of presentations and activities provided a memorable weekend

experience for those members and guests who attended. The fine San Diego weather, a pleasant campus atmosphere, and the opportunity to interact with others interested in Russell added further to the meeting's success. Our thanks are extended to President Michael Rockler who planned the meeting.

Among the Annual Meeting highlights were:

Paper presentations by Timothy Madigan, "The Will to Believe v.s. the Will to Doubt"; Nicholas Griffin, "Lady Ottoline"; Tyler Roberts, "Russell, the Individual, and Society"; Stefan Andersson, "Bertrand Russell's Search for Certainty in Mathematics and Religion"; John Shosky, "Russell and the Contemplation of Philosophy"; Dennis Darland, "What Is Mathematics About?". (Paper abstracts appear elsewhere in this issue.)

A discussion-debate between Marvin Kohl and Michael Rockler on Russell's philosophy of education and other concerns.

A "readers' theater" presentation titled Bertrand Russell Speaks His Mind by Hal and Joanne Walberg. (For more information, refer to the abstracts elsewhere in this issue.)

Presentation of three awards: (1) The BRS Service Award to Marvin Kohl; (2) the BRS Book Award to Nicholas Griffin for The Selected Letters of Bertrand Russell, Volume 1, The Private Years, 1884-1914; (3) the BRS Award to Harry Ruja followed by his "Russell's Life in Photos" presentation.
The Society Business Meeting and the Board of Directors meeting.
Group meals; somewhat lengthy (though pleasant) walks between lodgings, the meeting room, and the dining facility; the Red Hackle Hour at a Mexican restaurant; and the festive Banquet.

More information about the Annual Meeting will be found in the following pages. But now is the time to start thinking about our next Annual Meeting to be held July 8-10, 1994 in Toronto, Canada (exact site to be announced later). The 1994 Annual Meeting will differ from most previous ones by (1) occurring in July rather than June and (2) being held in conjunction with the meetings of two other organizations, i.e. the Humanist Association of Canada and the International Humanist and Ethical Union.

Planning for the 1994 BRS Annual Meeting (and the HAC and IHAEU meetings) is in its early stages. However, if you are interested in submitting an Annual Meeting presentation proposal (a formal paper, a discussion session, a workshop, or whatever), please contact President Michael Rockler (14213 Chesterfield Road; Rockville, MD 20853; U.S.A.). He will be very happy to hear from you.

Toronto is only about 50 miles from Hamilton, home of the Bertrand Russell Archives at McMaster University. A group visit to the Russell Archives is a possibility. An individual trip to the Russell Archives may be in order for those working on Russell research. In any event, being so close to Hamilton is an added reason for coming to the BRS Toronto meeting next year. November's RSN will have more preliminary information on the BRS 1994 Annual Meeting.

(3) MINUTES OF THE 1993 BERTRAND RUSSELL SOCIETY ANNUAL MEETING

Donald W. Jackanicz, Secretary

The 1993 Annual Meeting of The Bertrand Russell Society was held on the campus of the University of California at San Diego, Friday, June 18-Sunday, June 20. Except as noted, events took place in Room 150 of the University Extension Campus building complex.

Friday, June 18

The meeting was called to order at 7:30 p.m. by President Michael Rockler. Following general announcements, President Rockler presented the BRS Service Award to Marvin Kohl. Timothy J. Madigan then read his paper, "The Will to Believe vs. the Will to Doubt." Gladys Leithauser, head of the Book Award Committee, then presented the 1993 BRS Book Award to Nicholas Griffin for The Selected Letters of Bertrand Russell, Volume 1, The Private Years, 1884-1914, after which Prof. Griffin read his paper, "Lady Ottoline." The session was recessed at 9:45 p.m. The Board of Directors meeting was then held outside the Muir College Apartments.

Saturday, June 19

President Rockler reconvened the meeting at 8:30 a.m. Presentations were made by the winners of the first Prizes for Papers competition: Tyler W. Roberts, "Russell, the Individual, and Society" and Stefan Andersson, "Bertrand Russell's Search for Certainty in Mathematics and Religion." The next paper, "Russell and the Contemplation of Philosophy," was read by John Shosky.

With President Rockler in the chair, the Society Business Meeting began at 11:15 a.m. Vice President John Lenz summarized the events of the previous night's Board of Directors meeting. Treasurer Dennis Darland reported a Treasury balance of $5,308.96. President Rockler provided information about the July 8-10, 1994 BRS Annual Meeting to be held in Toronto in conjunction with meetings of the Humanist Association of Canada and the International Humanist and Ethical Union. Mention was made that Russell Society News editor Donald Jackanicz would like to step down from that position and that a new editor is therefore needed. Vice President Lenz spoke about the Prizes for Papers program and encouraged members to publicize this annual competition. A general discussion ensued concerning how to increase the BRS membership. The Society Business Meeting was adjourned at 11:50 a.m.

The meeting was reconvened by President Rockler at 2:00 p.m., when Hal Walberg and Joanne Walberg presented a "readers' theater" version of the monodrama Bertrand Russell Speaks His Mind. Marvin Kohl and Michael Rockler then read separate papers, respectively "Russell and the Elimination of Fear" and an unnamed paper, that in part related to Russell's educational theories. The session was adjourned at 4:45 p.m.

The Red Hackle Hour took place at Los Torritos Restaurant, about one mile from the University Extension Campus, beginning at 5:30 p.m. Attendees then reassembled for the Banquet at 7:00 p.m. at the University's Third College Restaurant at La Casa. Following the meal, Marvin Kohl presented the 1993 BRS Award to Harry Ruja, who afterward gave an intriguing slide lecture titled "Russell's Life in Photos." The Banquet ended at 9:15 p.m.

Sunday, June 20

President Rockler reconvened the meeting at 9:00 a.m., and Dennis Darland presented his paper, "What Is Mathematics About?" Donald Jackanicz then led a workshop discussion of Russell's essay "A Philosophy for Our Time," which appears in Portraits from Memory. (Another scheduled speaker, Gonzalo Garcia, who was to have read a paper titled "Did Bertrand Russell Think of Himself as a Pacifist?," was unable to be present.) In the absence of President Rockler, the meeting was adjourned by Board of Directors Chairman Marvin Kohl at 12:10 p.m.

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MINUTES OF THE 1993 BERTRAND RUSSELL SOCIETY BOARD OF DIRECTORS' MEETING

John Lenz, Acting Secretary

The Board of Directors convened, together with other interested members, al fresco on the campus of the University of California, San Diego, at 10:15 p.m. on Friday, June 18, 1993. Chairman Marvin Kohl chaired the meeting. John Lenz took the minutes as Donald Jackanicz attended to some of our cars which were the unfortuante victims of vandalism.

The reading of minutes from the previous meeting was waived.

President Michael Rockler expressed concern that the Society's membership had dropped to 230 or 240 members. We agreed to conduct a review of our advertising policy in cooperation with Lee Eisler. Tim Madigan suggested The Humanist of Canada as a possible new journal to advertise in.

On the motion of Treasurer Dennis Darland, the Board voted to move the Society's checking account to Lincoln, Nebraska, where Dennis will soon be moving. This entails closing the existing account near Dennis' current residence.

Marvin Kohl reported that a professor in India (about whom not enough was known at present) was nominated for the BRS Award. It was agreed to refer this to the Award Committee.

There was a desire to continue the "Prize for Papers" program. Nicholas Griffin suggested that students would benefit from a later deadline.

In discussion, a deadline of April 1 was agreed upon. A possible name-change, such as the "Younger Scholars Program," was considered but left to the discretion of the committee.

The current slate of officers was re-elected: Board Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Vice President/Information, Lee Eisler; Secretary, Donald Jackanicz; Treasurer, Dennis Darland.

The Board decided to hold the 1994 Annual Meeting in Toronto in conjunction with the meetings of the Humanist Association of Canada and the International Humanist and Ethical Union. Austin, Texas was proposed for 1995 provided that John Lenz is still living in that area to make the arrangements.

Michael Rockler introduced the proposal of the CIGNA Company to sell insurance through the BRS, with the Society to receive a percentage of all premiums sold. He stressed the Society's need to promote its financial health. Several Board members voiced their reservations, and the consensus was to not pursue this matter.

Marvin Kohl reported on Thom Weidlich's proposal to organize a mock trial of the City College case for a future annual meeting. This will be considered further.

Michael Rockler proposed raising dues in two categories, "Student" and "Limited Income," to $20. Both are currently $12.50 and have not been raised in some time, and a high percentage of members claims one of these two categories. The current rate hardly meets our costs for the newsletter and Russell subscriptions. Dennis Darland seconded this motion, and it passed unanimously. It was also decided to request a copy of a student ID for membership in the "Student" category, in accordance with common practice.

The meeting was adjourned at 11:55 p.m.

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(5) PRIZES FOR PAPERS COMPETITION

A sheet titled "Announcing Prizes for Papers" accompanies this RSN issue. As the sheet indicates, this is the second year for the Prize for Papers competition, which replaced the former BRS doctoral and masters grants program.

We congratulate the two 1993 Prize winners, Tyler Roberts and Stefan Andersson, who presented their papers at the June Annual Meeting in San Diego. Congratulations, too, go to Alex Lo and Santosh Makkuni, who received Honorable Mentions in the competition.

The Prizes for Papers announcement will be mailed to a number of universities, colleges, and organizations in Canada and the United States. The high cost of mailing prevents us from sending annoucements to institutions in other countries, but this is indeed intended to be an international competition.

All BRS members are encouraged to publicize the Prizes for Papers competition at universities, colleges, and other appropriate institutions in their area.

If you have questions about this program, please contact BRS Vice President John Lenz (Department of Modern and Classical Languages; Texas A & M University; College Station, TX 77843-4238; U.S.A.).

