RUSSELL SOCIETY NEWS

No. 80, November 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

Russell stated his views on religion clearly and unequivocally. A secular humanist, he believed that religion often preached creul falsehood that was ultimately harmful to human development. Russell focused his energy on making life better in the here and now and he rejected any belief in immortality. In Religion and Science, he wrote:

> ...belief in immortality can...claim no support from science, and such arguments as are possible on the subject point to the probable extinction of personality at death. We may regret the thought that we shall not survive, but it is a comfort to think that all the persecutors and Jewbaiters and humbugs will not continue to exist for all eternity. We may be told that they would improve in time, but I doubt it.

Russell's perspective on religion will be part of a debate between Professor John Novak and me at the annual meeting of the Bertrand Russell Society which will be held next year, July 8-10, in Toronto. This combined conference with American and Canadian humanists will be located near Hamilton, Ontario where the Russell Archives are stored at McMaster University. As part of the program, a trip by bus to McMaster will be available.

Please come to this very special annual meeting. Because it will be held jointly with the humanist organizations, we anticipate a larger gathering than is usually the case for the meetings that we have been holding in June. This will give us an opportunity to share Russell's ideas with more people and perhaps recruit new members into the BRS.

Plan now to attend the annual meeting. If you have regularly participated in BRS meetings, I am sure you will enjoy this special one which will take place in a hotel, convenient and comfortable for everyone. If you have never attended an annual meeting, the special nature of this one will be an ideal beginning. I look forward to seeing everyone in July. I would be delighted to meet those of you who have never attended a summer conference. You will have a great time and enjoy the company of friends who have a deep respect for Russell as a person and as a scholar. See you in Toronto!

I have recently completed reading The Quotable Bertrand Russell published by Prometheus Press and edited by Lee Eisler. It is a delightful book which uses a question and answer format to bring together some of Russell's most interesting perspectives in a single volume. Reading Russell is always enjoyable and the approach used by Lee Eisler provides readers with the opportunity to experience Russell in a unique context. I recommend The Quotable Bertrand Russell to everyone. Lee has done an excellent job of editing and making RUssell available in a new and interesting way. Buy the book and bring it to Toronto. Lee will be happy to sign it for you.

(2) BRS BUSINESS

1. 1994 Dues are Due. We hope you will decide to renew your BRS membership for 1994. Everyone's renewal dues--including first year members--are due January 1, 1994. (There is one exception: those who joined in October-December 1993; their next dues payment will be due January 1, 1995.)

Please refer to and use the yellow sheet accompanying this issue. Please mail your dues, payable to "Bertrand Russell Society" in U.S. funds, to: Bertrand Russell Society; 3802 North Kenneth Avenue, Chicago, IL 60641-2814; U.S.A.

Thank you for renewing...and, if possible, for renewing soon!

2. 1994 Annual Meeting. The next BRS Annual Meeting will be held in Toronto, Canada, July 8-10, 1994 in conjunction with meetings of the Humanist Association of Canada and the International Humanist and Ethical Union. We hope you will be able to attend. The exact meeting site, program details, and other relevant information will be provided in the February and May 1994 RSN issues. McMaster University in Hamilton, home of the Bertrand Russell Archives, is about 50 miles from Toronto. This would therefore be a good opportunity to combine a BRS annual meeting with Russell Archives research.

3. New Newsletter Editor Needed. As reported in the last RSN, Donald Jackanicz would like to step down from the position of RSN editor. If you are interested in becoming his successor, please contact him (3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.) or BRS President Michael Rockler (14213 Chesterfield Road; Rockville, MD 20853; U.S.A.). We would be happy to hear from you.

4. Do We Have Members in Michigan and Ohio? Rana Mitra, who joined the BRS in August 1993, would like to become acquainted with other BRS members residing in Rana's home state of Michigan and also in Ohio. If you are interested in contacting Rana, please write to Rana Mitra; 402 Whitney Drive; Rochester Hills, MI 48307; U.S.A.

5. BRS Award and BRS Book Award. Nominations are sought from BRS members for these awards. Please send BRS Award nominations to Prof. Marvin Kohl; Department of Philosophy; 715 Maytum Hall; SUNY at Fredonia; Fredonia, NY 14063; U.S.A. Please send BRS Book Award nominations to Prof. Gladys Leithauser; 122 Elm Park; Pleasant Ridge, MI 48069.

6. Prizes for Papers. BRS Vice President John Lenz, who administers our Prizes for Papers program, informed us that Prof. Elizabeth Eames of Southern Illinois University and Dr. John Shosky of Alexandria, Virginia have agreed to assist him with Prizes for Papers work. Elsewhere in this RSN issue is a reprint of the 1993-1994 Prizes for Papers announcement. If you are eligible, please consider making a submission. As a reminder, the deadline for submissions is April 1, 1994.

(3) DEATH OF PAUL ARTHUR SCHILPP

We regret to inform BRS members of the death of Paul Arthur Schilpp on September 6, 1993. The September 10, 1993 New York Times obituary below provides a sketch of his professional life.

Prof. Schilpp will be long remembered for his celebrated creation, "The Library of Living Philosophers." The Russell volume in this series, which appeared in 1944, remains an important publication in Russell studies.

The first BRS Award was presented to Prof. Schilpp in June 1980 during the BRS's annual meeting held at the University of Chicago. During his acceptance speech, Prof. Schilpp discussed his relations with Russell and his regard for Russell's philosophical work and social criticism. Members who attended that meeting will recall his charming personality and his use of good humor to get across his points. Subsequently Prof. Schilpp accepted an honorary BRS membership and was repeatedly elected as a BRS Director.

Stephen Reinhardt, who supplied the obituary, offers these recollections of Prof. Schilpp: "I first ran into Schilpp when I attended a talk he gave in Chicago one evening at the downtown campus of Northwestern University. It was probably toward the end of 1947. I was a first-year law student at NU (but more interested in philosophy). I don't remember the subject of his talk, though it may have had to do with Einstein, because I bought that volume in the Living Philosophers series."

If you have reminiscences of Prof. Schilpp that you would like to share, please consider sending them to the newsletter.

Paul A. Schilpp

Philosophy Professor, 96

CARBONDALE, Ill., Sept. 9 (AP) — Paul A. Schilpp, a former professor of philosophy at four colleges, died on Monday in St. Louis. He was 96.

The cause was respiratory failure, his family said.

Professor Schilpp was the creator of the "Library of Living Philosophers," a 21-volume series featuring the ideas of what were described as the 20th century's greatest thinkers.

Professor Schilpp, a former president of the American Philosophical Association, had been a consultant in philosophy to the Encyclopedia Britannica for more than 30 years.

He taught at the College of Puget Sound in Washington, the University of the Pacific in California and Northwestern University in Evanston, Ill., before arriving at Southern Illinois University in Carbondale in 1965. He retired in 1982.

He is survived by his wife, Madelon, and six children.

(4) TREASURER'S REPORT

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

Beginning Balance, July 1, 1993	$5,758.15
Income	
Membership Renewals	152.50
New Memberships	137.50
Meeting Fees	1,002.95
BRS Library	84.50
Interest	16.72
Miscellaneous	84.50
Total Income	+1,478.22
Expenses	
Membership and Information Committee	1,210.84
Russell Subscriptions	2,714.00
BRS Library	44.42
Miscellaneous	95.60
Total Expenses	-4,064.86
Final Balance, September 30, 1993	$3,171.51

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(5) ABSTRACT OF NICHOLAS GRIFFIN PAPER

At the June 1993 BRS Annual Meeting in San Diego, the BRS Book Award was presented to Nicholas Griffin for his editorial work on The Selected Letters of Bertrand Russell, Volume 1, The Private Years, 1884-1914. Following the award presentation, Prof. Griffin read his paper, "Ottoline." He has now kindly provided this abstract of his paper, which will soon appear in the Russell journal.

A review of Miranda Seymour's excellent new biography Ottoline Morrell: Life on the Grand Scale together with some reflections on her life and her relationship with Russell. Seymour's book ends the Bloomsbury caricatures of Ottoline as an absurd figure of fun and reveals a serious, well-interested and somewhat tragic figure behind the society hostess facade.

(6) REVIEW OF THE QUOTABLE BERTRAND RUSSELL

This book review of Lee Eisler's The Quotable Bertrand Russell appeared in the September 28, 1993 issue of The Intelligencer, a newspaper published in Doylestown, county seat of Bucks County, Pennsylvania in which Lee's hometown of Coopersburg is located. Lee informed us that in 1971 the reviewer, Daniel C. Church, wrote a review of Lee's earlier book, Morals Without Mystery. We heartily recommend The Quotable Bertrand Russell. If you cannot locate a copy through your local library or bookstore, you may order a copy from Lee for $12.71. (That's 25% off the regular price and includes postage!) To buy, send a check or money order to Lee Eisler; 1664 Pleasant View Road; Coopersburg, PA 18036.

Russell fan: Philosophy not his bag

Author Lee Eisler holds a copy of his book, "The Quotable Bertrand Russell."

(Staff photo by E. Stace Leichliter)

This is a fabulous book. I think I know something about Bertrand Russell, but the man wrote 89 books. This offers selections from many of them, and in a way that you'd almost think Russell was on Larry King Live.

Warren A. Smith – book reviewer and Secular Humanist Society member

By Daniel C. Church
Staff Writer

British philosopher-citizen Bertrand Russell set a daunting standard for would-be biographers.

Consider this snippet from his 1945 work, "Philosophy of the Western World":

A stupid man's report of what a clever man says is never accurate, because he unconsciously translates what he hears into something he can understand.

I would rather be reported by my bitterest enemy among philosophers than by a friend innocent of philosophy.

Fortunately, Lee Eisler of Pleasant Valley must not be a stupid man. When Eisler in 1989 published a summary of Lord Russell's ethical stance, Russell dispatched a note calling the work a "well-written short presentation of the kind of morality I believe in and advocate."

Nor is he enemy or philosopher. "I am not a philosophy buff," Eisler explains. "I *am* addicted to Russell's philosophy. If he says something, I'm inclined to accept it."

Still, nearly 25 years later, the retired advertising copywriter has been perhaps more cautious. As its title suggests, "The Quotable Bertrand Russell" published this summer by Prometheus Books relies on Russell's own words in treating subjects as far-ranging as Africa and writing.

To better sample the sweep of Russell's interests, Eisler has organized selections drawn from dozens of sources into a question-and-answer format. The editor, however, has posed the questions, to create an organizational frame keyed to an introductory table of topics.

Warren Allen Smith, a book reviewer and active with the Secular Husmanist Society of New York, considers this approach highly successful. "This is a fabulous book," says Smith, a member also of the Bertrand Russell Society which Eisler helped establish.

"I think I know something about Bertrand Russell, but the man wrote 89 books. This offers selections from many of them, and in a way that you'd almost think Russell was on 'Larry King Live.'"

