

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, contact the same address.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

Plan now to attend this year's annual meeting which will take place in Toronto from July 7 to July 10; it will be co-hosted by The Council for Democratic and Secular Humanism and the Humanist Association of Canada.

On Thursday, July 7, The Bertrand Russell Archives at McMaster University will be open to those who wish to spend time there. Russell Archivist Ken Blackwell is looking forward to providing an interesting program for visitors from the conference. Hamilton is an easy drive from Toronto. On Thursday evening, the BRS board will meet; this will be followed by a reception in which BRS members can meet and socialize with members of the other co-hosting groups.

On Friday morning, a plenary session will address "The Positive Reach of Humanism--An Agenda for the Twenty-first Century." This will be followed by lunch and a special luncheon speaker. In the afternoon there will be concurrent sessions which will involve members of the Russell Society. Papers will be read by the recipients of the 1994 Young Scholar Awards. Friday evening will be unstructured so attendees can enjoy the sights of Toronto on their own.

Saturday's opening plenary session will focus on Russell's theme of the good life. The Bertrand Russell Society will be represented by Gladys Leithauser on this panel. Lunch will be followed by additional concurrent sessions including a debate between John Novak and myself on Dewey versus Russell on religion. The Society business meeting will also take place on Saturday afternoon.

Saturday evening will begin with the traditional Red Hackle Hour and will end with an Awards banquet. Paul Kurtz will make a major address.

Sunday morning's plenary session will be followed by an optional trip to Buffalo to visit the headquarters of Free Inquiry.

The meeting will take place in the Chestnut Park Hotel--a reasonably priced facility which will be an improvement on the usual university dormitory experience.

Registration details are included in this newsletter. I would like to see everyone in Toronto because this joint meeting will be an enjoyable one. Come support the work of Bertrand Russell on this special occasion.

Also in this newsletter is a membership renewal application. The majority of last year's members have renewed but there are many who have not. If you were an early renewer, I would like to thank you for your continued support. The Bertrand Russell Society depends on its members for its

continued existence. The only funding the Society has are dues and donations.

I would like to offer special thanks to the many members who included a contribution to the Society with their dues. Such contributions ease the way of the Society in meeting its financial obligations. Our major expenses include the BRS newsletter, the cost of subscriptions to Russell, and the subsidy we provide for the annual meeting.

If you have not renewed, I urge you to do so. In a world constantly bombarded by what Russell called "the herd instinct," the need to maintain an organization dedicated to the work of perhaps the greatest rationalist of the twentieth century remains critical. Please send in your dues payment today if you have not already done so. Help provide for the continued work of keeping Russell scholarship viable. I look forward to hearing from you.

(2)

CONRAD RUSSELL ON RELIGION

These thoughts of Conrad Russell (BR's son, the 5th Earl Russell) on religion appeared in the February 1994 issue of New Humanist, a publication of the Rationalist Press Association.

We are indebted to Tim Madigan of the Council for Democratic and Secular Humanism for providing this article to us.

It might also be noted that the original article included an attractive photograph of Conrad Russell.

CONRAD RUSSELL

IT SEEMS superfluous to tell readers that I was not brought up a Christian. My early memories include such things as listening to my father's debate with Father Coplestoné, when I was eight. I remember, too, my father's amusement at a fan letter which claimed that "the Jesuit's morbid pronunciation of 'Gud' robbed me of all belief in said being". I was familiar, from an early age with such awkward questions as where Cain's wife came from. Yet, at the same time, I grew up aware of religion as a language in which people have described experience which is not confined to the religious, and with a good working knowledge of the Bible as a document to be read in the same spirit as Herodotus or Homer. I have known for as long as I can remember that the Devil can quote scripture.

Like many others, I began to experiment with other ideas around the age of fifteen, but, though I was tempted by religion for a while, I could not square the world as I saw it with an omnipotent and benevolent creator. The move back to the denial of religion with which I started was helped by a growing awareness of the monopolist tendency in most forms of organised religion. That awareness has been constantly deepened by my work as a historian. Samuel Butler was quite right that the Civil War was one in which people tried:

To prove their doctrine orthodox
By apostolic blows and knocks.

Since the itch to intolerance is so deep in the human being, a doctrine which gives us divine excuses for indulging it is very harmful indeed. The State Department, in 1990, decided that the troubles in the Caucasus were less serious than those in the Baltic, because they were "only religious". They could not have been more wrong. The urge to monopoly is very near the essence of religion. Unfortunately, it is not confined to the religious.