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(6) NEWS ABOUT THE NEWSLETTER

1. Contributions Sought. All members and interested non-members are invited to submit materials to Russell Society News editor Donald Jackanicz (3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.) for possible newsletter use. If in doubt as to their appropriateness, nevertheless please send in your materials. Of particular interest are your original Russell-related book reviews, short essays, letters, questions for the membership, etc. Thanks.

2. How to Help the BRS Save on Postage Expenses. As the majority of BRS members have U.S. addresses and since the newsletter is prepared in Chicago, we are fortunate to be able to use inexpensive U.S. third class non-profit organization mailing rates for most of our mailings. If you are moving, we would very much appreciate receiving early word of your new address. This will insure getting your newsletter to you without unnecessary delays and in some instances without costing the BRS additional postage. When a newsletter sent to a U.S. address is returned to Chicago because of an address change, we must pay both the first class postage due on the return and, as a courtesy to the member that will speed things up, first class postage on the replacement mailing. This procedure ends up costing the BRS considerably more postage money than would otherwise be the case if members who have or who are about to move would promptly let us know their new address. Thanks to thoughtful members who have helped with this in the past and who will do so in the future.

3. A NEW NEWSLETTER EDITOR IS NEEDED. Donald Jackanicz, who succeeded Lee Eisler as Russell Society News editor, would like to step down from this position. Don, who has edited eight BRS newsletters over two years, hopes to be able to devote more time to other pursuits, including some relating to Russell and the BRS. Until his successor is found, Don will continue as editor, but he would strongly prefer for his successor to be decided on by early 1994. If you are interested in assuming this role of considerable importance in maintaining the BRS's identity in the period between annual meetings, please contact Don (address above) or President Michael Rockler (14213 Chesterfield Road; Rockville, MD 20853; U.S.A.). It is quite a task to produce RSN every three months, but it is work well worth doing.

(7) ANNUAL MEETING PRESENTATION ABSTRACTS

Six of the persons making presentations at the June 18-20, 1993 BRS Annual Meeting in San Diego provided these presentation abstracts. (There are only five abstracts as two of the six presenters made a joint presentation.)

1. Marvin Kohl, "Russell and the Elimination of Fear"

Russell's claim is that all fear is bad; that fear is the primary emotional-attitudinal evil because it produces the most detrimental kind of helplessness and unhappiness; and that all fear (both conscious and unconscious) can be eliminated. This paper agrees that fear is often a great enemy against which we must do primary battle. But it presents evidence which suggests that fear may be much more intractable than Russell would have us believe.

2. Tim Madigan, "The Will to Believe vs. The Will to Doubt"

Bertrand Russell was concerned that William James' doctrine of "the will to believe," which held that people have a right to believe what satisfies them provided there is no evidence against this, could lead to unsatisfactory consequences for both the individual and for society as a whole. While Russell's caveats are themselves difficult to prove empirically (many people seem to function very well adhering to beliefs they cannot prove), one can still admire his defense of honesty and the virtue of seeking the truth.

3. Harry Ruja, "Russell's Life in Photos"

The illustrated lecture by Harry Ruja presented photos of Russell at various significant moments in his life. There was first a portrait of him at two years of age when he had already lost (or was about to lose--there is some uncertainty as to the exact date of the photograph) his mother, followed two years later by the death of his father, and two years after that by the death of his grandfather, at age 86. This experience at an impressionable age of the successive deaths of members of his immediate family may well have produced in his temperament a lifelong propensity to anticipate disaster, indeed even the end of life on this planet. This tendency was reinforced by the spectacle of civilized nations during the years 1914-1918 sacrificing their youth to national pride and ambition.

Counteracting this dark element in Russell's temperament was the love and care he received from his grandmother, a woman of remarkable intellectual accomplishments and liberal views.

Photos were shown of Russell standing in front of the Bow Street Court where he was tried twice for obstructing the government's military goals. We saw him with his wives on different occasions soon after his first marriage, in China with the woman who was to become his second wife, with his third wife during the difficult days when his moral fitness to teach at CCNY was challenged, and with his fourth wife trying together to arouse public opposition to nuclear weapons and nuclear war. Samples were exhibited of the work of various political cartoonists and photographers who were fascinated by his unconventional political roles, his profile, and his attachment to his pipe.

Russell angry, Russell anxious and apprehensive, Russell energetic and upbeat, Russell affectionate, Russell happy--the gamut of his emotions was exhibited in the illustrations.

4. John Shosky, "Russell and the Contemplation of Philosophy"

Students always ask, with great justification, "How does one do philosophy?" Perhaps because the methodology is so highly personal to many philosophers, educators ask them to study the history of philosophy and then hope that these students will uncover a set of common approaches, usually in terms of themes and results. But reading about how others do philosophy has only a limited application, and the history of philosophy has only a limited application, and the history of philosophy is sometimes a diversionary tactic, offered up to substitute for a real answer to this simple, straightforward question. Students are asking for a methodology in order to learn how to do philosophy, and instead we often train them to be philosophical historians or critics, opening the door for Foucault, de Man, and Derrida to turn criticism into philosophy. Russell, so often accused of inconsistency, was rather most consistent in following a productive methodology. I argue that there are seven common methodological themes. Based on his constant premise that knowledge is possible, and that the truth can be known, Russell asks us to 1) assume a posture of dispassionate inquisition, 2) formulate testable beliefs, 3) utilize a process of philosophical analysis (putting problems under a "logical microscope," and shaving problems and solutions down to their most elementary, necessary constitutents with Occam's razor), 4) use the techniques of logic whenever appropriate ("logic is the essence of philosophy"), 5) redirect the emotions to embrace a love of mankind and a love of wisdom, 6) exercise reasonable tolerance (opening the door to new ideas without embracing philosophical rubbish), and 7) set aside ample time for philosophical contemplation, remembering that there is no substitute for hard wrok. If this paper is successful and accurately reflects his methodology, it could be offered as Russell's answer to the

student's perennial question -- How does somebody do philosophy?", and it could help that student to become a philosopher instead of only a historian or a critic.

5. Hal and Joanne Walberg, Bertrand Russell Speaks His Mind

The Walbergs presented an hour long 'readers' theater' version of a script for a monodrama, Bertrand Russell Speaks His Mind, constructed from the Russell corpus. The final version of the script is intended for a fully staged theatrical production to be performed by a graduate student in Theater Arts at Mankato State University at some future time. In the 'BRS-San Diego' version, Russell addressed the themes of mysticism and logic, war and peace, doubt and faith, and youth and old age. Russell was characteristically profound in his remarks about men, women, sex, love, the quest for certainty, burglars, officers-of-the-court, religious prophets, philosophers, and other essentially comic subjects.

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(8) BRS AWARD PRESENTATION TO HARRY RUJA

At the June 1993 Annual Meeting, BRS Board of Directors Chairman Marvin Kohl presented the 1993 BRS Award to Harry Ruja. We would again like to salute Harry for his years of Russell scholarship. Here is the text of Marvin's presentation ceremony remarks:

We have all felt, and benefited from, Harry Ruja's presence. He has been a robust member of The Bertrand Russell Society since 1974; a board member, board chairman, Life Service Award recipient, program participant, and frequent contributor to the Russell Society News.

Harry has had a distinguished academic career: BA with honors in philosophy, UCLA, 1933; MA, University of Chicago, 1934; Ph.D., Princeton University in 1936. In 1955, he published Psychology for Life, one of the best psychology textbooks of its time; edited Mortals and Others, Bertrand Russell's American Essays in 1975; and is co-author, with Kenneth Blackwell, of two forthcoming volumes entitled A Bibliography of Bertrand Russell. He is the author of many reviews, letters, and articles. My own work was influenced by his paper "Russell on the Meaning of 'Good'," one of the four works cited by Paul Edwards in his Encyclopedia of Ethics article on Bertrand Russell.

Few men more naturally abhor cognitive exaggeration. Like Russell, he passionately advocates going by the evidence and foregoing belief where adequate evidence is lacking.

Most important, Harry is a living example of a highest kind of courage. The kind of courage described by Russell as the ability to

control the impulse of panic fear, and to continue working calmly and rationally in the face of danger and great physical adversity.

It is with admiration and much affection that I present this plaque on behalf of the Society. The inscription reads

The Bertrand Russell Society Award to Harry Ruja
In recognition of
His distinuished contributions to Russell scholarship,
Devotion to the ideal of rationality,
And his inspirational fortitude.

June 1993

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(9) GORDON HALL ASKS FOR HELP

We received this June 10, 1993 letter from Gordon I. Hall (P.O. Box 4193; Sevierville, TN 37864; USA). If you can be of help, please write to him.

As a new member of the BRS I have had occasion in my readings and in those of AHA which I have also joined to come across the name of Prometheus on several occasions. Do you know of any other contrarian publishers who might be persuaded to accept an unsolicited manuscript with a distinct humanistic bent?

If you are unable to suggest someone, could you put me in touch with someone who could? Your help in this matter is very much appreciated.

Sincerely,

GORDON I. HALL

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(10) WHO WAS IAN DRYDEN?

Bob Davis located this Ian Dryden obituary in a June 1993 Los Angeles area newspaper. Note the statement that Dryden was once BR's private secretary. The obituary does tell us who Dryden was, but what more is known of his BR connection? No Dryden index references appear in BR studies we checked. Does anyone have more information on Ian Dryden?

■ Ian Dryden; International Photojournalist

Ian Dryden, 48, international photojournalist whose work was exhibited in the United States, Mexico, England and Scotland. Born in London and brought up in Wales, Dryden studied engineering and architecture in Edinburgh. After a year as private secretary to Bertrand Russell, he delved into photography. Moving to the United States, he worked as a staff photographer for the San Diego Union and then the Los Angeles Times, leaving in 1985 to become a free-lancer. He worked as company photographer for many theater groups including the LA Actors Theater Center, San Quentin Drama Workshop and the San Diego Dance Theater. On May 30 in Cambridgeshire, England, of lung cancer.