Certainly, the range of Russell's writing is more than formidable, given his voluminous correspondence. Born in 1872, the grandson of a two-time prime minister, he still was a prescient commentator until days prior to his death at age 98.

Eisler, too, has logged an appropriate period of time on Russell. His introduction came with Russell's work entitled "The Scientific Outlook."

"Then I was retired and looking for something, so I again started reading Russell," he says.

As someone who crafted words, he appreciated Russell's spare style. "I was delighted by his prose," he recalls. "You never have a complex sentence. It just moves along in a lovely way."

Whenever he encountered an engaging passage, he recorded the reference or quote on a file card. "Finally," he says, "I had a lot of cards, so I hit on this idea of asking a question of which a particular quote would be an idea."

The focus throughout falls not on Russell's revolutionary investigations of mathematics and logic, but rather on his extensive writings for private citizens. This, Eisler notes in his introduction, was also what engaged the Nobel awards committee which selected Russell in 1950 for the Prize in Literature.

The landmark "Principia Mathematica," Eisler says, exhausted Russell. "He thought it hurt his mind," he adds.

More to his tastes were the application of his uncommon sense on a range of topics unsettling to an audience wedded to personal Victorian morals and societal morality.

"He was a socialist, so the business community didn't like him," Eisler says.

"He was an atheist, so the religious community didn't like him. He was an early feminist..."

One example of the last Russell hangs on the interior of Eisler's library, a political poster from an unsuccessful bid early this century for a House of Commons seat. It bears the satirical text: "No Thanks My Dear. You Mind the Baby and Leave Politics to Me. I'm Going to Vote for Chaplin and the Empire."

Time, however, was to prove Russell's ally here as it did with such other discordant issues as the nuclear disarmament and sexual freedom. But, Eisler notes, time similarly has muffled a voice that challenged several generations to test assumptions.

"He had a lot of good ideas that are not generally known," Eisner laments. "This 'quotable' book is an effort to spread his ideas a little better.

"If someone else had done this book, it certainly would have been different. This book reflects my interests."

Among Eisler's samples:

- *We love our compatriots and we hate foreigners. Of course, we love our compatriots only when we're thinking of foreigners. When we've forgotten foreigners, we don't love them so much.*
- *On the one hand, philosophy is to keep us thinking about things that we may come to know, and on the other hand to keep us modestly aware of how much that seems like knowledge isn't knowledge.*
- *Plato possessed the art to dress up illiberal suggestions in such a way that they deceived future ages, which admired the 'Republic' without becoming aware of what was involved in its proposals. It has always been correct to praise Plato, but not to understand him.*
- *Suppose you were unjustly accused of murder. The taxpayer pays all the expense of proving that you did the murder, and you, out of your own pocket, have to pay the expense of proving that you didn't, and that seems hardly fair.*
- *The three main extra-rational activities in modern life are religion, war, and love, all these are extra-rational, but love is not antirational, that is to say, a reasonable man may reasonably rejoice in its existence.*
- *Hell is a place where the police are German ... the motorists French ... and the cooks English.*

The book can be ordered through area booksellers.

(7) MORE QUOTABLE BR REVIEWS

We are pleased to reproduce these two additional reviews of Lee Eisler's The Quotable Bertrand Russell. The single column one on the left appeared in The Chattanooga [Tennessee] News, August 8, 1993. The double column review in the center and on the right ran on p. 14 of the October 1993 issue of Pique, the newsletter of the Secular Humanist Society of New York. Among things to note in the latter review is the reference to Lee having been the longtime editor of Russell Society News.

By KARIN GLENDENNING
Book Editor

Science is what you know, philosophy is what you don't know.
Bertrand Russell

Quotable Russell

Lee Eisler has taken some of philosopher, mathematician and humanist Bertrand Russell's most pithy observations and arranged them as answers to his own questions in this new book, The Quotable Bertrand Russell Prometheus Books, $16.95).

Russell wrote and spoke on a broad range of subjects and received the Nobel Prize in 1950 for his writings designed for "ordinary citizens." He had much to say on almost any topic from aggression to beliefs to morality to war and this volume gives ready access to his often irreverent but, just as often, sensible views.

His definition of philosophy: "My own view would be that philosophy consists of speculations about matters where exact knowledge is not yet possible. It is not definite knowledge, for that is science. Nor is it groundless credulity, such as that of savages. It is something between these two extremes: perhaps it might be called 'the art of rational conjecture.'"

BOOK REVIEWS

Eisler, Lee, ed., *The Quotable Bertrand Russell* (Buffalo: Prometheus, 336 pp., 1993, $16.95)

Anyone who enjoys Bertrand Russell's work, or has a few of the 89 books written over his 98 years on earth, needs this new work. SHSer Lee Eisler has pored over not only all those books but also numerous articles, interviews, and stories in the media, recording Lord Russell's salient thoughts on subjects from A to Z.

Under Africa, for example, the reader learns that, although Africans mistakenly attribute their problems to exploitation by the white man, their main problem is actually growth of population (and the 1951 citation is then cited in parentheses by Eisler). Under W (sorry, no Z's) for Women, the reader finds what the status of women was in Sparta (peculiar); whether women have achieved freedom from male dominance today (a little); what effect Christianity has had on the status of women (by its emphasis laid upon sexual virtue, it made woman the temptress, the cause of sin, and an object of degradation); and what methods were used to make sure that women remained virtuous (their virtue was secured by segregating them, not trusting them with any inward self-control, and educating them to have a horror of sexual intercourse outside marriage).

Other of the 162 subjects covered: Anti-Semitism; Catholicism; Confucius, death, democracy, dogmatism, euthanasia, fanaticism, freethought, God, Hegel, history, Islam, Jews, Kant, logic, love, Marx, Parmenides, philosophy, politics, polygamy, population, psychology, Pythagoras, racism, reason, religion, Rousseau, Russia, sex, sin, skepticism, Socrates, values, war, wisdom, world government.

The real beauty of the collection is that Eisler presents Russell's views as if they were answers to questions. For example, Eisler asks the question, "How would you define religion, Lord Russell," then quotes a 1920 book in which Russell writes, "By religion I mean a set of beliefs held as dogmas, dominating the conduct of life, going beyond or contrary to evidence, and inculcated by methods which are emotional or authoritarian, not intellectual." It's almost as if we're reading a transcription of Russell on CNN's Larry King Live.

Picture, for example, Russell on some imaginative interviewer's show being asked, "How would you describe Hell, Lord Russell?" Probably fortified with a swig of Red Hackles, his favorite drink, the British aristocrat looks into the camera, smiles, and in an accent sure to delight American viewers responds, "Hell is a place where the police are German . . . the motorists French . . . and the cooks English.

(Oh, that's a quote cited as from *Russell Society News #19*, which Eisler long edited before his recent retirement.)

(8) RUSSELL IN THE MANUSCRIPT MARKET

Issued in late Summer 1993, Catalog 71 of David Schulson Autographs (11 E. 68th St.; New York, NY 10021) included these two Russell-related entries among its various manuscript items for sale.

118. RUSSELL, BERTRAND. (1872-1970). British philosopher, mathematician, social reformer, and pacifist.

A.L.S. [autograph letter signed] on personalized address stationery, 4to [quarto, approximately 11 x 8½ inches], Marioneth, January 6, 1948.

He thanks his correspondent for having sent "Forster's review" and complains about a mistaken address. "It is not the case that I live in Trinity...people...assume that I must have quarrelled with my wife which is the opposite of the truth. I live in London to which I shall return in a week...." This charming letter with references to fellow writer, E.M. Forster (1879-1970), is signed, "Russell." $275.00

150. WOOLF, VIRGINIA. (1882-1941). English author.

A.L.S. on "Tavistock Square" stationery, 2 pages on one 8vo [octavo, approximately 8 x 5 inches] sheet, London, holograph envelope postmarked December 5, 1935.

She writes to Mary Fisher, daughter of her cousin, Herbert Fisher. She invites Mary to dinner. "What a rage for the stage has set in.... What has become of the older Virginia.... Don't, of course, bother to dress...." Signed, "Virginia Woolf." On verso she writes a long postscript about the philosopher and mathematician Bertrand Russell (1872-1970) who was awarded the Nobel Prize in Literature in 1950. "I've just heard from Bertie Russell (he refuses to be Earl) that he is writing something about great grandpapa Pattle who shot out of a tub. He wants any facts...if your father has any please bring them too. B.R.'s grandmother brings him...letters...which B. is editing...." She does not sign the postscript, but ends by saying, "Excuse my scrawl." Superb association to Bertrand Russell. $1,850.00

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(9) BR T-SHIRTS FOR SALE

Bertrand Russell T-Shirt: To order one, write to Historical Products and request an order form, which gives the many options (long or short sleeve, etc.). Address: Historical Products; P.O. Box 604; Barre, VT 05641.

(10) STEFAN ANDERSSON ON BR AND CERTAINTY

Stefan Andersson of the Department of Theology, Lund University, Lund, Sweden was one of the first two winners of the BRS's Prizes for Papers competition. He read his prize-winning paper, "Bertrand Russell's Search for Certainty in Religion and Mathematics," at the June 1993 Annual Meeting. Due to space constraints, we can here provide the text of only two excerpts--the first and last paragraphs. We hope Stefan will in time see the entirety of his fine paper appear in a scholarly journal.

Bertrand Russell's Search for Certainty in Religion and Mathematics

The main purpose of my thesis is to describe and discuss the development of Bertrand Russell's search for certainty in religion and the development of his search in mathematics. These developments will be seen in the context of the development of some ideas of religion, philosophy, science, mathematics and logic from the time of the French Revolution to our present days. The overall perspective of my thesis is grounded on the impact of three very important collections of texts. I am thinking of Aristotle's work on logic, Euclid's Elements and the Bible. These three collections of texts have had an enormous influence on the way philosophers and theologians in the West have interpreted and expressed their experiences. And they are still very important, although some of their authority has been seriously questioned by a lot of people. This is particularly true about the Bible. Less people have seen any reasons to question the logic of Aristotle and the geometry of Euclid, but their ideas also came under criticism during the nineteenth century. The ideas contained in these three collections of texts made up the overall frame of reference in which Bertrand Russell became an independent thinker. Russell's intellectual development can be described as an emancipation from inherited old dogmas concerning logic, geometry and religion....

When Russell turned eighty years old he wrote about his earlier life and said: "I wanted certainty in the kind of way in which people want religious faith. I thought that certainty is more likely to be found in mathematics than elsewhere." ["Reflections on My Eightieth Birthday" in Portraits from Memory, New York, (1956) 1969: 54.] These two sentences can be seen as a short summary of the relation between Russell's search for certainty in religion and mathematics. Alan Wood also quoted these words in his unfinished book on Russell and his comment was: "I believe the underlying purpose behind all Russell's work was an almost religious passion for some truth that was more than human, independent of the minds of men, and even the existence of men." [My Philosophical Development, London (1959) 1975: 192.] What Russell so ardently desired from an early age to the end of his life was nothing more and nothing less than the truth, the whole truth and nothing but the truth, even if the truth was a rather depressing one compared to his initial hopes. But his energy and devotion for finding certainty is impressive and inspiring for those who still are searching.