(3)

ON PAUL ARTHUR SCHILPP

RSN 80, November 1993, reported on the death on September 6, 1993 of Paul Arthur Schilpp, a BRS Board member, celebrated philosopher, and editor of "The Library of Living Philosophers." BRS member Steve Maragides sent us this clipping from the Winter 1994 issue of Northwestern Perspective [Northwestern University, Evanston, Illinois], p. 40. Steve noted that he was pleased to see that this obituary specifically mentioned the BRS Award among Prof. Schilpp's many honors.



Paul A. Schilpp (G22), 96, of Carbondale, Ill., internationally renowned philosopher and author and former professor of philosophy at Northwestern (1936-65), Sept. 6, 1993. A distinguished professor emeritus at Southern Illinois University at Carbondale, Schilpp was honored in 1989 by the American Philosophical Association for his 21-volume *Library of Living Philosophers*. He created the series to definitively

explore the ideas of the 20th century's great thinkers, including Albert Einstein, George Santayana, John Dewey, Bertrand Russell and Jean-Paul Sartre.

Schilpp's books include three written during his tenure at Northwestern: *Kant's Precritical Ethics*, *The Quest for Religious Realism* and *Contemporary Morality*. Among dozens of honors received throughout his career were the

Gold Medal of Phi Beta Kappa, the Bertrand Russell Society Award, lectureships both in the United States and abroad and honorary degrees from Kent State University, SIUC and Springfield College in Massachusetts.

He is survived by his wife, Madelon Golden Schilpp (CAS45); daughters Margot, Erna Bimson (CAS40) and Marjorie Goodere; and sons Erich, Robert and Walter.

(4)

REMINISCENCES OF PAUL ARTHUR SCHILPP

In RSN 80, we invited readers to consider submitting reminiscences of Prof. Schilpp to the newsletter. We are happy now to be able to offer this memoir by BRS member Shohig Sherry Terzian of Los Angeles. Ms. Terzian was Librarian and Director of the Mental Health Information Service of the Neuropsychiatric Institute of the University of California at Los Angeles from 1961 to 1986. She was also a faculty member of the UCLA Department of Psychiatry and Biobehavioral Sciences. Following her memoir is Prof. Schilpp's October 13, 1950 letter to Ms. Terzian. This letter is illustrative of Prof. Schilpp's pleasant, conversational writing style. Also noteworthy is the list of "Library of Living Philosophers" volumes either published or in preparation as of 1950. Our thanks to Ms. Terzian.

Dr. Paul Arthur Schilpp: My Reminiscences

By Shohig Sherry Terzian

The news of the death of Dr. Paul Arthur Schilpp has brought back many memories of my association with him in connection with the Santayana volume in "The Library of Living Philosophers" series. And I even had

a chance to discuss something about it with Bertrand Russell!

To back track to 1939, I learned that "The Library of Living Philosophers" had been initiated with a volume on John Dewey and that the second volume would be on George Santayana with Dr. Schilpp continuing at the helm as Editor. He was seeking contributors which impelled me to drop him a line at Northwestern University, expressing my interest and offering my services.

Looking back over the years, I realize that it was quite forward of me to do it but I couldn't resist, considering my experiences. I had written my honors' thesis at Radcliffe on George Santayana which received honorable mention in the Sohier Prize of Harvard's Department of English. And Santayana had done me the honor to read my thesis personally and offer constructive comments which inspired me, of course. It led to some exchange of letters and I aimed to visit him in Italy. I was finally able to take time out to travel to Europe from my home in New York City.

But a reminder that the year was 1939. No sooner did I land in Paris than the infamous Hitler-Stalin Pact was signed and war became imminent. I spent most of my time trying to book passage to NYC on the few available ships instead of being stranded in wartime Europe like so many Americans. I made it back to NYC and soon afterwards met Dr. Schilpp.

His letter was full of warmth and encouragement. He had been delighted to hear from me and suggested a meeting at Columbia University at a special function honoring John Dewey. It was an exciting experience for a novice like me working at a beginner's job at Columbia to mingle with leaders in philosophy. Dr. Schilpp immediately appraised my qualifications as a possible contributor to the Santayana volume. Even though I wasn't yet an academic, nevertheless I offered a background that would suit his needs. Of course, I had been exposed to the writings of Santayana and worked in a library at Columbia which meant, to Dr. Schilpp, that I could contribute as a bibliographer of a comprehensive listing for the Santayana volume, the second in "The Library of Living Philosophers" series.