(11) BOARD OF DIRECTORS NOMINATIONS SOUGHT

We admit it. We should have had this "Board of Directors Nominations Sought" article in the May issue so that a directors election ballot could have been in this August issue. Doing so, in turn, would allow for the election results to be announced in the forthcoming November issue. Yes, it is our error, but here is how to resolve this problem.

We now invite members to nominate themselves or other members for 3-year Board of Directors terms beginning January 1, 1994. Eight directors are to be elected. (There are 24 elected directors, each with 3-year terms, of whom one-third are elected each year; in addition, BRS officers are ex-officio directors.) The ballot will appear in the next RSN, i.e. the November issue. In 1994, we will revert to the time-honored tradition of doing this in a more timely manner.

The duties of directors are not burdensome. They are occasionally asked their opinion about some BRS issue by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. A brief statement about the candidate should accompany a nomination. Send nominations to the newsletter: BRS; 3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

The directors whose terms expire at the end of 1993 are Irving Anellis, Bob Davis, Bob James, Hugh Moorhead, Chandrakala Padia, and Harry Ruja. (Due to an anomaly, only six--not eight--terms are expiring.) Each of these directors is eligible for reelection.

Remember--nominations are being sought. Let us hear from you.

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(12) A NEW BOOK AND A NEW FILM ABOUT WITTGENSTEIN

We thank Steve Shafer for informing us about the appearance of a book, Wittgenstein: The Terry Eagleton Script, The Derek Jarman Film (London: British Film Institute, 1993) from whose cover the following is quoted. Russell is among the characters portrayed. We will report more on this book and this film in the November RSN.

> Wittgenstein, Eagleton, Jarman--an astonishing montage of names: the greatest philosopher of the twentieth century, the leading Marxist critic of his generation, and the most controversial British film-maker ever. The result is one of the most brilliant films ever made: biography, social history, philosophy lesson. One film, two scripts. This book includes both Eagleton's original screenplay and the very different film that resulted from it.

(13) TREASURER'S REPORT

Treasurer Dennis J. Darland submitted this report for the quarter ending June 30, 1993.

Beginning Balance, April 1, 1993	$7,556.46
Income	
Contributions	67.50
Library	14.50
Membership Renewals	1,171.06
New Members	182.00
Miscellaneous	0.00
Total Income	+1,435.06
Expenses	
Meetings	2,453.21
Membership and Information Committee	774.00
Library	3.39
Miscellaneous	2.77
Total Expenses	-3,233.37
Final Balance, June 30, 1993	$5,758.15

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(14) CLIPPINGS FROM HARRY RUJA

We were pleased to receive these two press service clippings, compliments of Harry Ruja, Russell bibliographer and (re)discoverer of many a BR reference.

Talking point

The use of self-control is like the use of brakes on a train. It is useful when you find yourself going in the wrong direction, but merely harmful when the direction is right.

—Bertrand Russell.

6- SEP 1950

2- OCT 1950

Talking point

One generation of fearless women could transform the world.—Bertrand Russell.

(15) COMMENTS FROM LOUIS K. ACHESON JR.

At the June 1993 Annual Meeting, Don Jackanicz led a workshop discussion on Russell's essay "A Philosophy for Our Time," which appears in Russell's book Portraits from Memory. Louis K. Acheson Jr., who participated in the discussion, accepted Don's invitation to formalize his comments, shown below.

A Philosophy for Our Time
(Comments on a Essay by Bertrand Russell)

Russell begins by stating that "the first thing philosophy does or should do is to enlarge intellectual imagination." He also suggests that science helps man to escape from a local perspective.

Russell talks about different pictures of the universe. Some philosophers have thought there is nothing in the world but mind, that physical objects are really phantoms. Others have thought that there is nothing but matter and that what we call "mind" is only an odd way in which certain kinds of matter behave. Russell suggests that practice in appreciating these different world pictures stretches the mind and makes it more receptive of new and perhaps fruitful hypotheses.

I want to comment on how the science of quantum mechanics is changing our perspective on man's place in the universe. Quantum scientists have been probing ever deeper into the nature of physical reality since Russell wrote these words in the 1950s. And the deeper they go the more it appears that man is an integral part of the shape the universe takes on its innermost level. Man, and more specifically consciousness, is not just "something accidental and trivial in a space-time continuum", as Russell here suggests that science might conclude.

The first person to suggest that quantum theory implies that reality is created by human consciousness was not some crank on the fringes of physics but the eminent mathematician John von Neumann, in his quantum bible Die Grundlagen. Numerous articles and books are being written today attempting to show that the model that most clearly describes what physicists are now finding is that reality is more understandable in terms of a space-time-consciousness (or space-time-spirit) continuum than just a space-time continuum. I must add that not all physicists believe this.

One of the things that bothers me about the position of humanists generally, as evidenced in such publications as Free Inquiry, which was distributed at the present conference, is their "certainty" that there is no such thing as a spiritual dimension in which man interacts with the universe. I'm skeptical of this position. I am not talking about theology here, not about concepts of God, only about the way in which men interact with each other and with the universe.

I strongly agree with Russell's views, epressed elsewhere, on the

generally harmful effects that organized religions have had throughout history, but I feel the humanists are throwing out the baby with the bathwater through failure to understand the underlying spiritual nature of the universe.

I reiterate Russell's assertion that the first thing philosophy should do is to enlarge intellectual imagination.

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(16) LETTER FROM PAUL M. PFALZNER

In response to book reviews reproduced in RSN, No. 78 (May 1993), Paul M. Pfalzner wrote this letter to the RSN editor:

1993-06-01
...

Dear ... [Editor],

As someone born in Vienna, I am not greatly amused when a prominent Austrian is identified as German. It's almost as galling as transmuting a Canadian into an American

In RSN 78, Ludwig Wittgenstein is referred to as "an unknown German" at least three times in two different reviews. It is true that this appellation seems to be taken from a 1911 letter Bertrand Russell wrote to Ottoline Morrell. A footnote might have been appropriate to point out Wittgenstein's true nationality, since Russell was very well aware of this fact, see p. 98, vol. 2 of the Autobiography ("I knew Wittgenstein first at Cambridge before the War. He was an Austrian...").

An unrelated further comment: When Russell castigated British Prime Minister Harld Macmillan and U.S. President Kennedy as being "worse than Hitler", he was not trying for a "sound-bite" (Vizinczey's review p. 21) or "could obviously not be relied on to think or talk sensibly" (Paul Johnson's odious review, p. 24), but expressed his deep revulsion at their willingness to use atom bombs in a world conflagration.

Sincerely,

PAUL M. PFALZNER

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(17) CONRAD RUSSELL ON ACADEMIC FREEDOM

Steve Shafer informed us of the availability of Conrad Russell's book, Academic Freedom, published this year in paperback by Routledge (xi, 119 pp.). We congratulate Lord Russell on the appearance of his fine volume, whose front and back covers are shown below. Lord Russell is an Honorary Member of The Bertrand Russell Society.

Academic FREEDOM

'...a brilliant book, sparkling, hard, rock-like...I greatly enjoyed it.'
Mary Warnock

'Lord Russell's Academic Freedom examines this venerable and much studied issue with refreshing insight, candour and uncommon even-handedness. It is a contribution of no small consequence to the field of higher education in general and will be particularly helpful to those engaged in the funding, governance and administration of universities in the commonwealth countries and in United States of America.'
David Pierpoint Gardener, former President of the *University of California*

'This book is an extraordinarily lucid account of what academic freedom means and of its importance for the academic world...It could not be more topical.'
Lord Grimond

The ideal of academic freedom is the cornerstone of higher education. Increasingly however, State control has encroached upon the Universities' traditional freedoms. Conrad Russell, uniquely experienced and knowledgeable, confronts this controversial clash between University and State. By examining the rights and conflicting demands of the two, Professor Russell redefines the powers of both.

Have Universities the right to run their own affairs? What duties do Universities owe to the State? Have Universities the right to public money? What are the limits of the State's power to control academic freedom? *Academic Freedom* addresses these questions and more in an informed historical and philosophical account of the nature of academic freedom.

Conrad Russell is Professor of British History at King's College, University of London and a member of the House of Lords.

Politics/History/Education/Philosophy

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(18) STROMBERG REVIEWS PADIA BOOK

Dr. Wayne H. Stromberg of the Foreign Language Laboratory of San Diego State University submitted this review of Chandrakala Padia's Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought.

Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought. Chandrakala Padia. New Dehli: Heritage, 1992. i-xii; 1-140; bibl. 141-146; index 147-151.

Professor Padia's book on Russell's political philosophy seems to fill a lacuna in the literature on Russell rather nicely. She examines the range of Russell's political views from the age of seventeen until his last writings on politics, and provides a very useable introduction, not only to Russell's thought on political matters, but to views recently advertised in the literature on his writings in politics and political philosophy. Her apparent audience is educated laymen and others who seek such a survey.

Russell is not generally regarded as a political philosopher. Padia indicates that in fact he was the author of a novel version of liberalism, one which departed from the familiar views exhibited in the works of Locke, Mill, or Bentham. Russell's political views rest on a (fairly rudimentary) psychology of human impulse. The virtue of the concept of impulse in his thought, Padia contends, is that with it Russell may "build a bridge between individual and collective ends, initiative and social order, freedom and authority. All good things, for him, arise out of impulse." (39) So do a number of other things, it seems; for instance, impulses may be destructive and warlike, and may accordingly influence the behavior of individuals and states. Impulses provide a kind of motive energy for human desire and action when they are modified or directed by conscious thought; thus, impulse and conscious thought seem to be the primary drivers of human behavior.

Creative impulses are apparently distinguished by the fact that what is created (a work of art or craft, a novel, an historical tome) is accessible to all. Possessive impulses, in contrast, tend to restrict access to creations, inventions, and the like. Creative impulse is essential to the good life, for that life is, for Russell, something of a celebration of the nonacquisitive: it is a "blended functioning of instinct, mind, and spirit," where mind is impersonal thought, and spirit is impersonal feeling.