(11) DEATH OF DEBIPRASAD CHATTOPADHYAYA

Kamal Bhattacharya of Calcutta, India recently informed us of the death on May 8, 1993 of philosopher Debiprasad Chattopadhyaya. According to Mr. Bhattacharya, Prof. Chattopadhyaya was a "great admirer and follower of Bertrand Russell....His death was mourned by the entire nation [of India] and was widely covered by the media." Below are two articles about Prof. Chattopadhyaya that appeared in The [Calcutta?] Sunday Statesman, May 9, 1993, pp. 1 and 3.

COLUMN ONE

Debiprasad Chattopadhyaya dead

Professor Debiprasad Chattopadhyaya, noted academician and philosopher of international repute, died at the SSKM Hospital on late Saturday morning after a brief illness. He was 75 and is survived by his wife and two daughters.

An author of several books on *Indian philosophy, science and*

society and history of science and technology, Prof. Chattopadhyaya was associated with several research institutions in India and abroad. He was a member of the German Academy of Sciences and was the first Indian to be awarded the D.Sc. (honoris causa) from the Academy of Sciences, Moscow. — Staff *Reporter.*

(Obituary on Page 3)

OBITUARY

Debiprasad Chattopadhyaya

IN 1991, critic Robert Temple in his review of Professor Debiprasad Chattopadhyaya's book, History of Science and Technology in Ancient India, Vol II, wrote, "This is one of the saddest books ever written about the history of science. For never has a culture so satisfactorily stifled scientific progress as Hindu culture. The smug self-satisfaction of the devout — and they nearly won a recent election — has put a wet blanket over generation and generation of brilliant men of science... If India continues to allow religion to have the upper hand over science, then the tales told by Chattopadhyaya will have sequels, and India will relapse into the Stone Age. That, frankly, is his message".

The messenger breathed his last on Saturday morning in a city hospital, surrounded by his family, friends, relatives, students and admirers.

Born on November 19, 1918, Prof. Chattopadhyaya graduated from Calcutta University with a First Class First in philosophy in 1939. He carried out his post-graduate work under the supervision of the late Professor S. N. Dasgupta.

After teaching philosophy for more than two decades in several colleges in Calcutta and Bombay, Prof. Chattopadhyaya worked as a visiting professor at several universities nationwide. His expertise in Indian philosophy and his emphasis on the study of the history of science and technology, came as a valuable guide to thousands of students and researchers trying to understand the complexities of development of knowledge in India.

He delivered lectures on philosophy and history at several centres of academic excellence including Humboldt University in Berlin, Moscow University, the Indian Institute of Science, Bangalore and the Indian Institute of Advanced Study, Simla.

In 1987, he was elected "National Fellow" of the Indian Council of Philosophical Research. Among his major publications were Lokayata: A study in Indian materialism (1959); Indian philosophy: a popular introduction (1964); Science and society in Ancient India (1977); What is Living and what is Dead in Indian philosophy (1976); Indian Atheism (1980); History of Science and Technology in Ancient India (Vol I, 1986 and Vol II, 1991) and Tagore and Indian philosophical heritage (1984).

He is survived by his wife and two daughters.

(12) MORE ON IAN DRYDEN

RSN, No. 79 (August 1993), section 10, page 11 reproduced a short obituary of Ian Dryden. What was chiefly noteworthy in the obituary was this line: "After a year as private secretary to Bertrand Russell, he delved into photography." We asked whether anyone could supply more information on this Russell-related figure.

Our thanks to Harry Ruja, who unearthed these informative details.

> The Ian Dryden you ask about...is listed in Blackwell and Spadoni's Catalogue of the Second Archives of Bertrand Russell. There we learn that between 1966 and 1970 he corresponded frequently with BR, Edith, and Farley. In 1970 he sent condolences to Edith on BR's death, and she answered him.
>
> All these letters are in the Russell Archives, but they are all embargoed except the exchange with Edith following BR's death.
>
> Anyway, the claim in the obit that Dryden had a connection with BR is confirmed. I thought to call the photo dept. of the San Diego Union, but Dryden must have left quite a while ago and probably no one there will remember him, but you might try the Los Angeles Times.
>
> Since he died at age 48, he must have been born in 1945 (or thereabouts); so he was with BR in his early 20s.

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(13) RUSSELL IN THE COMICS

Thanks to Bob Davis, who sent us this amusing August 31, 1993 comic strip. You'll find BR's name somewhere in the third frame.

(14) RUSSELL'S ELEVATOR FOR SALE

Kenneth Blackwell of the Bertrand Russell Archives, McMaster University received this letter from the current resident of Russell's last home. The elevator in that house is for sale! Should you be in the market for such a unique Russell artifact, contact Kenneth Blackwell at the address shown. He will do what is possible to get you in touch with the current elevator owner. For the record, the Russell Archives has decided not to make the purchase.

Dr Kenneth Blackwell
Mc Master University
Hamilton
Ontario
Canada L8S 4L6

August 23rd 1993.

Dear Dr Blackwell,

I happen to be living in Bertrand Russell's old house in Penrhyn-deudraeth, N. Wales. We have been doing some renovations to the house and in the process we have had the lift (Bertrand Russell's Elevator) removed & are now looking for a home for it. I am wondering whether you would be interested in buying it for the archives, or whether you know of anyone else (possibly of the Bertrand Russell society!) who might be? It was installed in 1967, three years before he died & has not been used since, so it has had very little wear. It was recently serviced by the manufacturers Hammond & Champness, measures 3 feet x 3ft x 6ft 3 inches with a carrying load of 350 LB and a 0.75 horsepower engine. We are asking £800 for it, and it would be necessary to renew the rollers at a cost of £500,- but as new lifts of this type cost £13,000 this is a bargain! I look forward to hearing from you as soon as possible.

Yours sincerely
Miss Gillian Smith Son

(15) 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 check or money order (U.S. funds only) payable to "Bertrand Russell Society" to Tom Stanley.

Books 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

Books by Other Authors:

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

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(16) BOOK NEWS FROM TOM STANLEY

BRS Librarian Tom Stanley shares this book news with RSN readers:

Caroline Moorehead's Bertrand Russell: A Life was published by Viking on October 21 at $30. A review copy may be borrowed from the BRS Library.

The Spokesman Press has reissued Russell's The Problem of China. A copy of the paperback edition, priced at £8.95, is in the BRS Library.

A paperback edition of Alan Ryan's Bertrand Russell: A Political Life is available from the Oxford University Press for $12.95.

Four additional Russell paperbacks have been reissued by Routledge: Introduction to Mathematical Philosophy at $15.95, Our Knowledge of the External World at $15.95, The Philosophy of Leibniz at $19.95, and Power: A New Social Analysis at $10.95.

The Citadel Press had donated two copies of Bertrand Russell: Dictionary of Mind, Matter and Morals to the BRS Library.

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(17) RUSSELL ON E-MAIL

BRS Vice President John Lenz reports on this new way to communicate about Russell via computer:

> Ken Blackwell, I, and others have started up a Russell e-mail group. It is a [computer] mailing list by which we exchange messages between a group of people. This permits an international, instantaneous dialogue. (These "mailing lists" are used for many academic fields, hobbies, and other special interests.) ...[Those wishing to participate should] send their e-mail addresses either to me or to Ken. To either:
>
> blackwk@mcmail.cis.mcmaster.ca
> or jrlenz@tamu.edu
>
> We hope to develop this into a real "listserver" to which anyone interested could subscribe.

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(18) FILM REVIEWS OF WITTGENSTEIN

On this and the next page are reviews of the recent film Wittgenstein, respectively appearing in The New York Times, September 17, 1993, p. C15 and Voice, September 21, 1993, p. 60.

Review/**Film**

Painting a Philosopher in His Own Colors

By JANET MASLIN

"Wittgenstein" is Derek Jarman's terribly arch, occasionally clever portrait of the Viennese-born philosopher Ludwig Wittgenstein, whose analyses of language and its meaning help to define the audience that will find this film of interest. Mr. Jarman's outlook should appeal chiefly to those who share a playful, contextual approach to the meaning of language, and to those who once watched Ken Russell's biographical films wishing that Mr. Russell would calm down.

Mr. Jarman's approach to serious biography is no less overheated than Mr. Russell's ever was. But it is more stridently experimental, and it does look more spare. Set against black backgrounds, using brightly colored costumes and props, and constructed as a string of puckish blackout sketches, "Wittgenstein" abounds with giddy theatrical tricks meant to illustrate biographical details and ideas of real substance.

So Bertrand Russell (Michael Gough) and Lady Ottoline Morrell (Tilda Swinton) lounge languidly in absurd costumes as they discuss the correspondence of Wittgenstein (Karl Johnson), their mutual friend. A fey Martian dwarf (Nabil Shaban), painted green and decked out with antennae and a xylophone, engages Wittgenstein in debates that illustrate some of the philosopher's thinking.

And when the young Wittgenstein conducts experiments in aeronautics, he is seen wielding two lawn sprinklers and angelic white wings. Wittgenstein's love for movies in general and Carmen Miranda's movies in particular is encapsulated in the image of a young boy wearing 3-D glasses, sucking on ices and staring at a blue projector's beam in an empty theater.

•

Although the film explains itself now and then (as with a road sign reading "To Cambridge — Again" to chart the course of Wittgenstein's progress), Mr. Jarman assumes his audience's familiarity with the subject's life and times. The film maker devotes far more relish to, say, the sight of three of the principals tiptoeing around each other carrying colored balls, thus illustrating the paths of the sun, moon and earth, than he does to delivering information more directly.

Wittgenstein, himself is conceived in dynamic terms, engaging in stunts and conversations that define his thinking rather than serving as the subject of a passive portrait. Every so often the film's dark wit works, as when the dying Wittgenstein tells John Maynard Keynes (John Quentin), "I'd quite like to have composed a philosophical work that consisted only of jokes."

Wittgenstein

Directed by Derek Jarman; written by Mr. Jarman, Terry Eagleton and Ken Butler; edited by Budge Tremlett; produced by Tariq Ali; released by Zeitgeist. Running time: 75 minutes. This film is not rated.

Ludwig Wittgenstein	Karl Johnson
Bertrand Russell	Michael Gough
Lady Ottoline Morrell	Tilda Swinton
Martian	Nabil Shaban
John Maynard Keynes	John Quentin

Howard Sooley/Zeitgeist Films

Karl Johnson

"Why didn't you do it?" Keyne inquires.