Dr. Schilpp was a born dedicated teacher and, as I was to learn later, teaching meant a great deal to him. Time was of the essence since the volume was to appear in 1940; I had a full-time job but after my European experiences, and disappointment in not meeting Santayana, I overcame various obstacles with Dr. Schilpp's direction. He couldn't offer me a salary but I was to submit bills for miscellaneous expenses. After all, mine was a labor of love. Even though I wasn't yet an academic, I was on the fringe and it certainly became a learning experience.

Dr. Schilpp kept in constant touch and answered my queries promptly. And he proved to be an amazing sleuth for over a decade later, he tracked me down in Los Angeles with the same warmth and enthusiasm. It had to do with a second revised edition of the Santayana volume. Between Septem-

ber 1950 and the following year when the volume finally appeared, we must have exchanged double the amount of correspondence! For Dr. Schilpp was to be "more than 10,000 miles away from home working on the Radhakrishnan volume of our LIBRARY." "It would give me a good deal of mental satisfaction and relief," he added, "if I could know that this particular job of the Santayana bibliography was in your good hands."

Interestingly enough, Dr. Schilpp contributed an essay to The Courage to Grow Old (New York, Ballantine Books, 1989) which is entitled "At 92." It is the last contribution in a book edited by Phillip Berman containing reflections of 41 prominent seniors. He reiterates his love of teaching and hopes to be remembered as a teacher. In my own case, he taught me to tackle a tough assignment virtually alone but in an area which meant a great deal to me. And it gave me the greatest pleasure to have the honor of relating it to Bertrand Russell whom I met unexpectedly when he was involved in a controversy at the City College of New York.

The segment of City College was located in my old neighborhood, on East 23rd Street in Manhattan where I had often roller skated up and down the block. This time, I was entering to crash whatever lecture was taking place honoring Lord Russell. Instead, he appeared while I was waiting from him. Without fear or trepidation, I went directly up to him, introduced myself, shook his hand, and started talking to him about my work on Santayana! Bertrand Russell was so serene, so charming, such a good listener. Yes, he agreed, Santayana was a great man, a great philosopher, and he wished me success in my future work on him. I shall always remember and will feel indebted to Dr. Paul Arthur Schilpp for his encouragement and assistance in my early start.

The bibliographic citations are as follows: Schilpp, Paul Arthur, ed. The Philosophy of George Santayana. Evanston and Chicago, Northwestern University, 1940 (Library of Living Philosophers, vol. 2), "Bibliography of the Writings of George Santayana: 1880-1940" (with Index), pp. 607-678. 2nd ed., New York, Tudor Publishing Company, 1951, "Bibliography of the Writings of George Santayana: 1880-1951," pp. 607-690. Another edition: LaSalle, Illinois, Open Court, 2nd ed., 1951, 2nd printing, 1971.

Bertrand Russell's essay is entitled "The Philosophy of Santayana." His whereabouts are given as Fallen Leaf Lodge, Lake Tahoe, California. Santayana's lengthy reply to all of his critics in the volume is called "Apologia Pro Mente Sua." In referring to Russell's essay, Santayana states that "as was to be expected, his well-known incisiveness and wit have been softened by kindness, and also enlightened by old acquaintance. He can interpret my writings by his direct knowledge of my ways...." Dr. Schilpp included a facsimile of page one of Santayana's "Apologia" and as an addendum, a facsimile page of Santayana's letter of October 21, 1940 to him about his review thereby concluding the "Apologia." It was exciting to be a part of an important volume which Dr. Schilpp succeeded in creating against wartime restrictions and obstacles and I, for one, will continue to feel grateful to him for the invaluable experience.

THE LIBRARY OF LIVING PHILOSOPHERS, INC.