These views lead Russell to a staunch defense of liberty, but not via quite the same defense of individualism as we see in (for instance) Mill. For if the expansion of man's creativity is the goal of social life, then the state may play a positive role in promoting creative impulses. Where Mill saw the state as (most often) a regrettable intruder

in the marketplace of ideas, Russell's views would have it that the state should assume the role of nourishing and supporting the creative element in human nature. With his comparative emphasis on creation and production, there is some de-emphasis of acquisition and the analogy of the marketplace. With his emphasis on the role of nourishing the creative impulse which society may play, there is a devaluation of the conception of society as a congeries of morally independent and autonomous beings. (And these are among the reasons why it is difficult to imagine some of Russell's ideas--a "vagabond wage" for artists, for instance--coming from Mill.)

This short book is a success at most of what the author sets out to accomplish. The survey of the relevant arguments in the literature is very good and very helpful; the book (and especially its first and last chapters) is quite useful for this. The bibliography is a very good guide to sources. Padia raises substantive points, primarily on Russell's views on impulse and on the comparison of Russell with Mill and other liberal theorists. Occasionally it's easy to wish she had said more: the book would be improved by inclusion of materials on the fate of theories of impulse and drive in contemporary psychology. Such criticisms aside, she has met her apparent objectives very well.

It is pleasant to note that the book displays very few errors in mechanics and format. The index could use improvement here and there; for instance, Russell's critics are listed under "Criticisms of Russell" but are not otherwise included, so a reader who wishes to review the author's remarks on Antony Flew's criticisms will find no listing under "Flew."

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(19) RUSSELL IN THE MANUSCRIPT MARKET, I

Autograph Catalogue No. 4 of Main Street Fine Books and Manuscripts, (301 South Main Street, Galena, IL 61036), issued in early summer 1993, includes this Russell entry on page 23:

127. Russell, Bertrand (1872-1970). British philosopher and mathematician awarded the 1950 Nobel prize for literature. ANS [Autograph Note Signed], 1 p, 5 3/4" x 6 1/2", The Commander Hotel letterhead, Cambridge, MA, 1940 Nov. 23. Addressed to Mr. Upton. Very good. Very small show-through in center from tape stain on verso.

Regards a lost letter; regrets having no photograph to send. Comes with book-weight picture of Russell.

$95

(20) POCH SUZARA ON RELIGION AND SCIENCE

8 May 23, 1993 BAGONG BUHAY

EDUCATION

Science and religion

By POCH SUZARA

Science is a tool. It is a human invention. It is not perfect; but it works. It can be misused. It can heal in retail; but it can also kill wholesale. But thus far, it is the best tool we have for understanding the world around us and therefore understanding ourselves. Indeed, we do science and with it we improve our lives.

Science is self-questioning and a self-correcting enterprise. It is on-going and applicable to everything. It has two simple rules: First: there are no sacred truths, no sacred books; all assumptions must be critically examined; argument from authority is worthless. Second: whatever is inconsistent with the facts must be thrown out the window or revised.

Behind science are simply the scientists. When science is misused, however, it is often misused by ignorant men and women. But if religion had welcomed science instead of waging war against her during the centuries of the Spanish inquisition - imprisoning, punishing, torturing, and executing by burning alive or hanging men of science and other thinkers - surely, today, in the religious community, there should be less fear and ignorance about what science is all about.

Can science and religion work together under mutual cooperation for the benefit of mankind? Can science, which is always tentative, ever be compatible with religion, which is always dogmatic? How can religion that closed the human mind with fear tolerate science that opened up the human mind with courage and curiosity? The suppression of uncomfortable ideas may be commonplace in religion, but it is not a path to knowledge; it has no place in the business of science.

It is the practice of theologians to laugh at science because it changes. "Look at us," they say, "what we asserted at the council of Nicea we still assert; whereas what the scientists asserted only two or three years ago is already forgotten and antiquated." Men who speak in this way, according to Bertrand Russell, have not grasped the great idea of successive approximations. When a change occurs in science, as, for example, from Newton's law of gravitation to Einstein's, what had been done is not overthrown, but is replaced by something slightly more accurate.

Pope John Paul II said that: "Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes." But upon what grounds can religion purify science from idolatry and false absolutes when there is no such thing as idols or false absolutes in science? There is nothing sacred in science; She rejects final truths. Science is a never-ending process. "The scientific temper of mind," wrote Bertrand Russell, "is cautious, tentative, and piecemeal; it does not imagine that it knows the whole truth, or that even its best knowledge is wholly true. It knows that every doctrine needs emendation sooner or later, and that the necessary emendation requires freedom of investigation and freedom of discussion.

Scientists do not castigate; for the sake of scientific accuracy, they instead liberate. In the scientific community, no scientist is damned for such things as heresy or blasphemy.

Past wars have been declared because of religious conflicts and disagreements. In scientific disagreements, however, what is declared is not war but open discussion, further experimentation, deeper analysis, more research, and closer observation, if not reformulation of mathematical equation.

Science gives us knowledge. Religion, on the other hand, should give us wisdom so that we may use knowledge wisely. But religion has failed to do so because she fears knowledge, specially the growth of knowledge. How then can religion hope to purify science of anything?

Everything in this world is connected with everything else in a delicate and complex web of interrelationship. Indeed, science tells us that each and every one of us are all part of nature and that nature is part of us.

Religion tells us the exact opposite - that we are apart from nature. And that this world, the world of people and nature and the flesh is depraved and unworthy to those who seek the religious life. The natural world is merely a stopover on our journey to the next world. Therefore the less attention placed on it, but the more anticipation placed on God's kingdom, the better. The purpose of religion is not to achieve things, but to seek salvation.

Again, religion tells us that after death our bodies will turn into dust. Science entirely agrees. But science tells us that is no excuse to turn also our minds into dust with fear and ignorance while we are still alive.

Question: Why then has religion been more popular than science has ever been? The answer: religion does not doubt. It keeps the mind at rest. It is easier to believe than to doubt. Believing is more natural than doubting. Doubt is work, and man is lazy. Only the strong can afford to doubt, nothing is so exhausting.

Science is organized knowledge based upon observation and evidence. Religion is organized fear based upon authority from sacred books. Science has theories and hypothesis. Religion has faith and dogmas. Religion has been in existence for thousands of years. Science is only some four hundred years old; but, she has already proved herself far more beneficial than religion has been to mankind. The science of medicine alone can attest to that fact.

Religion says that faith can move mountain.

Science says that it is not necessary to move mountain as it is more important to remove the mountain of fear and ignorance and superstition off our way of life.

Religion, however, will not evaporate; we shall go on looking for something greater than ourselves, that we may love and respect. But science has already proved to us, in more ways than one, that the human family, our country, this world - our planet - are all bigger and much greater than we are. Therefore, if we hope to survive as a species, those are the beauties that we should love and respect.

And science, with its power of reconstruction, or total destruction of life itself, has given us choices today: either we all begin to learn to live together in peace and in love with one another as a human family in this world; or, we can all die together and carry on human stupidity finally into infinity.

(Author's note: I would like to acknowledge that in writing this article, I have taken much from Bertrand Russell's SCIENTIFIC OUTLOOK and THE IMPACT OF SCIENCE ON SOCIETY; also, from Carl Sagan's COSMOS; and from WILL Durant's THE PLEASURES PHILOSOPHY.)

This recent article, incorporating themes from Russell's books The Scientific Outlook and The Impact of Science on Society, was written by Poch Suzara, founder and head of the BRS Philippine Chapter.

(21) RUSSELL REFERENCES FROM GLADYS LEITHAUSER

Thanks to Gladys Leithauser for the following submission!

Here are two items that I've seen lately referring to Russell:

Once Russell received a letter from a researcher at Western Reserve University, containing a lengthy survey for him to respond to. He replied: "If this is an example of Western reserve, God protect me from Western impudence." Cited in Dear Wit: Letters from the World's Wits, ed. H. Jack Lang, New York: Prentice-Hall Arco, 1990.

In a recent novel, when the central character, Terry Seward, has an "extraordinary experience" (he sees what he believes to be the ghost of his dead wife), he "begins to suspect that nothing will ever be the same again" (quotation from book jacket). He seeks out a man who investigates such events, an Icelander named Tryggvi Hannibalsson. The following passage is a part of their conversation in the interview. Terry speaks first:

"I don't feel born again exactly. I've been changed, maybe, but I don't feel born again."

"Then we have what I call the Bertrand Russell Phenomenon. You know his work?"

"Not really, I mean obviously I know who he is."

"The great simplifier, yes, who once wrote a book called Our Knowledge of the External World? Now what does such a person do when he has a mystical experience?"

"He had one? Bertrand Russell?"

"And A.J. Ayer. Do you know A.J. Ayer?"

"He's maybe a philosopher?"

"Author of The Origins of Pragmatism?" The last word seemed to delight Tryggvi no end. His eyes twinkled. He said, "Now you see, that may be the category you belong in. You may be one of those who have trouble categorizing your experience."

"I think you could safely say I've had trouble categorizing my experience."

--From Seward, Brad Leithauser, New York: Knopf, 1993.

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(22) NOTEWORTHY ARTICLES BY MARVIN KOHL

Two recent articles by BRS Board Chairman Marvin Kohl, who is a Professor of Philosophy at the State University of New York, College at Fredonia, merit attention: (1) "Altruistic Humanism and Voluntary Beneficent Euthanasia," Issues in Law and Medicine, vol. 8, no. 3, Winter 1992, pp. 331-341; (2) "Having a Meaningful Versus a Meaningless Life," The Humanist, November/December 1992, pp. 39-41.