"Sadly. I had no sense of humor, Wittgenstein says.

Mr. Jarman's film develops a emotional component only when describes Wittgenstein's tender rel tionships with his male lovers, and reverberates with eerie echoes of th present. "Philosophy is a sickness the mind," says the worried Wittge stein, who at one point finds himse confined to a birdcage, accompanie by a caged parrot. "I shouldn't infec too many young men."

At its conclusion, the film's playfu and more heartfelt aspects are fuse in mournfully beautiful imagery re resenting the philosopher's deat But the Martian dwarf has his plac in the final moments of "Wittge stein" too.

Philosopher in the Bedroom

By Gary Indiana

Wittgenstein
Directed by Derek Jarman
Written by Jarman, Terry Eagleton, and Ken Butler
Produced by Tariq Ali
Released by Zeitgeist Film Ltd.
Opening September 17
at Angelika Film Center

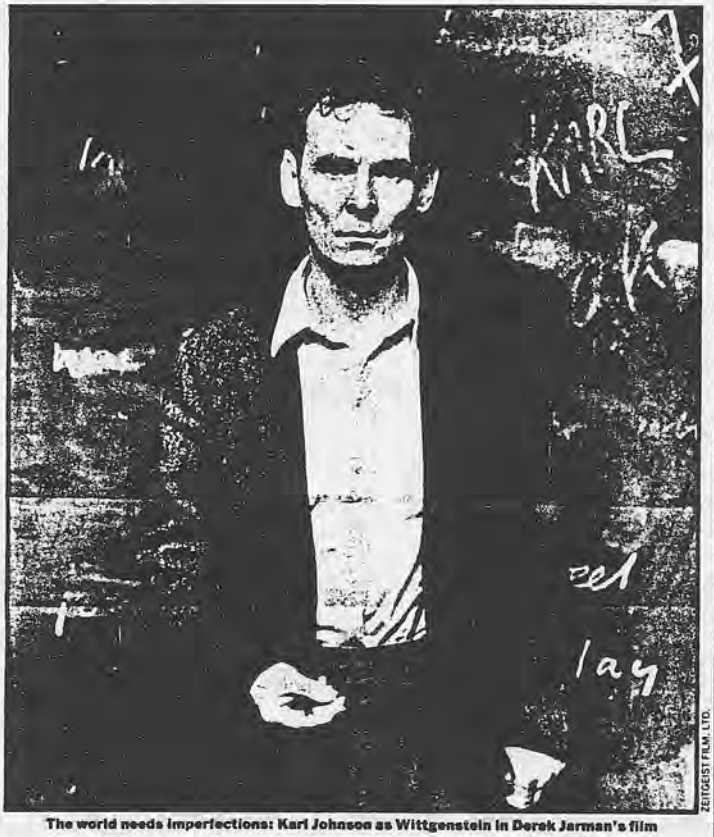
Household Saints
Directed by Nancy Savoca
Based on the novel by Francine Prose
Written by Savoca and Richard Guay
Produced by Guay and Peter Newman
A Fine Line Features release

The philosopher Ludwig Wittgenstein has been the subject of numerous biographies and novels as well as a virtual library of secondary philosophical works. *Wittgenstein's Mistress*, *Wittgenstein's City*, *Wittgenstein: The Duty of Genius*, and a half dozen other nonacademic titles have appeared in the past few years. The best fictional treatment of Wittgenstein remains Thomas Bernhard's 1975 novel *Korrektur*; W. W. Bartley III's *Wittgenstein*, published in 1973 and revised in 1985, is the most generally useful short account of Wittgenstein's life and thought.

Bartley's book was viciously attacked in England when it first appeared, mainly by academics with some stake in the long-flourishing Wittgenstein industry, because it discussed Wittgenstein's homosexuality. Even as late as 1985, when Bartley added a section addressing the controversy, many of Wittgenstein's surviving Cambridge acolytes, some of whom were undoubtedly queer themselves, continued to treat the revelation as an outrageous libel. The same attitude is maintained by the Wittgenstein Documentation Center in Kirchberg, Austria, where, as Bartley notes, "two display cases are devoted to arguing that Wittgenstein was *not* a homosexual."

He was, though, and in a period when the closet deformed the social being and drew a veil of silence over the inner life, Derek Jarman's *Wittgenstein* sets about showing the relationship between Wittgenstein's tortured production of thought and his personality, which combined an impatient intellectual arrogance with crippling self-flagellation, merciless honesty with mulish self-delusion. In his *Tractatus Logico-Philosophicus*, Wittgenstein wrote that whatever could be thought could also be stated, yet two essential facts of his existence were, for long periods of his life, inexpressible. He was Jewish and he was queer.

Several accounts of his years at Cambridge refer to a "confession" Wittgenstein made to close friends, revealing his great shame at having concealed his Jewish ancestry. (The Wittgensteins were the Austrian equivalent of conversos, having become assimilated Christians a few generations earlier.) The queer thing doesn't figure in these narratives, and perhaps it was a matter of local, unspoken knowledge that W. "liked" his protégés David Pinsent and Francis Skinner (merged, in Jarman's film, into one working-class Cambridgian Adonis named Johnny); at Cambridge, it would hardly have been a cause for scandal if W., discreetly, had sex with them. John Maynard Keynes, after all, is shown here loving up both men and women with great appetite.



The world needs imperfections: Karl Johnson as Wittgenstein in Derek Jarman's film

In Jarman's film (accurately, as far as I know), W. is intensely conflicted and uneasy about physical relations, as he is about human contact generally. He despises Cambridge, but ends up spending much of his life there; he thinks philosophy is useless, and encourages Johnny to abandon his studies for manual labor. As the Bertrand Russell character points out, W. is an aristocrat who idealizes the working class "as long as they keep feeding the boiler." One of the most interesting aspects of Jarman's movie is its use of Russell and Keynes as worldly friends who see through the obscurity of Wittgenstein's histrionic persona. Russell is appalled by W.'s unconscious manipulation of his graduate students, and tells him that his self-revulsion is corrupting them.

W.'s shown meditating on the impossibility of a form of love that's proscribed. He is, above all, a person who wants society to make sense, for its rules to obey some kind of logic. His neurasthenia (I don't know what else to call it) exacerbates his class-instilled sense of social duty; he volunteers, for example, for the trenches in World War I, and later teaches in village schools. Still later, he tries to sign on as a manual laborer in the Soviet Union, during the great '30s left-intellectual romance with Stalin.

He spent much of his life escaping his background and trying to escape himself. He fled to Norway several times and lived in a small house he built on a fjord. He devoted two years to building a Vienna home for his sister Gretl, a mathematically perfect structure in the style of Adolf Loos. For a time, he worked as a gardener at a monastery. The difficulty of communicating what he had in his head tormented him, and everyone around him. He beat the children he taught in primary schools and bullied his students in Cambridge. Outside the pedagogical context, he was noted for exquisite manners and genuine kindness, even saintliness.

There was a mystical streak in Wittgenstein's character, fed by reading Tolstoy and Dostoyevski. Influenced by the figure of Alyosha in *The Brothers Karamazov*, he gave away his huge inheritance to his brothers and sisters. In Jarman's film, he admits that he wants to be perfect. Keynes comes to Wittgenstein's deathbed and tells him a story about a man who put the world in perfect order, and found that all around him was ice. The ice was perfectly smooth, and it was impossible to walk on it. The world needs imperfections for anyone to live there.

The exemplary strength of Jarman's film is that it really does convey an idea of how Wittgenstein's mind worked: the best scenes show him giving lectures. "Why is it easy for people to believe the sun revolves around the earth?" "Because that's the way it looks." "And if the earth revolved around the sun? What would that look like?" The actor Karl Johnson has a strong resemblance to Wittgenstein, and uses what sounds like the right Anglicized German accent, and the accurate degree of austerity. He is, possibly, a little too beefy with his shirt off, but it's mostly on.

This isn't a naturalistic film, more an essay than a drama, and it has a number of cloying features that I, perhaps unfairly, associate with the British art film: the illustration of abstract ideas via minimalist theatrical, rather than filmic, techniques; the studied absence of simulated emotion; the conviction that a clever retort is always adequate punctuation of a scene.

Wittgenstein accomplishes most of what it sets out to do, but it isn't a terribly seductive film. You have to work hard to like it for the first 10 minutes, and the rest of it requires the kind of attention demanded by a book instead of a movie. Several minor roles are either miscast or ill-written, including Tilda Swinton's condescending tittup as Lady Ottoline Morrell; Swinton has been wonderful in many movies, but she is fairly insufferable in this one. Kevin Collins, as Johnny, looks about as working-class as Lord Alfred Douglas did.

The script falters whenever the characters are being "social", instead of terse and dramatic: people just don't talk like this, and if they do, they shouldn't. Like virtually all of Jarman's movies, *Wittgenstein* is stagy, overstylized, and pretentious, but it has often been Jarman's genius to make these qualities resonate in a transcendent way. In *Wittgenstein* they do, for the most part, and leave the audience with much more to think about than even Jarman's films usually do.

Joseph Santangelo, a meat vendor on Mulberry Street in the '40s, wins Catherine Falconetti from her father, Lino, in a pinochle game, during a record heat wave. After they marry, Catherine moves in with Joseph and his mother, Carmela, a wizened harridan steeped in Catholic superstition. Catherine becomes pregnant. Carmela tells Catherine that because she's helped Joseph kill Thanksgiving turkeys in the shop, she's going to give birth to a chicken. The baby, in fact, is born dead. A while later, after Carmela dies, Catherine has a healthy child, Teresa, who begins at an early age to emulate St. Therese, "the Little Flower."

Nancy Savoca's *Household Saints* is surely one of the most beautifully photographed and ponderously structured movies of the year; though it really is a straightforward study of three generations of Italian women in Little Italy, its segue from the story of Catherine's marriage to that of Teresa's childhood and adolescence makes it feel like two films. The period details are conspicuous and pleasurable: Mercurychrome dimes on a card table, vintage radio sets, the stuffy, iconhaunted interior of the Santangelo apartment under the reign of Carmela and its brightly colored, tacky renovation by the modern Catherine.

The film is quietly and consistently inventive, from the placement of the camera to the timing of scenes, and the acting is so intelligently nuanced that the occasional sliver of ham doesn't damage it even slightly. Tracey Ullman, as Catherine, proves for the millionth time that she's a brilliant naturalistic actress as well as an inspired mimic and comedienne; Vincent D'Onofrio, last seen getting offed by Tim Robbins in *The Player*, plays what could have been a slightly oafish Joseph as a shrewd, agreeably opportunistic, life-loving guy. Lili Taylor plays Teresa enigmatically, with flashes of wicked humor, and enough inner silence to keep the absurd question of whether she really is a saint alive in the viewer's mind. Finally, as Carmela, Judith Malina at last has a film role that lets her cut loose and create a whole character: Carmela is triumphantly complex, believable, exasperating, hilarious, and at very unexpected moments lovable, a stereotype transformed by a gorgeous script, and by Malina's talent, into a sublime oddity. ■

(19) ELECTION OF BRS DIRECTORS

The full BRS Board of Directors consists of 24 directors elected by the BRS membership and the five ex officio BRS officers (President, Vice President, Vice President/Information, Secretary, and Treasurer). Eight of the 24 are elected each year. Terms are for three years, beginning January 1 following the election. It is now time to conduct the annual election.