PAUL ARTHUR SCHILPP, EDITOR

30-32 PATTERSON HALL, EAST
NORTHWESTERN UNIVERSITY
EVANSTON, ILLINOIS

October 13, 1950

VOLUMES PUBLISHED:

The Philosophy of
John Dewey (1927)

The Philosophy of
George Santayana (1948)

The Philosophy of
Alfred North Whitehead (1941)

The Philosophy of
G. E. Moore (1942)

The Philosophy of
Bertrand Russell (1944)

The Philosophy of
Ernst Cassirer (1947)

Albert Einstein:
Philosopher-Scientist (1947)

VOLUMES IN PREPARATION:

The Philosophy of
Dionysius Areopagite

The Philosophy of
Sørensen/Kierkegaard

The Philosophy of
Karl Jaspers

The Philosophy of
Jacques Maritain

Miss Shohig Terzian
359 South Cochran Avenue
Los Angeles 26, California

My dear Miss Terzian:

Thank you very much indeed for your kind and prompt letter of October 10th, to which I hasten to reply.

First of all, let me congratulate you on your good sense in choosing such a wonderful climate and state for your more permanent place of abode! (Having lived for thirteen years in California, myself, I know what I'm talking about.)

Needless to say, I am delighted to know that you will be so kind as to undertake the arduous task of bringing the Santayana Bibliography up to date for us for the second edition. It is good for me to know that this task is in the same careful and interested hands which did such an excellent job in the first edition.

Unfortunately, I am afraid that we will not be able to allow you too much time for this undertaking. Since September 10th, the Tudor Publishing Company of New York City have become the printers and distributors of our series, and it is they who will not only publish all future volumes of our LIBRARY, but will also reprint volumes in the series now out of print. According to the latest word I have from them, they are hoping to publish the Santayana volumes in February, 1951. If this schedule should actually be lived up to, I imagine that they would have to have all material for the Bibliography by December 15th, the latest. Is this going to rush you too much?

As to your request concerning the manuscript of Domination and Powers, let me merely say that I know that Santayana is reading proofs on this at present. My guess is that it will do no good to ask him personally for the likely date of publication of the book. I shall, therefore, write a note directly to Santayana's publishers in New York (Scribner's) and ask them for the likely date of publication. As soon as I have this information, I shall forward it to you.

Unfortunately, it is almost certain that our journey to India will go via Europe, and I shall, therefore, not be able to avail myself of the pleasure of seeing you in L.A.

Thanking you again for your kind helpfulness and continued cooperation, I remain, as ever,

Cordially and gratefully yours,



PAS:js

EDITORIAL ADVISORY BOARD: George P. Adams (U. of California), Fritz Kaufmann (U. of Buffalo), Cornelius Kruse (Wesleyan University), Richard P. McKeon (U. of Chicago), Arthur E. Murphy (Cornell University), Herbert W. Schneider (Columbia University).

(5)

CAN YOU HELP FIND A BR EDUCATION BOOK?

Sharon Morrison (1650 Barnes Mill Road; #2412; Marietta, GA 30062; USA), who recently joined the BRS, asks for help in locating a copy of Russell's On Education, Especially in Early Childhood (British title), also known as Education and the Good Life (U.S. title). Ms. Morrison writes, "I have had a search from a [book] service for over 6 months and am still in search. I had a copy and one of my professors lost in on a plane! I've been heart-broken since 1990 over it and wanted to know if you could help me." Can you help her?

(6) THE JULY 1994 ANNUAL MEETING

In 1994 the BRS departs from its customary annual meeting mid-June date. This year the annual meeting will take place in Toronto, Ontario, Canada from Thursday, July 7 through Sunday, July 10. Mark your calendars! And make plans to attend now!

Another major difference this year is that the BRS annual meeting will be held in cooperation with The Council for Democratic and Secular Humanism (CODESH) and The Humanist Association of Canada. We are indebted to Tim Madigan and other CODESH officials for assisting us with this year's annual meeting planning and registration work.

Please be sure to read/reread BRS President Michael Rockler's comments on page 2 concerning the annual meeting. Then please review the meeting announcement/registration form accompanying this newsletter. Another reduced-size copy is provided below for your reference after you have mailed in your registration form. MORE DETAILS IN THE MAY 1994 RSN. SEE YOU IN TORONTO!