(23) NEWS FROM AND ABOUT LEE EISLER, I

Lee Eisler's The Quotable Bertrand Russell has been published by Prometheus Books. It's a collection of quotations from Russell's writings. Lee, who has been reading Russell since 1932, says that whenever he came across a passage that he liked particularly well, he put it on a card. After a while, he had quite a lot of cards.

He hit on the idea of inventing a question for each card, a question that the quotation could be the answer to. So the book is a collection of questions and answers. The questions are gathered into topics -- there are often many questions under the same topic -- and the topics are arranged in alphabetical order, so that they are easy to locate.

For instance, there are 35 questions under the topic Democracy, six questions under Ethics, and four under Faith. Some questions appear under more than one topic; the question -- What's wrong with Christian ethics? -- appears under Ethics and under Christianity.

The book is priced at $16.95. BRS members may borrow the book from the BRS Library (Box 434; Wilder, VT 05088), or buy it, postpaid, for 25% off, which comes to $12.71. [Postpaid means you don't pay the cost of the mailing envelope (58¢) or the postage ($1.48).] To buy, send a check or money order to Lee Eisler; 1664 Pleasant View Road; Coopersburg, PA 18036.

OUR CONGRATULATIONS TO LEE ON THE APPEARANCE OF HIS FINE BOOK!

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(24) NEW FROM AND ABOUT LEE EISLER, II

BR's Birthday Celebrated May 18, 1993

That heading is wrong. We did not celebrate BR's birthday on May 18th because not everyone could come on that date; we celebrated on May 21st.

The celebrants were Glenn and Sandi Moyer, Kate and Sonny Lewis, Jan and Lee Eisler, and Peter Stone. All live in -- or not far from -- Allentown, Pennsylvania.

They had a splendid dinner at Louis' Restaurant, and just before dessert, the following toast was offered:

WE CELEBRATE THE BIRTHDAY OF BERTRAND RUSSELL
THE 20TH CENTURY'S VOLTAIRE --
WHOSE WISE AND WITTY WORDS
ON THE CONDUCT OF LIFE --
AND
ON UNDERSTANDING THE WORLD --
HAVE ENRICHED OUR LIVES

NOW LET US RISE AND RAISE OUR GLASSES
TO HIS MEMORY
[ALL RISE AND RAISE THEIR GLASSES]

TO BERTRAND RUSSELL

An interesting feature of the evening was a page prepared by Kate, headed "May 18th's Place in History." It is reproduced (reduced in size) below, and well worth looking at.

We hope to announce the 1994 birthday celebration in the February 1994 Russell Society News, with the idea of reaching a larger audience.

HAPPY BIRTHDAY BERTRAND ARTHUR WILLIAM RUSSELL !!
Saturday - May 18th, 1872

May 18th's PLACE IN HISTORY

Selective service established by Congress (1917) ... Tennessee Valley Authority created (1933) ... Artificial insemination legalized in Oklahoma (1967) ... India became 6th nation with atomic bomb (1974)

OTHER FAMOUS PEOPLE BORN IN 1872

Zane Grey	Western Novelist
Paul Laurence Dunbar	Author
Calvin Coolidge	30th President
Max Beerbohm	Critic
John Cowper Powys	Poet

A LITTLE OF THE BEST FROM 1872

Book	Barriers Burned Away
Book	Roughing It
Invention	Vaseline
Invention	Cigarette Machine
Invention	Sprinkler System

MAJOR MILESTONES

YOUR AGE	EVENT
22	Treaty of Shimonoseki signed, ended 1st Sino-Japanese War
27	Wild passenger pigeons declared extinct
32	New York opened 1st section of its subway system

FAMILIAR FACES FROM ENGLAND

Henry VIII	Greenwich
Ann Lee	Manchester
Leigh Hunt	Southgate
William Ewart Gladstone	Liverpool
Charles Dickens	Portsmouth

YOU WERE BORN IN GOOD COMPANY ON May 18th

Oliver Heaviside Physicist	1850
Frank Capra Movie Director	1897
Perry Como Singer	1913
Margot Fonteyn Ballerina	1919
John Paul II Pope	1920

1872 - THE GOOD OL' DAYS

Wheat/bushel	$ 1.52
NY Theater Ticket	$ 1.00
Corn/bushel	$ .70
Population	41,972,000
Avg. Book	$ 1.50

MERRY MELODIES IN '72

Come, Ye Faithful, Raise The Strain ... I Need Thee Every Hour ... Mass In F Minor By Bruckner ... Oh! Sam

THE PRESIDENT & V. P.

Ulysses S. Grant
Schuyler Colfax

1872 WAS A VERY INTERESTING YEAR

Land was designated for 1st public park - Yellowstone (3/1) ... Boston fire destroyed almost 1,000 buildings (11/9) ... Pinckney Benton Stewart Pinchback became 1st black governor (12/11)

(25) NEWS FROM AND ABOUT LEE EISLER, III

Steve and Sue Shafer, whose family lives in the Allentown, Pennsylvania area, sent us this July 26, 1993 clipping from the Allentown Morning Call. We are happy to see Lee, his new book, and The Bertrand Russell Society receive publicity in this way. (L.V. stands for Lehigh Valley.)

L.V. man's book coming out on Bertrand Russell

By TIM BLANGGER
Of The Morning Call

Center Valley's Lee Eisler, a founding member of the Bertrand Russell Society, will have his work, "The Quotable Bertrand Russell" ($16.95; 336 pp.) published next month by Prometheus Books.

Eisler, who worked on the book for several years, spoke about it in a story on the Russell society that appeared April 5, 1990, in A.M. Magazine.

The society promotes the ideas of Russell, a noted British philosopher who won the Nobel Prize for literature in 1950 and wrote on various topics, from politics to religion to mathematics. Russell was an early supporter of the anti-nuclear movement in Great Britain.

Eisler, who is listed as the book's editor, said he wanted to compile a book of Russell's quotations on a variety of subjects, to make the philosopher's ideas more accessible. A hardcover book containing Russell quotations was published several years ago, but that cost $30. It no longer is in print.

Eisler's book is set up in a question-and-answer format. A series of questions, and Russell's responses, are listed under 150 topics, such as math, civilization and Marx.

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(26) RUSSELL IN THE MANUSCRIPT MARKET, II

Catalogue No. 70 of David Schulson Autographs (11 East 68th Street; New York, NY 10021), issued in late spring 1993, has this BR entry on page 40:

127. Russell, Bertrand. (1872-1970). English author, mathematician, and philosopher; awarded Nobel Prize for Literature (1950). Signed original charcoal drawing of this controversial thinker, ca. 1960, by the noted artist Swamy, small 4to. Drawn in brown charcoal. He is shown bust-length in old age....Exceptional for display. Very attractive. $500.00.

(27) REVIEWS OF OTTOLINE MORRELL BIOGRAPHY

Here are three reviews of Miranda Seymour's new biography, Ottoline Morrell: Life of a Grand Scale. Perry Meisel's appeared in the New York Times Book Review, June 13, 1993, p. 14; Samuel Hynes's appeared in The New Republic, July 12, 1993, pp. 39-41; Judith Dunford's appeared in the Chicago Tribune, July 25, 1993, section 14, p. 7.

OTTOLINE MORRELL

Life on the Grand Scale.
By Miranda Seymour.
Illustrated. 452 pp. New York: Farrar, Straus & Giroux. $30.

By Perry Meisel

SHE was, said Virginia Woolf, "Helen of Troy." "She gave me a complete mental reorientation," said Aldous Huxley. She was, in a less hyperbolic assessment by Lord David Cecil, "a creative artist of the private life." With her mane of red hair, her six-foot frame and her dazzling and eccentric mode of dress, the beautiful Lady Ottoline Morrell, niece of the Fifth Duke of Portland and wife of the Liberal politician Philip Morrell, ranked among London's chief literary hostesses from 1907 until her death in 1938. Lady Ottoline has, as a rule, also been subject to "grotesque caricature," says Miranda Seymour in her new biography, and it is time to rediscover the real woman behind the myth of the vain aristocrat seeking admission to esthetic circles.

D. H. Lawrence's portrait of Ottoline as Hermione Roddice in "Women in Love" (1920) is just the kind of image Ms. Seymour wishes to challenge in "Ottoline Morrell: Life on the Grand Scale," although it is the Bloomsbury set that she holds principally responsible for Ottoline's bad historical reputation. Virginia Woolf, her sister Vanessa Bell, Lytton Strachey — all flattered Ottoline, then joked about her behind her back. With full access to Ottoline's papers for the first time, particularly her letters to Bertrand Russell (an earlier biography by Sandra J. Darroch appeared in 1975 without benefit of them), Ms. Seymour tries to produce a fresh Ottoline beyond the haze of Bloomsbury distortion.

Born in 1873, Ottoline Violet Anne Cavendish Bentinck weathered a painful Victorian childhood. After her father's death in 1877, her mother turned her into an emotional "slave," as Ms. Seymour puts it, passing along to her daughter a penchant for both nervous suffering and religious enthusiasm. Following the death of her uncle in 1879, Ottoline's half-brother Arthur became the Sixth Duke of Portland, and the family moved to ancient Welbeck Abbey in Nottinghamshire.

FROM "OTTOLINE MORRELL: LIFE ON THE GRAND SCALE"

Ottoline Morrell in a studio portrait from 1912.

Educated at home, Ottoline was free to roam in nearby Sherwood Forest after lessons. Here her awakening sense of physical beauty began to clash with her precocious religiosity, foreshadowing a series of tensions later in life between the "puritan" and the "artistic" sides of her nature, as Ms. Seymour calls them, and between her aristocratic background and her bohemian propensities. She felt, Ms. Seymour tells us, like an outsider in both of the worlds she inhabited. "I could never learn my proper part," she confessed to her diary.