All members are asked to vote. Please use the ballot on the last page of the newsletter. Please vote today! To be valid, ballots must be received at the specified Chicago address by December 31, 1993.

Please help the BRS choose its future leadership. Thank you for participating.

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(20) BRS OFFICERS

Chairman of the Board of Directors
Marvin Kohl; 715 Maytum Hall; State University of New York; Fredonia NY 14063.

President
Michael J. Rockler; 14213 Chesterfield Road; Rockville, MD 20853.

Vice President
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Vice President/Information
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Secretary
Donald W. Jackanicz; 3802 North Kenneth Avenue; Chicago, IL 60641.

Treasurer
Dennis J. Darland; 1965 Winding Hills Road (1304); Davenport, IA 52807.

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(21) BRS INFORMATION PAMPHLET AND PRIZES FOR PAPERS

On the following three pages is a copy of the new information pamphlet now being used to answer inquiries about the BRS and membership in it. If you would like a few copies of the actual pamphlet to distribute to interested persons, please write to Don Jackanicz (3802 North Kenneth Avenue; Chicago, IL 60641).

Following the three pamphlet pages is a single page reproducing the text of the 1993-94 Prizes for Papers competition announcement. The full announcement was distributed with RSN, No. 79 (August 1993) and was recently mailed to Philosophy Department chairmen at numerous selected colleges and universities.

THE BERTRAND RUSSELL SOCIETY

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

Founded in 1974, The Bertrand Russell Society seeks to foster a better understanding of the life, work, and writings of Bertrand Russell (1872-1970) and how his contributions relate to today's world.

As a philosopher, mathematician, educator, social critic, and political activist, Russell authored over 70 books and thousands of essays and letters addressing a myriad of topics. Awarded the Nobel Prize for Literature in 1950, Russell was a fine literary stylist, one of the foremost logicians in philosophical history, and a gadfly for improving the lives of men and women.

This leaflet introduces The Bertrand Russell Society and its programs. You are invited to consider joining the Society and participating in its work. To join, please use the accompanying membership application.

SOME SPECIFIC RUSSELL SOCIETY AIMS

- To provide a forum for the ongoing discussion of Russell's work.
- To make Russell's views better known as they deal with virtually all the modern world's problems, from how to be happy to how to work for nuclear disarmament.
- To encourage new scholarly and popular writings on Russell.
- To present Russell's ideas as attractive, rational alternatives to alienation, cynicism, and belief in the supernatural.

WHY PEOPLE JOIN THE RUSSELL SOCIETY

Most people join (they have told us) for one or more of five reasons:

- To learn more about Russell.
- To be in touch with others having similar interests.
- To promote ideas and causes Russell thought important.
- To discuss Russell's work with others.
- To do something useful for others via the Russell Society.

A number of members are professional philosophers and educators in other fields. But most members are of the general public and of diverse backgrounds. Anyone interested in Russell is welcome as a member.

ANNUAL MEETINGS

The Russell Society holds a three day annual meeting featuring scholarly and popular presentations about Russell and related subjects, a business meeting, a reception, a banquet, and ample opportunities for interaction with fellow attendees. Usually scheduled in June in a university setting, annual meetings have taken place in New York, Washington, Chicago, Los Angeles, San Diego, Toronto, and Hamilton, Ontario, site of the Bertrand Russell Archives at McMaster University. Past speakers have included historians Will and Ariel Durant; philosophers Corliss Lamont and Paul Kurtz; Paul Arthur Schilpp, creator of "The Library of Living Philosophers"; scholar Margaret Moran; and U.S. Congressman Neil Abercrombie.

OTHER RUSSELL SOCIETY ACTIVITIES

- Publication of *Russell Society News,* a quarterly newsletter.
- Support of Russell scholarship in various ways, such as administering a "Prizes for Papers" program for undergraduates and professionals (graduate students, junior academics, and non-academics).
- Operation of the Society Library that lends and sells Russell-related items.
- Annual participation in American Philosophical Association meetings.
- Bestowing awards for books and to meritorious individuals and organizations. Awardees have included Steve Allen, philosophers Elizabeth Ramsden Eames and Nicholas Griffin, People for the American Way, and Planned Parenthood Federation of America.

MEMBER ACTIVITIES AND BENEFITS

Members are encouraged to attend annual meetings and otherwise to take part in Russell Society affairs, as in serving on a committee, making an annual meeting presentation, or undertaking some special task. Members may be as active or inactive as they wish. Some are very active. Some wish merely to be kept informed. No matter.

Members receive *Russell Society News* in February, May, August, and November and McMaster University's *Russell: The Journal of the Bertrand Russell Archives* semiannually. Other member benefits include use of the Society Library and election voting rights.

MEMBERSHIP PARTICULARS

Membership categories and annual dues in U.S. dollars are (1) Individual, $35; (2) Couple (two persons at the same address), $40; (3) Student, $20; (4) Limited Income Individual, $20; (5) Limited Income Couple, $25. To these amounts should be added $10 for members outside the U.S.A., Canada, and Mexico and $4 for members in Canada and Mexico.

Membership is on an annual basis. Renewal dues are due January 1. For administrative simplicity, new memberships are retroactive to January 1, and a new member will be sent the same number of publications (four newsletters and two journals) as any member. The one exception is for new members joining in October-December; their first "year" lasts through December of the following year.

BERTRAND RUSSELL: A BIOGRAPHICAL SKETCH

Born in 1872 into British aristocracy and educated at Cambridge University, Russell gave away his inherited wealth. But in 1931 he inherited and kept an earldom. His multifaceted career centered on work as a philosophy professor, writer, and lecturer.

Russell was an author of diverse scope. His first books were *German Social Democracy, An Essay on the Foundations of Geometry,* and *A Critical Exposition of the Philosophy of Leibniz.* His last books were *War Crimes in Vietnam* and *The Autobiography of Bertrand Russell.* Among his other especially noteworthy titles are *Principia Mathematica* (with A.N. Whitehead), *Sceptical Essays, The Conquest of Happiness,* and *A History of Western Philosophy.*

Russell was involved, often passionately, in numerous controversies of his time. For example, he supported suffragettes, free thought in religion and morals, and world government; he opposed World War I and the Vietnam War, nationalism, and political persecution. He was jailed in 1918 for anti-war views and in 1961 for his anti-nuclear weapons stance.

He married four times and had three children. With Dora Russell he founded the experimental Beacon Hill School. Russell knew or worked with many of the most prominent figures in late 19th and 20th century philosophy, mathematics, science, literature, and politics.

Active as a political and social critic until his end, Russell died in 1970, aged 97.

BERTRAND RUSSELL QUOTED

"The good life is one inspired by love and guided by knowledge." (Motto of The Bertrand Russell Society.)

"Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

"I wish to propose for the reader's favourable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true."

"The governors of the world believe, and have always believed, that virtue can only be taught by teaching falsehood, and that any man who knew the truth would be wicked. I disbelieve this entirely. I believe that love of truth is the basis of all real virtue, and that virtues based upon lies can only do harm."

"An individual human existence should be like a river--small at first, narrowly confined within its banks, and rushing passionately past boulders and over waterfalls. Gradually the river grows wider, the banks recede, and the waters flow more quietly, and in the end, without any visible break, they become merged in the sea, and painlessly lose their individual being. The man who, in old age, can see his life in this way, will not suffer from the fear of death, since the things he cares for will continue."

ANNOUNCING

PRIZES FOR PAPERS

The Bertrand Russell Society is offering PRIZES FOR PAPERS for the second consecutive year. We will award two Prizes annually for the best papers, one Prize for undergraduates and one Prize for "young professionals" (graduate students, junior professors, and non-academics). These Prizes replace the Doctoral and Masters Grants given in recent years by the Society.

The Prize winners will present their papers at the Society's next Annual Meeting, to be held in Toronto, July 8-10, 1994, in conjunction with meetings of the Humanist Association of Canada and the International Humanist and Ethical Union. All expenses will be paid, including travel, lodging, and meals. (Winners outside North America will receive a portion of their airfare.) Each Prize also includes a first-year membership in The Bertrand Russell Society. This includes a subscription to the quarterly Russell Society News and to the semi-annual academic journal, Russell, published by the Russell Archives at McMaster University.

Papers can be on any aspect of Russell's life, work, or influence. They must be suitable for presentation to a general audience. They may be broad or narrow in scope and in any of the many fields that interested Russell: logic, mathematics, ethics, history, politics, religion, education, peace, nuclear war, history of ideas, etc., etc., or on Russell's relations with his contemporaries.

Papers should be designed for a 40 minute presentation, that is, about 15 double-spaced pages of text. Submit a complete or nearly complete paper, not an abstract. State that you would, if chosen, attend the July 8-10, 1994 Annual Meeting. Those who have previously appeared on an Annual Meeting program are not eligible for these Prizes.

Submit your paper by April 1, 1994 to Prof. John Lenz; Department of Modern and Classical Languages; Texas A & M University; College Station, TX 77843-4238; U.S.A. Telephone: (409) 845-4742. Fax: (409) 845-6421. E-mail: jrlenz@tamu.edu.

Prize winners for 1993 were Tyler Roberts, State University of New York, Fredonia, New York, U.S.A, "Russell, the Individual, and Society" and Stefan Andersson, University of Lund, Lund, Sweden, "Russell's Search for Certainty in Mathematics and Religion." Alex Lo, McMaster University, Hamilton, Canada and Santosh Makkuni, State University of New York, Albany, New York, U.S.A. each received Honorable Mention.

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The Annual Meeting is an informal weekend gathering of Russell Society members of diverse interests and backgrounds. We also award annually the Russell Society Award to an individual or organization whose work exemplifies Russell's ideals and the Russell Society Book Award for the best recent work on Russell. For information on the Society, write to the same address.

(22) REVIEWS OF OTTOLINE MORRELL BIOGRAPHY

In RSN, No. 79 (August 1993), we included three reviews of Miranda Seymour's biography, Ottoline Morrell: Life on a Grand Scale. Here are more recent reviews of this book.