You are cordially invited to attend the 2nd meeting of the Coalition for Secular Humanism, Atheism, and Freethought "The Good Life - A Humanist Perspective"

The good life is one inspired by love and guided by knowledge. -Bertrand Russell
Co-Hosted by: The Bertrand Russell Society, The Council for Democratic and Secular Humanism, and The Humanist Association of Canada

Thursday, July 7, to Sunday, July 10, 1994
at the Chestnut Park Hotel, Toronto, Ontario, Canada
(in the heart of downtown Toronto)

CONFERENCE PROGRAM

THURSDAY, JULY 7

2:00 P.M. - 5:30 P.M.: Humanist Association of Canada General Meeting
5:30 P.M. - 7:30 P.M.: Russell Society Board Meeting
7:30 P.M. - 11:00 P.M.: Welcoming Reception

FRIDAY, JULY 8

9:00 A.M. - NOON: PLENARY SESSION: "The Positive Reach of Humanism: An Agenda for the 21st Century"
NOON - 2:00 P.M.: Luncheon (speaker to be announced)
2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
5:00 P.M. - 6:30 P.M.: CSHAFT Board Meeting
6:30 P.M. - ? : Toronto on your own

SATURDAY, JULY 9

9:00 A.M. - NOON: PLENARY SESSION: "What is the Good Life? A Coalition Perspective"
NOON - 2:00 P.M.: Luncheon (speaker to be announced)
2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
6:00 P.M. - 7:00 P.M.: Red Hackle Hour (Bertrand Russell's favorite scotch will be served)
7:00 P.M. - 10:00 P.M.: Awards Banquet: Keynote Speaker - Dr. Robert Buckman, Host of TV-Ontario's Vital Signs.

SUNDAY, JULY 10

9:00 A.M. - 11:00 A.M.: CLOSING SESSION
8:30 A.M. - 8:00 P.M.: Optional bus trip to Free Inquiry headquarters, Prometheus Books, SUNY Buffalo Campus, and Niagara Falls.

Registration form for "The Good Life: A Humanist Perspective" including payment options, contact information, and a table for calculating total costs.

(7)

ABOUT THE RUSSELL JOURNAL

One of the best things about BRS membership is that each member receives the semiannual publication Russell: The Journal of the Bertrand Russell Archives. For many years edited by Russell Archivist Kenneth Blackwell, Russell is a distinguished scholarly production featuring articles, book reviews, and research news. The BRS is pleased to enjoy a good relationship with the Russell Archives and to further Russell scholarship by increasing the distribution of Russell.

The latest issue (New series, vol. 13, no. 1, Summer 1993) appeared in January 1994. It offers a variety of fine scholarly articles and other features.

From time to time the BRS receives inquiries from members about their mailings of Russell. Sometimes an inquiry is based on a member not having received an issue that has been published and is due to him or her. Usually this situation results either from a postal problem or because the BRS has not been able to inform the Russell Archives in a timely manner about a new member, the late renewal of a current member, or an address change. Sometimes, though, members may be inquiring somewhat too soon. It is not unusual in scholarly periodical publishing for a particular issue to appear a considerable time after the scheduled time, i.e. one or more months following the month, season, or year specified on the issue. Editing, printing, and mailing a scholarly journal is a complex undertaking, and there can be numerous good reasons for publication delays. In the case of the Russell Archives, whose staff has been reduced to one (the editor), there were recently special difficulties. But help has been enlisted outside the department, and Russell will soon be back on schedule.

In any case, Russell is published and mailed by the Russell Archives and the McMaster University Library Press, not by the BRS. Members should therefore address any inquiry relating to problems with their journal mailings to

The Editor, Russell
Bertrand Russell Archives
McMaster University Library
Hamilton, Ontario L8S 4L6
Canada

The BRS thanks all members for their cooperation on this matter.

(8)

"THE HOUSE OF LORDS IS AN ANACHRONISM"

Thanks to Thom Weidlich for alerting us to the November 9, 1993 Wall Street Journal article (pp. 1, 10), "Noble Lifers; The House of Lords Is an Anachronism that is without Peer; Even Scandal Can't Unseat Members, a Diverse Lot, Still Mostly a Men's Club; Unaccountable No-Accounts." The lengthy article briefly refers to Bertrand Russell and quotes Conrad Russell.

(9)

BOARD OF DIRECTORS ELECTION RESULTS

We thank all members who mailed in Board election ballots. Eight Board members were elected for three year terms beginning January 1, 1994. These six were elected as their names were on the ballot and each received many votes:

IRVING ANELLIS
PAUL PFALZNER

ROBERT DAVIS
CHANDRAKALA PADIA

BOB JAMES
HARRY RUJA

These two were elected through write-in votes:

NICHOLAS GRIFFIN

JOHN SHOSKY

Congratulations to our new or reelected Directors! We hope to see them--as well as all other Directors and many other BRS members--at our July 1994 annual meeting in Toronto.