The conflict between Ottoline's spirituality and her love of sensual beauty found a perfect resolution in a religion of art based on the estheticism of Walter Pater and Oscar Wilde, then still fashionable. By 1907, Ottoline had discovered her true vocation as a patroness of the arts, "the chance," as Ms. Seymour describes it, "to live a life of active benevolence outside the conventions." She and Philip Morrell had moved into 44 Bedford Square, Bloomsbury, in 1906; by the following spring she was sending off invitations for what became her famous Thursday Evenings. By 1910, she was helping Roger Fry choose the paintings for the first Post-Impressionist exhibition in London; by 1911, she was in the opening rounds of a stormy relationship with Bertrand Russell that lasted for the rest of her life.

Her marriage to Philip Morrell in 1902 was a devoted union but also an open one. "Too weak a character to dictate the form a marriage should take . . . he was putty in her hands," says Ms. Seymour. Of her serious lovers, however, only Russell was as important to her as her husband. With Russell, she could play out, openly and endlessly, the split in her nature between the spirit and the flesh, by turns enduring and enjoying Russell's vaunted sexual appetite, and always enjoying his mind.

If Bedford Square was Ottoline's court, then Garsington, the country house in Oxfordshire which the Morrells acquired in 1914, was her Forest of Arden. Like all of her houses, Garsington was, as Juliette Huxley put it, "a habitable work of art" (Ms. Seymour's book is illustrated, and the proof is manifest). Garsington was "a romantic theater," as Ottoline herself described it, renowned for its picturesque Italian garden and the "Shakespearean intrigue," as Ms. Seymour nicely phrases it, among the guests (during World War I, the house and surrounding farm also served as a refuge for conscientious objectors performing alternative service). So esthetically luxurious was Garsington that, on a good day, Ottoline could talk books with Lytton Strachey, then fetch D. H. Lawrence for a walk through the countryside.

OTTOLINE'S sincerity and her capacity for suffering are Ms. Seymour's chief evidence in a case that is unnecessary to make. Ottoline vindicates herself, not as a journal writer (the extracts Ms. Seymour gives us are rather bland), but as a lovably infuriating character who would be far more comfortable, and far more vivid, in a crossover historical novel.

This potential Ottoline gets lost, however, amid all the documents on Ms. Seymour's desk. As estimable as Ms. Seymour's revisionary project may be, its successes and its shortcomings go, oddly enough, hand in hand. Ms. Seymour aspires to comprehensiveness rather than to shape, but the very abundance of her materials often turns her biography into an unwitting historiographical farce of the kind Ottoline's friend Lytton Strachey specialized in writing: the sardonic romance of the wide-eyed historian looking to separate fact from fiction (in her introduction, Ms. Seymour refers directly to Strachey's own words on the subject in "Eminent Victorians"), only to be swallowed up by a mass of evidence whose organization is beyond his powers unless he succumbs to generic melodrama.

The melodrama to which Ms. Seymour succumbs is drab hagiography. Bloomsbury's "duplicity," she argues, hurt Ottoline, making her feel the childhood dread of being the outsider all over again. Ms. Seymour wisely allowed herself novelistic liberties in her 1989 book on Henry James; here she takes advantage of the strategy only occasionally, although with superbly dramatic results when she does so: "How could it be designing," she has her hostess wonder, "to want to help people?" The indirect style is characteristic of Flaubert, and well suited to a persuasive representation of Ottoline. It also leaves the reader free to make an independent response: How indeed?

Ottoline Morrell was really a female dandy in the grand 19th-century tradition. She feminized estheticism as surely as Virginia Woolf did. She also gathered within herself the dandy's entire history by combining its aristocratic origins at the court of George III with its bohemian destiny after Baudelaire and Wilde. An aristocrat, she was languid and affected; a bohemian, she was passionate, flouting the very conventions that sustained her as Lady Ottoline. Like any good biographical subject, she eludes the hand that tries to grasp her. □

Perry Meisel, a professor of English at New York University, is the author of "The Absent Father: Virginia Woolf and Walter Pater," and editor, with Walter Kendrick, of "Bloomsbury/Freud: The Letters of James and Alix Strachey, 1924-25."

Sweet Ottoline

A new biography softens the nasty Bloomsbury caricature of a famous aristocrat.

Secrets in the Attic

Miranda Seymour's sympathies for Ottoline Morrell formed early in life, the biographer said in a recent telephone interview from her childhood home in Nottinghamshire, about 30 miles from Welbeck Abbey, where her subject grew up. "When I was a small child, the first children's parties I went to were at Welbeck," the 44-year-old writer said. "In the huge Gothic hall, I had the sense of how frightening it must have been for Ottoline as a young girl."

Partly because of a longstanding friendship between the biographer's family and Ottoline's daughter, Julian, Ms. Seymour was granted access to Ottoline's journals and effects after the daughter's death in 1989. The journals' firsthand accounts largely contradicted the sniping of Ottoline's literary circle, and showed how burdened she was by illness and her husband's mental instability.

The Morrells' attic ceded other treasures. Ottoline's letters to Lytton Strachey, discovered behind a bookshelf, shed new light on Strachey's betrayal of his benefactress and caused Ms. Seymour to rework her almost-completed manuscript. And she was shocked one day to open a large envelope and have a yardlong tress of Ottoline's red-gold hair tumble onto her lap. "It was oppressive," she recalled. "Almost like a ghost story."

ANTHONY GOTTLIEB

Miranda Seymour.

Ms. Seymour said she feels that many biographies of the "Bloomsberries," like Michael Holroyd's life of Strachey, paint a demonic picture of Ottoline because the writers overlooked their subjects' hyperbolic tendencies. "Lytton, like Virginia Woolf, liked to build imaginative castles on a character," said Ms. Seymour. "He ended up creating this extraordinary, extravagant personality from a rather simple and straightforward woman, all for the entertainment of his friends."

TOBIN HARSHAW

Sex in the Head

BY SAMUEL HYNES

Ottoline Morrell: Life on the Grand Scale by Miranda Seymour

(Farrar, Straus & Giroux, 452 pp., $30)

For most of us, Lady Ottoline Morrell already has a bright caricature existence. We know her as a tall, eccentric woman in oddly colored clothes, drifting through a country house garden talking vaguely of Art and the Soul. We have met her as Hermione Roddice in D.H. Lawrence's *Women in Love*, and as Priscilla Wimbush in Aldous Huxley's *Crome Yellow*, and as herself in Virginia Woolf's diaries, "brilliantly painted, as garish as a strumpet," and in Augustus John's portrait, as a long-nosed, lantern-jawed, wild-eyed woman with a hat like a black-velvet bolster. Everyone who described her used extravagant terms. To Henry James she was like "some gorgeous heraldic creature—a Gryphon perhaps or a Dragon Volant." Virginia Woolf thought she had the head of a Medusa. Leonard Woolf saw her as like an enormous bird. Others compared her to paintings: a Van Dyke, a Velázquez, a Gainsborough. Nobody thought she was ordinary.

Though she moved among painters and writers, she was not an artist herself, at least not in the usual sense: she didn't paint, she wrote feelingly but badly, and she wasn't even much good as a garden photographer. She had social position, but it was somewhat ambiguous: she was only the *half*-sister of a duke. She had some money, but not a lot; she was not well-educated; she was not clever. Yet she managed to create three things that stand out vividly in the cultural history of England in her time. First, she created the extraordinary persona of Lady Ottoline: more splendid than the figures around her, draped and shawled and hatted and parasoled like a character in some romantic costume drama, with a voice that rose and fell like exotic music, and a way of walking that was like a Spanish galleon under weigh.

David Cecil first saw her in the High Street in Oxford while he was still an undergraduate:

> Then, sailing slowly through the crowd, which made way for her with much staring and whispering, a figure caught my eye—stately, upright, very tall and clad in a dress of canary-colored silk, shaped closely to her bosom and waist, and then spreading out in long full skirts that swept the pavement. On her rust-colored hair she wore a wide-brimmed hat of royal blue trimmed with curling ostrich feathers also of royal blue. She moved with heavily powdered countenance raised a little up, as if lost in some brooding dream, and oblivious of the stir she was creating. "It is Lady Ottoline Morrell," said a voice near me.

She was a spectacular personality, and she made her life a spectacle. For that theatrical life she created a splendid stage-setting—Garsington Manor, her second achievement, the Oxfordshire country house in which she lived with her husband, Philip Morrell, and a large cast of guests from the beginning of the Great War until the end of the '20s. Garsington, when she acquired it, was a decaying Jacobean manor house with primitive plumbing and an overgrown garden. She turned it into a place of great, serene beauty. (The plumbing didn't improve much: it was said that the Morrells, faced with the choice between another garden statue and another bathroom, always chose the statue.)

Her third creation was the salon that she made there. Literary memoirs make Garsington sound like a sort of rest home for Bloomsbury intellectuals, and many of them clearly thought of it that way, coming down for a visit when they felt like it, and then going away to ridicule their hostess. "I think it's beastly of them," said Dora Carrington, "to enjoy Ottoline's kindnesses and then laugh at her." She was right, it was beastly; but they all did it. Miranda Seymour reports these visits, and the behavior of the visitors, with an admirable tartness. I am pleased to find her confirming my own sense of who was decent and who was awful in that mixed bag of first-rate and second-rate people. Frieda Lawrence was the worst, an arrogant German bully (we knew that, didn't we?). Clive Bell was malicious, and so was Middleton Murry. Lytton Strachey was a bitchy gossip. Bertrand Russell was egotistical. Katherine Mansfield was a hypocrite. The ones who come out best are Woolf, Keynes, and Desmond and Molly McCarthy (though even they couldn't resist a bit of gossip and a giggle at Ottoline's expense).

Garsington, however, was not all Bloomsbury. Ottoline gathered all kinds of people there: peers and politicians, writers and artists, the talented and the untalented, the rich and the poor, the honest and the shifty. There, on any weekend, you might meet Herbert and Margot Asquith, or Yeats, or Eliot and his wife Vivien, or Augustus John or Huxley. Oxford undergraduates came out for the day—Henry Green was there, and Anthony Powell. Down in the cowshed Mark Gertler might be painting a picture, while Carrington bathed in the pond.