From The Wall Street Journal, August 27, 1993, p. A5:

Biography of a Bloomsbury Patron

By JAMES BOWMAN

Lady Ottoline Morrell (1873-1938) was a woman who put friendship and the nurturing of genius above all else. Too often, though, the geniuses she coddled were studies in ingratitude. Miranda Seymour's new biography, "Ottoline Morrell: Life on the Grand Scale" (Farrar, Straus & Giroux, 451 pages, $30), even supplies an appendix listing the novels in which a character modeled on Lady Ottoline appears, usually as the

Bookshelf

"Ottoline Morrell: Life on a Grand Scale"
By Miranda Seymour

butt of satire. It is Ms. Seymour's purpose to rescue her heroine's reputation from the keeping of such ungrateful friends, to show her not just as a hostess, or as the mistress of Bertrand Russell and other great or nearly great men, but as an important figure in her own right in the history of the period.

She only partly succeeds. A striking six-foot redhead, Ottoline also suffered from shyness, ill-health, religious high-mindedness and bizarre sartorial tastes (including strange headgear and self-designed gowns). After a brief affair with the fashionable Swedish physician and later memoirist Axel Munthe, she found an improbable mate in Philip Morrell, whom she married in 1902 and whose malleable character suited her purposes admirably.

As the half-sister of the Duke of Portland, Lady Ottoline was a brilliant match for the middle-class Morrells, who were Oxfordshire lawyers and staunch Tories. Lady Ottoline pushed the feckless Philip into running for Parliament as a Liberal, and proceeded to begin gathering around herself the increasingly bohemian salon—featuring such diverse figures as Henry James, Roger Fry and Logan Parsall Smith—that became the group known to the world as Bloomsbury.

Bloomsbury was the district of London in which the Morrells lived from 1906, but in English intellectual history the word now stands for the coterie to which Ottoline acted as a munificent patroness, not financially (she never had much money by the standards of the time) but by providing accommodation and opportunities for conversation. Its leading lights included Russell and his fellow philosopher G.E. Moore, the critic Lytton Strachey, the art theorist Clive Bell and the novelist E.M. Forster.

The Bloomsbury manifesto, in so far as it existed, was stated in Moore's "Principia Ethica": "Personal affections and aesthetic enjoyments include all the greatest, and by far the greatest, goods we can imagine." The principle was later restated in Forster's famous remark—which may have had profound consequences for the history of the Cold War—that "if I had to choose between betraying my country and betraying my friend, I hope I should have the guts to betray my country."

To them all, love and art made, as it generally does, a heady mixture. The desire of the Bloomsbury set to replace ethics with aesthetics was consciously iconoclastic and led to a remarkable variety of amorous permutations among the members of the group. "Integrity," as Ms. Seymour writes, "became the Bloomsbury substitute for morality." Of course, such "integrity" had to be consistent with causing a great deal of pain to others. D.H. Lawrence's savage caricature of Ottoline as Hermione Roddice in "Women in Love" is one unpleasant example, but she seems to have been a willing participant both in the ongoing Bloomsbury dialogue about others and in the rather farcical play of sexual adventures.

To speak of love triangles is an understatement: We seem to be perusing a textbook of emotional Euclidean geometry. At one point, in fairly rapid succession, Philip confesses to Ottoline that both his mistresses are pregnant, and Russell thwarts her attempt to elicit his sympathy by telling her he has found a new woman. Meanwhile, Ottoline is frustrated by the lack of interest of Siegfried Sassoon, the soldier-poet and newly minted pacifist, in her. Sassoon preferred his fellow soldier-poets. Ottoline herself later had to cope with the adoration of both Dame Ethel Smyth and Virginia Woolf.

But it was Russell who was, if anyone was, the love of her life. Although the affair between them was fairly short and not helped by Russell's gum disease, their friendship produced a voluminous correspondence, as they wrote to each other every day for 27 years. As Ms. Seymour says in this first biography to make use of that archive, they were both Victorians at heart, and Ottoline's religious faith meant more to the reluctantly atheistic Russell than her looks.

In the later stages of her story there are episodes of pathos: her belief that a gardener was her dead son reincarnated; her use of flowing headdresses to disguise the scars left by an operation for cancer of the jaw; her sorrow at the death of Strachey, who had eagerly accepted her hospitality while jeering to his friends that she was grotesque; her touching faith in her incompetent doctor, whose treatment eventually killed her.

But perhaps the greatest pathos is reserved for Bloomsbury's fatal ambition to morally reinvent the world. The sheer introversion and narcissism of Ms. Seymour's characters becomes wearisome. In all the endless stream of diaries, autobiographies and biographies, of which Ms. Seymour's is only the latest, they seem to have had a genius for self-analysis but no talent for self-understanding.

From The Atlantic Monthly, October 1993, pp. 123-124, 126-130:

Aristocratic Rebels

by Hermione Lee

BERTRAND RUSSELL: A LIFE
by Caroline Moorehead.
Viking, $30.00.

OTTOLINE MORRELL:
LIFE ON THE GRAND SCALE
by Miranda Seymour.
Farrar, Straus & Giroux, $30.00.

Bertie and Ott: The Movie. Why hasn't it been made? We've had Derek Jarman's *Wittgenstein* and Sally Potter's *Orlando*. And now—Peter Greenaway's *Garsington*? Think of it. The starring roles: two of English history's most cerebral, intense, and physically mismatched adulterous lovers, the diminutive, chinless, lecherous, aristocratic, iconoclastic philosopher, with his bright eyes and hyena laugh and mannered speech, and the immense, flame-haired, huge-nosed, huskily booming and whispering hostess, oozing with spiritual and emotional largesse. Parts to die for. Dudley Moore and Anjelica Huston? Woody Allen and Eleanor Bron? And the supporting cast! The ruthlessly abandoned wife, sad, awkward, desperate Quaker Alys, and the doting husband, handsome, unstable, promiscuous, devoted Philip Morrell. And all that famous crowd of Apostles and Bloomsberries, poets and politicians and philosophers! What walk-on roles! Virginia Woolf, lethally watchful, equivocal friend to Ottoline, describing Russell as a "luminous vigorous mind . . . attached to a flimsy little car, like that of a large glinting balloon." Darkly demonic Ludwig Wittgenstein, Russell's possessive pupil and philosophical conscience. Ottoline's rival lover, the smolderingly erotic painter Henry Lamb, sulking on the sidelines. D. H. Lawrence, disgusted, acrimonious, and vengefully satirical; Siegfried Sassoon, T. S. Eliot, Mrs. Eliot, Katherine Mansfield, Shaw, Lenin, Charlie Chaplin . . . And the settings! Peppard Cottage, the little Morrell country house near Henley; Garsington Manor, Cotswold stone jewel without, orientally high-colored stage set within, seething with jealous talents; Trinity College, Cambridge; Bedford Square; the House of Commons . . . And the dialogue! "I feel just filled with utter thankfulness for you and worship. Darling darling Bertie." "My love for you is as deep and boundless as the sea. I cannot tell you how great it is, but I know you know. Yours in utter devotion, B." No: perhaps it would all be too much of a good thing —too much idiosyncrasy, too much color, too much period Englishness.

These two biographers handle the much-too-muchness of their subjects in different ways. (One difference is in naming: Moorehead, writing of a public man, speaks of "Russell"; Seymour, dealing with a private life, of "Ottoline.") Both have a great deal of new material: Miranda Seymour rescues Ottoline's emotional and candid memoirs from the reverential widower's expunging hand, and Caroline Moorehead has profited from a mass of unpublished papers, particularly those of Russell's wives and mistresses. Ottoline's biographer is concerned with helping her escape from the standard image of "a bizarre and overbearing aristocrat who tried to get into intellectual society"—an image for which Seymour largely blames the Bloomsbury group (though I think Lawrence is as much responsible). She wants to replace the much-caricatured grotesquerie of Ottoline in later years—maligned by Clive Bell as a haggard old wreck in her dirty finery—with a younger Ottoline, beautiful, adventurous, and original. So she tends to be effusive and chatty (about "Ottoline's spectacularly bad press," about "sex and religion" as "a famously heady brew," and so on). In her enthusiasm for Ottoline's generosity, sensitivity, and audacious spirit, her lack of snobbery and her valiant fight against lifelong illness, Seymour pours onto the page a marvelously fresh and intimate portrait that changes one's feelings toward this grandly unconventional woman.

Caroline Moorehead has a harder job, I think. She has some solid (male) precursors (lives of Russell have been written by Ronald Clark, Alan Wood, and Alan Ryan, and a fine life of Wittgenstein by Ray Monk). She has to pace herself for a very long haul, from the Boer War to the Vietnam War, with her man prominently and influentially involved in all the major world events in between. She has to deal with the broad shifts in liberal thinking in this century and to decide to what extent Russell's intellectual development is formative, or paradigmatic, of the age. So she must trace, in their context, his evolving and changing commitments to pacifism, socialism, progressive education, passive resistance, and disarmament. She must make us understand the links between his fervent atheism, his belief in the possibility of social reconstruction (at once optimistic and grimly realistic), and his repudiation, as a logician, of idealism and his conviction that all knowledge rests on empirical evidence. And she is dealing with a much less sympathetic, as well as a much more intelligent, character, and has had to decide when to take offense.

Fortunately, she steers clear of the current fashion for pejorative, witch-hunting biographies and lets Russell's frequent awfulness—outstanding even by contemporaneous standards—speak for itself. As in: "If only he [Bernard Berenson] would not permit himself the physical liberties which Jews indulge in of touching one and putting their hands on one's shoulder and so on." Or: "Who is that Jew at Oxford?" (referring to the philosopher A. J. Ayer, whom Russell knew quite well). Or, referring to Lytton Strachey's homosexuality: "diseased and unnatural." Or, on eugenics in *Marriage and Morals* (1929), recommending sterilization for "feeble-minded women" whose offspring would be worthless to the country.

"Controversial stuff," Moorehead comments meekly, choosing not to be outraged by her outrageous subject. There is, after all, quite enough witch-hunting going on within this story of a lifetime's resistance to authority. It starts with Russell's ostracism by, and dismissal from, Cambridge for his pacifism in the First World War, and his imprisonment in 1918 for advocating peace with Germany. It continues in 1940 with a savagely censorious American campaign of moral indignation against his appointment to a chair ("a chair of indecency") at the City College of New York, and it ends with his week's prison sentence, at the age of eighty-eight, for "inciting the public to disobedience" at the Hyde Park Campaign for Nuclear Disarmament rally of 1961.

In the American conflict Russell's inextricable egotism and heroism are seen at their most vivid. His attitude toward the States—characteristic of many upper-class British intellectuals—was one of mingled scorn and greed. "If I ever want to come here again," he observed on a visit to America in the 1920s, "please remind me not to: the people are horrible, and the beastliness of the country makes me miserable." But he was happy to return on lecture tours for ever larger fees, even as his criticisms of the country (first aired in an *Atlantic Monthly* piece in 1915, urging America to take a firmer stand against the "warring governments" of Europe) became more and more extreme. They culminated, in his nineties, in his vitriolic opposition to the Vietnam War and his obsessive attacks on American domination of the world:

> Whenever there is hunger, wherever there is exploitative tyranny, whenever people are tortured and the masses left to rot under the weight of disease and starvation, the force which holds down the people stems from Washington.

This intemperance may well have taken its tone, Moorehead suggests, from the influence of the sinister protégé, Ralph Schoenman, Russell acquired in his old age. And yet much of what Russell said about America was right. After he was driven from his post in New York by public outcry, he drew analogies between Nazism and the opponents of academic freedom in America. The comparisons were prophetic of the McCarthyism to come. And what politically correct campus would now appoint the anti-Semitic, womanizing Bertrand Russell to a chair?

With such an incomparable mixture of integrity, idiosyncrasy, and arrogance on her hands, Moorehead does well to maintain a moderate tone. Her descriptions of Russell tend to be given in voices other than her own. A young American meeting him when Russell was twenty-two, in 1895, said, "He gave me a feeling of intense mental life almost unrivalled in my experience. Ideas simply leaped from him." Beatrice Webb described him in her diary a few years later as dark-haired, bright-eyed, nervous, alert, quick, intellectually audacious, and a delightful talker, with no tolerance for bores or for "other people's emotions." Norbert Wiener, the German-American philosopher prodigy, at Cambridge in 1913 called him a "keen, cold, logical machine." In 1918 a fellow noncombatant summed him up as "very childlike in his engrossment with his own emotions, virtues, vices, and the effect he has on other people. The oddest mixture of candour and mystery, cruelty and affection."

And so the exasperating personality —cold, vain, cranky, charming, utterly confident of his own rightness, blazingly energetic and relentlessly clearheaded—is carefully established, and nowhere more emphatically than in this version, by Colette O'Neil (the actress Lady Constance Malleson, his lover, on and off, for more than thirty years): "When BR really wants anything, he lets NOTHING WHATEVER stand in the way of getting it. He has always been like that."

When Moorehead deals with Russell's work as a philosopher, she is somewhat dutiful and flat, though clear enough on his collaboration with Alfred Whitehead, his shift away from George Moore, and his troubled intellectual relationship with Wittgenstein, who detested his popularizing self-help books, including *The Conquest of Happiness*. (Although this was timely for a postwar audience looking for "a new philosophy of life," Wittgenstein called it a "vomitive.") Moorehead does communicate the mental excitements of a man for whom the discovery of Euclid at eleven ("one of the great events of my life, as dazzling as first love") and a sudden revelation in early manhood of the answer to Kant's question "How is geometry possible?" were milestones in his inner life.

But she does best with the outer life, the active expressions of Russell's powerful will: his self-assertive marital and sexual behavior, and his analogous, but more admired, intransigent and anti-authoritarian acts in the public sphere. Russell's peculiar childhood—the early deaths of his radical, aristocratic parents, and his Victorian religious upbringing by his grandmother, the puritanical widow of Lord John Russell, in the grand and gloomy Pembroke Lodge—clearly has a great deal to answer for in his later relationships. Moorehead isn't overbearingly psychoanalytical: she deals quietly, for instance, with Russell's fears of inherited insanity in his family (an affliction that indeed affected the desperately unhappy lives of his son and his granddaughters). She gives the facts simply of Russell's cruelty to his first wife: his notorious moment of disenchantment ("I went out bicycling one afternoon and suddenly realised that I no longer loved Alys"), their horribly prolonged breakup ("So as not to feel overpoweringly irritated, Russell decided to stop looking at her"), Alys's self-disgust, and her wretched later life, fifty years spent hoping for his return.

Russell's minor liaisons—his irresponsible flirtation with the unstable Vivien Eliot, his ruthless shedding of the unhappy American girl Helen Dudley ("I broke her heart")—are coolly presented. Moorehead cannot quite remain neutral about Russell's exploitation of the remarkable Colette, whom he left and returned to and left, over and over again, from 1916 to 1949. ("If you leave me," she wrote once, "I'll not kill myself . . . I'll still love you as I'm loving you now; but I shall not tell you what is in my heart. I know that we belong together. If you don't know it, there is nothing I can do." There was no reply.) But she evenhandedly shows how bitter his second wife, Dora, could be (their divorce, for all their vaunted principles of sexual freedom and equality, was viciously recriminatory) and how "difficult and dislikeable" was his young third wife, "Peter" Spence. Russell's contradictions—sexual greed and puritanism, commitment to educational reform and inability to bring up his own children happily, belief in equal rights and the demoting of women's intellectual capacities—come across infuriatingly.

There's some comedy, too, not least in Russell's attempts at fatherhood (after the birth of his first child he wrote to Wittgenstein: "At first he looked exactly like Kant, but now he looks more like a baby"; and he told his children, in later years, to lean out of the car window and shout "Your grandfather was a monkey!" at passers-by, "to convince them of the correctness of Darwin's theory of evolution") and in Russell and Dora's managing of the permissive 1920s Montessori-style Beacon Hill school. Here children of progressive middle-class intellectuals were sent to develop their "spirit of enquiry." Stories of Dora's quests for chamber pots in primary colors, her instructions to the staff to let the children swear and flick butter at the ceiling during mealtimes, and her school plays ("Thinking in Front of Yourself," in which the hero, Youth, makes his life choices among a worker, a "modern" woman, and a factory owner), or of Russell's concern for the children's bowel movements ("considered so important that Russell himself would sit on the lavatory, his trousers round his ankles, surrounded by children on their pots. When these tipped over, as they often did, no fuss was made"), have a particularly English flavor to them. That sort of affected, well-meaning, privileged bohemianism runs all the way from William Morris to Dartington Hall and the Green Party.

Moorehead is in no doubt that the love affair with Ottoline was one of the most important things that ever happened to Russell, and she quotes him saying in his autobiography, "She made me less self-centred, and less self-righteous . . . She made me less of a Puritan."

The great quarrel between them was over belief, an issue that shows up the differences between these two biographers. Moorehead talks mildly of Russell's worrying away at the question of faith and realizing that either Ottoline would have to "abandon her dependence on her God" or he would "have to find some compromise acceptable to them both." She notes that the novel they wrote together, about a young man searching for a faith, *The Perplexities of John Forstice*, was not a great success and was almost immediately repudiated by Russell as "too sentimental." But Seymour makes much more of Ottoline's spiritual grip on Russell, and argues that in the religious debate between them he moved a long way from his earlier sense of "cosmic loneliness." She puts more emphasis, too, on the battle for dominance over Russell's mind between Wittgenstein and Ottoline: "If Wittgenstein had had his way, Russell would never have written a word about religion and morals; if Ottoline had been allowed to have hers, he would have written about nothing else." It's characteristic of Seymour to go for the more dramatic interpretation. (When Ott and Bertie were reunited after his American trip in 1914, Moorehead writes, "their fondness for each other" was undiminished; Seymour's version is, "Their sexual relations now entered a new phase of blazing intensity.") But her case for a profound influence that was later played down by Russell looks plausible.

And they had strong affinities. They were both intensely eager for material to sink their teeth into, but Ottoline's passion for experience, as Miranda Seymour vividly demonstrates, went into

society, relationships, faith, imaginative intimacies with artists, interior design, clothes—all things that left Russell cold. They were both vain exhibitionists who didn't care for convention. They had both had odd, grand childhoods. Ottoline spent a solitary, pious, undereducated youth in Bolsover Castle (home in the seventeenth century to the literary Duchess of Newcastle, Ottoline's role model), shadowed by a tribe of unsympathetic aristocratic relatives. Throughout her adolescence she looked after her depressed invalid mother. This all makes painful reading. They both dedicated themselves to the cause of conscientious objectors in the Great War. Seymour waxes eloquent on Ottoline's hospitality at Garsington to intellectuals and artists turned farm laborers, and the mockery and satire she got in return: "My chief mistake has been to be too kind to people who have abused it and have tried to live on us." They were both incompetent parents. For all her partiality, Seymour cannot disguise Ottoline's lack of sympathy for her daughter, Julian (she was the survivor of twins, and it was the much-wanted son who had died), whom she was always accusing of selfish, sulking ingratitude, stupidity, and cruelty, but who just wanted to be more ordinary than her mother.

Ott and Bertie's love affair was ardent but sexually incompatible: at first she found him physically unattractive (especially because he had bad breath, resulting from untreated pyorrhea), and she "had a horror of sexual frankness." Eventually his infidelities and his demands made her unhappy; but after the affair ended, the friendship remained. Seymour argues strongly for Ottoline's sensuality and attractiveness. But in her marriage of companionship (Philip Morrell satisfied himself elsewhere, producing—to Ottoline's dismay—two illegitimate children by two women at nearly the same time) and in her affairs she seems to have been more interested in minglings of souls than of bodies. Whenever she fell in love—with the much older fashionable doctor Axel Munthe, who seduced her when she was twenty-four, with Henry Lamb and Siegfried Sassoon, and with Russell—she paid a price for her susceptibility, as Russell did not. Seymour has discovered, from the uncensored journals, only one affair that fulfilled her, and this was with "Tiger," a young gardening boy at Garsington. (Seymour suspects that this extraordinary liaison may have filtered through to Lawrence and provided a hint for *Lady Chatterley's Lover*.) But poor Tiger died of a brain hemorrhage in Ottoline's arms, the week before Virginia Woolf was due to arrive for a weekend at Garsington. Woolf observed that Ottoline's mood was "low in tone."

WHAT UNITES Ottoline Morrell and Bertrand Russell historically is that for all their bold modernity, they were figures in transition, leftovers from a previous era. When Russell, at sixty-six, composed a (greatly premature) obituary for himself, he wrote that his life "had a certain anachronistic consistency, reminiscent of that of the aristocratic rebels of the early nineteenth century. . . . He was the last survivor of a dead epoch." In the late 1920s, when he and Ottoline still met regularly as friends, he compared them to "two shipwrecked Victorian mariners adrift in the twentieth century."

These anachronistic aristocrats and the world they remind us of should not be sentimentally lamented or idealized. But the couple did share a quality that makes them admirable, for all their absurdities and their self-admiration. "Conventionality is deadness," Ottoline wrote in her diary in 1907. "Your life must break bounds set by the world." And, in 1929, "I know I have given love, affection, interest and sympathy. It has often been trampled on, abused or misunderstood and derided, but that doesn't matter. . . . Self-satisfaction is death." Writing to her in 1918, Russell imagined what he would like a future biographer to say of him.

> I existed from my own centre, many things that I did were regrettable, I did not respect respectable people, and when I pretended to do so it was humbug. . . . I hated hypocrisy and lies: I loved life and real people, and wished to get rid of the shams that prevent us from loving real people as they really are.