It sounds like an endless house party; but Garsington was more than that. It was a place where the young were introduced to their elders, the obscure to the famous, artists to patrons. If the artists were homeless (as the Lawrences frequently were), Ottoline sheltered them; if they were broke, she gave them money. She bought their pictures and their books, and she listened to their troubles. She was a friend, and her house was a refuge.

In her own imagination, of course, it was more than that: less like a rest home and more like the Court of Urbino. Sometime during her early years there she wrote a sort of Garsington Manifesto, in which she said:

> Come then, gather here—all who have passion and who desire to create new conditions of life—new visions of art and literature and new magic worlds of poetry and music. If I could but feel that days at Garsington had strengthened your efforts to live a noble life: to live freely, recklessly, with clear Reason released from convention—no longer absorbed in small personal events but valuing personal affairs as part of a great whole—above all to live with passionate desire for Truth and Love and Understanding and Imagination.

What can one say about a woman who would dream up such a document? That she was naive, romantic, high-minded and a little foolish; that she was issuing an open invitation to all the intellectual fakes and freeloaders in England to come and exploit her, which they did. And yet the whole thing is filled with a generosity of spirit that is extraordinary and touching.

During the First World War Garsington took on another role: it became a refuge for conscientious objectors. They flocked out from London—Clive Bell, David Garnett, Duncan Grant and others—to do alternative service on the land, and to hamper Philip Morrell's efforts to run a profitable farm. Other opponents of the war came too: Russell, and Siegfried Sassoon (who planned his "Soldier's Declaration" against the war there), and Miles Malleson, the anti-war playwright, and Ramsay MacDonald. More than any other place, Garsington was the center of the English opposition to the war, a focus of individual courage.

A good deal of that courage must have come from Philip Morrell. Seymour portrays him as a weak, unstable nonentity, and he may have seemed that in the company of his flamboyant wife. But in the House of Commons, where he was an M.P. during the war years, he was a different person, and an admirable one, as Seymour would have discovered if she had spent a little time reading the parliamentary debates of those years in *Hansard*.

On August 3, 1914, Morrell rose to oppose England's declaration of war, and to remind his fellow members that they would be going to war just as much to preserve Russian despotism as to impede German ambition. Once the war had begun, he devoted himself to the well-being of the troops, and to the rights of conscientious objectors. He spoke up for the right of individuals to express their anti-war opinions, and as the war neared its end he argued for a redefinition of the Allied war aims, to restore the idealism of 1914 and to suppress the vengeance of 1918. His record, over those four war years, is a brave and independent one, conducted in near isolation, against fierce government hostility. A weak, unstable man could not have done it.

He did have his troubles, to be sure. There was a crisis in his private life in 1917, when he found himself with two mistresses, both of them pregnant. But though this deplorable situation suggests bad judgment, and perhaps an imperfect understanding of the practice of contraception, it does not indicate mental instability.

Perhaps Morrell philandered because his wife had turned from him, and had taken a series of lovers. Ottoline had always fancied the company of distinguished men, and over the years she was involved with a good many such men. Her habit of attachment began before her marriage, with a number of older men: the archbishop of York, Herbert Asquith and a London professor named Cramb. At this stage in her life—she was in her early 20s—Ottoline was not a lover but a mentor-collector. It is a type that teachers and clergymen will recognize: she desired knowledge, and was drawn to men who seemed to possess it. They, in turn, were flattered by the attentions of

such a striking young woman, and thought that perhaps something more than admiration was being offered. Asquith and Cramb made advances, and were rebuffed. The archbishop, I'm glad to say, restrained himself.

Ottoline's first real love affair was with the doctor-writer Axel Munthe. She was 24, unmarried and footloose in Italy; he was 40, an attentive lover until her religious intensity frightened him off. Later, after her marriage, there were others: the painters Augustus John and Henry Lamb, perhaps Roger Fry and—most scandalously and explosively, of course—Bertrand Russell. In none of these affairs does Ottoline's primary motive seem to have been sexual. Seymour tells us, in the saddest sentence in the book, that "Ottoline did not have any real enthusiasm for sex." She was simply mentor-collecting with a difference.

Ottoline never explained what she was doing, but there is an interesting theoretical account of this sort of sex-in-the-head in the journal of another extraordinary woman of the time, Beatrice Webb. "Friendship," she wrote,

> between particular men and women has an enormous educational value to both (especially to the woman). Such a friendship is practically impossible (or, at any rate, impossible between persons who are attractive to each other—and, therefore, most remunerative as friends) without physical intimacy; you do not, as a matter of fact, get to know any man thoroughly except as his beloved and his lover—if you could have been the beloved of the dozen ablest men you have known it would have greatly extended your knowledge of human nature and human affairs.

But, she added, "there remains the question whether, with all the perturbations caused by such intimacies, you would have any brain left to think with?"

Beatrice Webb never put her theory into practice; Ottoline Morrell did. Not with a dozen men, but with at least half a dozen, and for the same reason: she fell in love with their minds. She talked religion with the archbishop, French poetry with Cramb, art with John, philosophy with Russell. With some she also made love, but unenthusiastically. Of her feelings for Russell, who was the great love of her life, she wrote in her memoirs: "For many years I had thought of him as the greatest intellect living, and a very important and wonderful man." But she added: "To my shame, however much I was thrilled with the beauty and transcendence of his thought, I could hardly bear the lack of physical attraction." Poor Russell. Poor Ottoline.

Seymour goes on at some length about the men in Ottoline's life; but I wonder if they are really of great importance, except as symptoms of her appetite for art and for thought. She was not a courtesan, after all; she was a hostess, a patron, a friend. Maybe, as Webb suggested, sex was the only available route to what she desired; but it was not the journey that impelled her.

If the story of her love life is full and detailed, that is partly because she confided unwisely in her friends, who turned it into Bloomsbury gossip, and partly because she wrote too many letters, which survive in surprising quantities. If she hadn't written 1,500 letters to Russell (which he kept), if Russell hadn't written 2,500 letters to her (which she kept), this biography would be shorter, and better balanced. And what would we have lost? Only the assignations and the heavy breathing: not the essential Ottoline.

Who, then, was she? There is an acute answer to that question in a letter from Lawrence to Ottoline, written near the end of his life, in 1928. By then Ottoline had given up Garsington and moved to a modest house in London, where she underwent an operation for cancer of the jaw that left her face disfigured. In her depression she wrote to her old friend (and sometimes enemy) for comfort; and Lawrence replied:

> Don't say you feel you're not important in life. You've been an important influence in lots of lives, as you have in mine; through being fundamentally generous, and through being Ottoline. After all, there's only one Ottoline. And she has moved one's imagination.... Ottoline has moved men's imaginations deeply, and that's perhaps the most a woman can do. And in the world today, full of women, how rare to find one that can move the imagination!

It is a very Lawrentian sort of comforting—patronizing, self-centered, but very kind and very perceptive.

Ottoline Morrell lived for another decade, less splendidly, deaf and ailing, but still Ottoline, still entertaining, still dressing like no one else, still extravagant and affectionate. It was during these last years that her friendship with Virginia Woolf grew close, and when she died it was Woolf who wrote the obituary for the *Times*. It is a touching piece, full of praise for Ottoline's originality and courage, her humility, generosity and sincerity, with fond memories of her strange, exotic appearance, the stir she made simply by walking down a street, "like a Renaissance princess listening to inaudible music while the passers-by stared." Like Lawrence's letter, it is a celebration of Ottoline simply for being herself.

To tell the story of such a woman, a great lady who, as Woolf put it, created her own world, seems a straightforward enough task: you simply write the kind of biography that critics say is replacing the novel, a lively narrative with a beginning, a middle and an end, and some reversals and revelations along the way. You don't have to make the life illuminate the works, or reveal the social dynamics of the culture or the spirit of the time; you just have to tell it. Miranda Seymour has done that, and done it well. One of her virtues is her sturdy partisanship: from the first page it is clear that Ottoline is not only the subject of this book, she is also its romantic heroine, and Seymour will be loyal to her, in spite of the follies and the ridicule. This seems to me the right posture for a biographer, at least in this case; it is better, certainly, than the pretense of a bloodless objectivity. The job here is to rescue Ottoline from Bloomsbury gossip and triviality, and to restore her eccentric splendor.

SAMUEL HYNES is the author most recently of *A War Imagined: The First World War and English Culture* (Collier Books).

Companionships of encouragement

The life of Lady Ottoline Morrell, the exuberant Englishwoman around whom circled a host of famous writers, artists and intellectuals

Ottoline Morrell:
Life on the Grand Scale
By Miranda Seymour
Farrar, Straus & Giroux, 452 pages, $30

Reviewed by Judith Dunford
An author who is at work on her second novel

Six feet tall, exuberantly red-haired, plumed, hatted, draped, bejewelled, prancing on high-heeled red shoes that made her even taller, powdered and trailing clouds of scent—this was Lady Ottoline Morrell. If she is remembered at all today, it usually is as a parenthesis to the people she knew and called her friends.

And she knew everybody—writers, painters, philosophers, Yeats, Siegfried Sassoon, Joseph Conrad, Henry James, Augustus John, Virginia Woolf—the artistic and intellectual galaxy of the period. Unlike them she had no great gifts, not as a writer or painter, or much of anything else.

What she could do and did with the greatest verve and passion was what she called "helping." Most often it meant bringing people together among the vivid gardens and the elegant colors of Garsington, her country house, to strike sparks against one another. There the young could meet their heroes and be inspired, the established lions could roar, and at the end of the day all could be light, charm and gaiety.