George VI, on giving Russell the Order of Merit in 1949, remarked, "You have sometimes behaved in a way which would not do if generally adopted," and Russell replied, "How a man should behave depends upon his profession. A postman, for instance, should knock on all the doors in a street at which he has letters to deliver, but if anybody else knocked on all the doors, he would be considered a public nuisance." Both Ottoline and Russell knocked on a good many doors. The quality they shared was courage. □

From The Los Angeles Times/Book Review, August 22, 1993, p. 5:

Designing Woman

OTTOLINE MORRELL
Life on the Grand Scale
By Miranda Seymour
(Farrar, Straus & Giroux: $30, 452 pp.)

Reviewed by
Georgia Jones-Davis

When D. H. Lawrence first published "Women in Love" in 1920, he never denied that his wife and friends—Ernest, Katherine Mansfield and John Middleton Murray—appeared thinly disguised as the major, sometimes repellent characters.

One of the cruelest portrayals in the book is that of Lawrence/Birkin's discarded lover Hermione Roddice, with her sing-song, languorous, affected drawl. (Think of the exotic Eleanor Bron, who portrayed Hermione in the movie version, singing out "It sounds like Mygalo-MAN-NEE-A!") Hermione is the classic aesthete, whose eccentric, deliberate mannerisms make her young house guests squirm in discomfort and embarrassment, suppressing giggles.

"Your passion is a lie," Birkin informs Hermione in front of his future love, Ursula/Frieda. "It isn't passion at all. It is your will. It's your bullying will. You want to clutch things and have them in your power. . . . You haven't got any real body, any dark sensual body of life. You have only your will and your conceit of consciousness, and your lust for power, to know."

Poor Ottoline Morrell, the real life prototype for Hermione. She just had that kind of affect on people. They thought she was controlling and ludicrous. Nobody tried harder to be kind, supportive, to strive intellectually or be loved than Ottoline. Yet nearly everyone she counted on as a friend poked fun at her behind her back.

What did Lady Ottoline Morrell do to merit this $30, 452-page biography?

Is it enough to have been personally acquainted with nearly every important writer or artist of her time? Taken Bertrand Russell as a lover? Belong to the British aristocracy? (Her brother was a duke.) To have been one of the founders of England's Contemporary Art Society? Introduced a sceptical British public to the Ballet Russe?

Ottoline is referred to in the biographies, letters and memoirs of every member of the Bloomsbury group. And she lould herself—often to her own horror—appearing in the novels of her numerous "friends" in brittch-thin disguises.

The best-known may be Lawrence's Hermione Roddice, but not to be overlooked are Aldous Huxley's Priscilla Wimbush in "Crome Yellow," Lady Caroline Bury in Graham Greene's "It's a Battlefield," Osbert Sitwell's parody of her as Lady Septuagesima Goodley in "Triple Fugue," and Walter Turner's devastating portrait of one Lady Caraway in "The Aesthetes." In "Brideshead Revisited" Evelyn Waugh has Anthony Blanche "wonder aloud to Charles Ryder whether or not he should accept his Sunday invitation to Garsington," the Morrell s Oxford home where shy, tongue-tied students mingled with famous artists and writers.

Ottoline Bentinck was born on June, 16, 1873, the only daughter in an upper-crust English family. She matured into a gangly young woman, six-feet-tall (at the turn of the century!) with a cascade of thick red hair, a large nose and protruding chin. She was considered an exotic beauty in her time. (Russell described her face in his memoirs as "horsy" and he had been her lover and a loyal friend!)

Ottoline knew her appearance was unusual, so with aristocratic panache, she developed a bold style uniquely her own. Her vividly colored gowns might be inspired by a Velasques painting or the Russian Ballet. She sported enormous hats (one had little rodents perched on the brim.) Well into old age, she sailed into rooms in billows of satin, silk, embroidery, magnificent materials skimpily sewn into theatrical costumes.

She married badly. Handsome Philip Morrell was a failed attorney who aspired to liberal politics, for years alienating Ottoline's conservative titled family.

They had one daughter, Julian. Ottoline proved to be an uninvolved, less than ideal parent, not so different from other people of her background and class.

Philip turned out to be a serial adulterer with no sexual interest in his wife. Ottoline, in her innocence, thought he lacked a sex drive. "Every woman in Bloomsbury was claiming to have been eyed by Philip or propositioned by Bertie [Russell]," Seymour writes. "Not to have received their attention was to seem unattractive."

It was terrible loneliness, not sex, that drove Ottoline into the arms of men outside her marriage. One can hardly accuse her of adultery, she was so starved for affection.

Bertrand Russell fell madly in love with her. She could not reciprocate his physical passion, however. Despite that, they were lovers on and off for seven years. Philip, carefully covering up his own dalliances, practically blessed Ottoline's affair with Russell. Once, when the Morrell's took an eight-day holiday, Philip left midway in the week on the same day that Russell was due to arrive. The two men diplomatically took different trains.

Ottoline's main accomplishments in life rested in her various supportive roles as patroness, surrogate mother, lover, friend, therapist, confidante, buyer and publicist, to England's most talented painters and writers before and during the first World War.

Garsington became a regular, celebrated headquarters for the artistic set. Weekends in the country, turned into months in the country, as artists such as Henry Lamb (briefly a lover) and Dorothy Brett moved into cottages on the Garsington estate.

The lineup of house guests might include Aldous Huxley, Katharine Mansfield and John Middleton Murray, Lytton Strachey and Carrington, Virginia and Leonard Woolf, Vanessa Bell and Duncan Grant. They would use the studios and bedrooms to work in, stroll the gorgeous Italian garden and nearby woods, enjoy stimulating company over long dinners. (During the war years, a few young men enjoyed protection as conscientious objectors doing government-sanctioned work on the Garsington farms.) And then Lytton Strachey, would write letters to fellow Bloomsberries about the appalling plumbing, miserable food and boorish company at the Morrell's. Yet, like the others, he continued to accept invitations, even as he did his best to ravage Ottoline's reputation.

Tensions developed between Ottoline and the members of the Bloomsbury set. They complained that she had no right to have such high expectations of artists when she herself was no creator. David Garnet wrote, "Spiritually her best quality was generosity; her worst, meanness and the love of power."

The ugly gossip made its way back to Ottoline, who wrote in her journal, "I am . . . known as a dangerous and designing woman, immoral and unclean. . . . Nobody likes me."

Miranda Seymour displays enthusiasm for the research that goes into a work like this. She reports to her readers how she has studied Ottoline's journal entry for a particular evening to compare a version of events against the diary entry of another person mentioned on the same page. The amount of detail she presents is exhausting, perhaps even at times to the author herself.

For example, Ottoline had exiled her 6-year-old daughter, Julian, to a hospital in Switzerland, fearing the child had developed tuberculosis. Julian will grow up, Seymour asserts, convinced that her mother dislikes her, an early feeling "strengthened when she discovered that she was to spend most of her first year back in England under her Aunt Frederica's roof as guinea-a-week boarder." Unfortunately Seymour never returns to this fascinating point.

Ottoline, for all the rich detail of her interior decorating, apparel, bathing habits, letters and journals, remains a dusty relic of another era. It is as if Seymour has captured her in a series of stately, sepia photographs. For a moment we can look into her face and catch a glimpse of who she is; then her personality recedes behind the details.

Ottoline never intended to be an open book to anyone. She was incapable of revealing her innermost feelings and thoughts to family or friends. Even her own journals contain evasions, for they were written with Philip's eye in mind and she carefully edited out certain references and events.

And Philip obviously posed to a problem to Seymour. She writes of him, "Philip remains a stumbling-block, a handsome, shadowy character whose words are seldom reported and whose personality remains veiled."

Yet reading "Ottoline: Morrell, Life on the Grand Scale" allows one an accurate, colorful and cluttered portrait of early 20th-Century England and the Bloomsbury circle.

And anyone with a passion for reading lives will wonder as we move further into the Electronic Information Age, how biographers will be written about the greats in our own time, as letters are replaced by phone calls and faxes, and journals are secreted away on fragile, floppy disks that won't speak to the futuristic computer programs of 21st-Century biographers. ■

Lady Ottoline Morrell, 1912. From "The Waking Dream: Photography's First Century" (Metropolitan Museum of Art).

Jones-Davis is an assistant Book Review editor.

(23) AN IMAGINARY BR-OTTOLINE MORRELL CONVERSATION

Thanks to John Lenz for this submission:

The following comes from a New Yorker article about the British playwright Alan Bennett (by Stephen Schiff, September 6, 1993, p. 92). This is part of the growing genre of popular, silly, romanticized literature about Russell (and Wittgenstein too).

> ... In "Forty Years On," his hit 1968 play about a daft historical pageant in an English public school, two of the students (one riding on top of the other) dress up as Lady Ottoline Morrell, while a housemaster impersonates Bertrand Russell. What follows is a kind of post-Wittgenstein vaudeville:
>
> Ottoline: Oh, Bertie.
> Russell: Yes, Ottoline.
> Ottoline: I had an accident yesterday. One of my breasts popped out of my frock.
> Russell: Oh? Which one? ...
> Ottoline: It was while I was playing bridge with Queen Alexandra. Fortunately I was playing my cards very close to my chest so no one noticed.
> Russell: I don't think you have ever appreciated, Ottoline, the saving qualities of elastic.
> Ottoline: Do you ever have the same problem?
> Russell: Mutatis mutandis, no. But then I have led a very sheltered life. I had no contact with my own body until the spring of 1887, when I suddenly found my feet. I deduced the rest logically.
>
> It may be hard [the article continues] to imagine sitting through two hours of such arch frivolity....

Comments: Do the two students impersonating Ottoline, piggyback, make an obscure reference to what BR called her "horsy" face?

BR didn't use Latin!

The playwright misses a chance to make more fun of a Russellian epiphany. (The final joke is only about logic.) -- Did Bertie find his feet while bicycling?

The reviewer is equally silly. How is the language "post-Wittgenstein"? (Modernist, yes.)

(24) BALLOT

Eight Directors are to be elected for 3-year terms starting January 1, 1994.

Normally there would be at least nine candidates for the eight directorships. However, at this time there are only six nominees. In addition, write-in votes can be considered.

Make a checkmark next to the names of the six nominees for whom you wish to cast your vote. You may also specify between one and eight write-in names. In any case, if you vote for more than eight candidates, your ballot will be invalid.

( ) IRVING ANELLIS

( ) ROBERT DAVIS

( ) BOB JAMES

( ) CHANDRAKALA PADIA

( ) PAUL PFALZNER

( ) HARRY RUJA

Write-in votes: _____

_____

Comments on any topic are welcome:

Your name (optional) _____ Date _____

Please remove this page and fold it as indicated on the other side. It is addressed and needs no envelope. It does need a stamp (29¢ in the U.S.A.). Ballots must be received at the specified Chicago address by December 31, 1993.

Thank you for voting--and for voting early.