With her height, her eccentric clothes, her religiousness and her earnestness in the presence of The Great, she was easy to mock. She was caricatured, almost always harshly, in novels by D.H. Lawrence, Aldous Huxley, Osbert Sitwell, Graham Greene and many others whom she entertained and for whom she exerted herself. Painters loved to paint her, sometimes in her famous rope of pearls that had once belonged to Marie Antoinette.

She was the lover of some of the best men of her generation, most famously Bertrand Russell. Their love was deep, central to them. It lasted nearly all their lives, in one way or another. Yet it was a strange match.

Russell was sexually charged, wanted her as a mistress and, for years, to be the mother of the child he longed for. She was physically repelled by him (she confided to her journal that he had bad breath) and usually preferred raptures over rocks and trees to those in bed.

She was fervently religious, in a vague, nature-worshipping way; he was skeptical as befitted the co-author of "Principia Mathematica." He stormed, she resisted. What held them together for so many years was a companionship of encouragement.

They corresponded constantly, feverishly, sometimes four times a day. Later, during the war, they strengthened one another in the steadfast pacifism that isolated them in a very small group of war resisters. Garsington became a haven for the like-minded who were not otherwise popular in what started as a popular war, and Lady Ottoline could hardly do enough for them.

What a life! She was born in 1873 (Russell liked to call the two of them the last Victorians), the niece of the Duke of Portland. When her father, next in line for the title, died, it went to her half brother. Still young and unmarried, he was happy to move his widowed stepmother and family with him to his estate.

The house had suffered from neglect by the previous Duke, an eccentric in the English mode who devoted himself to the construction of tunnels under the grounds, one of which was wide enough to allow two carriages to pass. Ottoline's mother was asked to direct the long and taxing renovation, leaving her six-year-old girl free to roam the rotted floors and the jungly garden and to begin a lifelong passion for playing dress-up by helping herself to the priceless antiques, some of them Elizabethan, left carelessly about.

She grew up beautiful and shy, miserable in the Duke's society with its hound-and-hare small talk. When the Duke married and no longer needed them, she and her mother lived and traveled together. Ottoline served as companion, devoted nurse and general doormat to a woman quickly descending into invalidism.

She was repaid for her selflessness to a mother she adored by mysteriously being left out of her will, an injustice of which she was unaware until after many years of assuming, and living as though, she were rich. She was not.

When she married, it was a little down socially, an escape from the confines of the expected. He was Paul Morrell, whose own mother, a friend of Henry James, had been the model for the avaricious Mrs. Gereth in "The Spoils of Poynton." He was handsome and dull, a man who offended his parents with his failure at the family firm of solicitors, his liberal politics, his stand against the war.

Ottoline wanted to admire him. She encouraged him, propped him up in a political career that was brave, arduous and slightly pathetic. He was extraordinary in tolerating his wife's numerous liaisons; he himself had little or no sexual interest in her, preferring relentless skirt-chasing that was broad enough in scope to include attempts at the glacial, bisexual Virginia Woolf. He wanted a son and had two, both out of wedlock.

Tribune photo illustration

When Lady Ottoline died, there was an outpouring from friends and foes, admirers and backstabbers, of recollections of her astonishing generosity. If she took a fancy to you or felt she

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'Ottoline'

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might do you some good, no expense of energy or money was too great. She was paradise for freeloaders, but also for gifted people whom she fed and sheltered and set free to work.

She could be silly, yet she was often sublime. She cared about the poor and uneducated, and although she could retreat into great-ladyhood when pressed, she was not a social snob or (amazingly, for her time and condition) an anti-Semite.

Her presents could embarrass even the shameless; she might send expensive furniture, rugs, jewels. Yet she was a dreadful mother to her only daughter. She was prey to what seems to the jaded modern eye a lifelong tendency to stress-related hypochondria, forever dropping out for "cures," many of them at the hands of quacks. Yet when the boom was finally lowered, in the form of bone cancer, which required the horribly disfiguring removal of all her teeth and most of her jaw, she was dauntless.

' She could be silly, yet she was often sublime.'

Miranda Seymour is the first of Lady Ottoline's biographers to have access to all her papers, and they have persuaded her to see her subject in a new light—perhaps a little too much. Some of the book has the partiality of a parent in the principal's office explaining vehemently why it isn't her child's fault. Still, Seymour has given us a delicious, fascinating account of what must be one of our century's most likable characters.

(28) BRS LIBRARY

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

The following lists Books for Sale. H-Cloth, otherwise paperback. Prices are postpaid. Please send your check or money order (U.S. funds only) payable to "Bertrand Russell Society" to Tom Stanley.

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 Knowledge 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

The following lists Audio Cassettes available for lending. For lending information, contact Tom Stanley.

BR Speeches:

200 Nobel Prize Acceptance Speech. 1950. 45'.
201 "Mind and Matter." 1950. 52'.
202 "Bertrand Russell in Australia." 1950. 55'. Four ABC broadcasts: "Guest of Honor," "The World as I See It," "What Hope for Man?," and "My Philosophy of Life."

203 "Living in an Atomic Age." 1951. 90'. Six BBC broadcasts: "Present Perplexities," "Obsolete Ideas," "The Modern Mastery of Nature," " The Limits of Human Power," "Conflict and Unification," and "The Achievement of Harmony."
204 "Life Without Fear." 1951. 34'.
205 "Portrait from Memory: Whitehead." BBC. 1952. 15'.
206 "Man's Peril." BBC. 1954. 15'.
207 Russell-Einstein Manifesto. 1955. 30'.
208 "The World and the Observor." BBC. 1958. 30'.
209 Kalinga Prize Press Conference and Acceptance Speech. 1958. 48'. Includes five minute interview of January 24, 1958.
210 "Address to the CND." 1959. 30'.
211 "The Influence and Thought of G.E. Moore." BBC. 1959. 42'. Interviews with BR, Leonard Woolf, Morton White, and John Wisdom.
212 Address to the Berkeley Vietnam Teach-In. 1965. 14'.
213 "Appeal to the American Conscience." 1966. 29'.

BR Interview, Debates:

225 "Is Security Increasing?" NBC. 1939. 30'.
226 Russell-Copleston Debate on the Existence of God. BBC. 1948. 20'.
227 "The Attack on Academic Freedom in Britain and America." NBC. 1952. 30'.
228 "Bertrand Russell." Romney Wheeler interview. NBC. 1952. 30'.
229 "Face to Face." John Freeman interview. BBC. 1959. 30'.
230 "Bertrand Russell Speaking." 1959. 52'. Interviews with Woodrow Wyatt on philosophy, taboo morality, religion, and fanaticism.
231 Woodrow Wyatt Interview (I). 1959. 52'. On the role of the individual, happiness, power, and the future of mankind.
232 Woodrow Wyatt Interview (II). 1959. 52'. On nationalism, Great Britain, communism and capitalism, war and pacifism, and the H-bomb.
233 "Close-Up." Elaine Grand interview. CBC. 1959. 30'.
234 "Speaking Personally: Bertrand Russell." John Chandos interview. 1961. 90'.
235 David Susskind Interview. 1962. 90'.
236 Studs Terkel Interview. WFMT-FM. 1962. 39'.
237 "On Nuclear Morality." Michael Tiger interview. 1962. 32'.
238 Interview on Vietnam. CBC. 1965. 10'.
239 Merv Griffin Interview. 1965. 24'.

Lectures, Broadcasts:

250 "Bertrand Russell." Rev. Paul Beattie. 1975. 15'.
251 "Bertrand Russell as a Philosopher." A.J. Ayer. BBC. 1980. 15'.
251 "Bertrand Russell," Giovanni Costigan. 1986. 100'.
253 "Portrait of the Philosopher as Father." Katherine Tait. In German. 30'.
254 "Bertrand Russell's Pacifist Stance in World War I." CFMU-FM. 1992. 30'.
255 "Russell vs. Dewey on Education." With Michael Rockler, Tim Madigan, and John Novak. 1992. 115'.

Documentaries:

275 "The Life and Times of Bertrand Russell." 1962. 40'.
276 Beatrice Webb on the Russells/Russell on the Webbs. 1966. 35'.
277 "Sound Portrait of Bertrand Russell." NPR dramatization. 1980. 60'.
278 "Bertrand Russell: A Reassessment." BBC. 1980. 43'.
279 "Bertie and the Bomb." BBC. 1984. 40'.

Miscellaneous:

300 "The Conscience of Wisdom." CBC. 1962. 62'.
301 "Sinfonia Contra Timore" by Graham Whettam. Orchestral composition dedicated to Russell. 1972. 27'.

BRS Library Book News:

Bertrand Russell and the Origin of the Set-Theoretic Paradoxes by Alejandro Garciadiego has been published by Birkhauser. Irving Anellis will be reviewing this volume for Russell Society News.

The paperback edition of Lester Denonn's Bertrand Russell's Dictionary of Mind, Matter, and Morals has been reissued by Citadel Press for $9.95.

Russell and Analytic Philosophy, a collection of new essays, will be published by the University of Toronto Press in the fall of 1993.

Introduction to Mathematical Philosophy and Our Knowledge of the External World were reissued by Routledge in June. The paperbacks are $15.95.

Books for Philosophers, Catalog Number Ten, in available from Attic Owl Books; Box 1802; New Sharon, ME 04955. 600 items.

Dan McDonald has donated a copy of British Winners of the Nobel Literary Prize to the Library.

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(29) A TIDBIT FROM HARRY RUJA

My grandson caught my attention immediately when he mentioned that he had heard Russell's name mentioned on a ROCK MUSIC VIDEO. I asked him to play it for me, and when he did I heard the reference to Russell myself. Karl Wallinger (I never heard that name before), a rock musician from the group "World Party," said this at the outset: "In making this record, there was a book that was sort of the major influence on the atmosphere in my mind, and [it] was a book by a man named Bertrand Russell who was an incredibly rationalistic and logical man. He basically answered a lot of questions in a very practical way without romancing the issue." Did I find logic and rationality in the music and lyrics that followed? No comment.--Harry Ruja.