(10)

DEATH OF JOHN SOMERVILLE

We regret to report the death of John Somerville on January 8, 1994. Dr. Somerville received the 1987 Bertrand Russell Society Award (incorrectly referred to below as the Bertrand Russell Peace Award). We thank Robert Davis, who furnished this obituary from the Los Angeles Times.

■ **John Somerville; Peace Activist, Philosopher**

John Somerville, 88, internationally known philosopher and peace activist who earned the Bertrand Russell Peace Award and the Gandhi Peace Prize. Born in New York City, Somerville earned three degrees from Columbia University and taught three decades at the City University of New York before moving to Southern California in 1967. Five of his 10 books on peace and philosophy were translated into Swedish, Danish, German, Russian and Japanese. Somerville coined and publicized the word *omnicide* as a warning against nuclear bombing. In his 70s, Somerville switched to writing plays, including "The Crisis," which dealt with ethical issues involved in President John F. Kennedy's handling of the 1962 Cuban missile crisis. He won the Gandhi award given by the Connecticut-based group Promoting Enduring Peace in 1986 and the Russell award earlier. Somerville founded several peace organizations, including International Philosophers for Prevention of Nuclear Omnicide. On Jan. 8 in San Diego.

(11)

HUMCOM XIV

News has reached us of HUMCON XIV, sponsored by the Alliance of Humanist, Atheist, and Ethical Culture Organizations of Los Angeles, to be held September 30-October 2, 1994 in Long Beach, California on the Queen Mary. Steve Allen is scheduled to participate. For more information, telephone Reuben Heller in Long Beach at 310-271-9989. It will be a shipload of freethinkers!

(12)

1994 MEMBERSHIP RENEWALS AND CONTRIBUTIONS

Many thanks to those members who renewed their memberships for 1994 in a timely manner. Doing so helps us reduce our paperwork and the need to remind members to renew. But if you haven't renewed for 1994, this February RSN is being sent to you as a courtesy and as a renewal reminder. If you haven't renewed, please refer to the "Bertrand Russell Society 1994 Membership Renewal Coupon" accompanying this newsletter.

We also would like to express our great appreciation to the following members who included a contribution with their renewal dues. Thanks to each of you!

1994 Contributors

Lee and Jan Eisler	Harry Ruja	J. Scotland Gallo
James Woodrow	Michael Rockler	Michael H. Malin
John F. Schaak	Earl Hansen	Whitfield Cobb
Timothy S. St. Vincent	Stephen J. Reinhardt	Jay Aragona
Robert T. James	Dong-In Bae	Linda Egendorf
Deborah Bohnert	Warren Allen Smith	Charles W. Hill
Michael Brady	Gladys Leithauser	Herbert Lansdell
Edward L. Prichard	Ronald H. Yuccas	David Goldman
David Hart	Philip M. Lecompte	Charles L. Weywand
	David M. Daugharty	

(13)

WALTER ARNSTEIN'S INTERVIEW WITH RUSSELL

Members Whitfield Cobb, David J. Meltz, and Steve Shafer brought to our attention Walter L. Arnstein's article, "My Interview with Bertrand Russell," appearing in The American Scholar, vol. 63, no. 1, Winter 1994, pp. 123-129. Dr. Arnstein is a Professor of History and Jubilee Professor of the Liberal Arts and Sciences at the University of Illinois at Urbana-Champaign. Among his other noteworthy publications is the book The Bradlaugh Case concerning the problems faced by Charles Bradlaugh, Member of Parliament, who was nearly denied his seat in 1880 because of his freethinking views. Dr. Arnstein's BR interview occurred on March 25, 1957, while he was researching Bradlaugh materials in Britain and decided to approach Russell himself on his knowledge of Bradlaugh and related matters. The article is well worth reading and should be available in many larger public and university libraries.

(14)

RUSSELL EPIGRAPH IN CIVIL WAR BOOK

Bob Womack's Call Forth the Mighty Men (Bessemer, Alabama: Colonial Press, 1987), a book about the U.S. Civil War, uses this BR quotation as an epigraph: "But war is only the final flower of an evil tree."

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BRS LIBRARY

We thank Tom Stanley, BRS Librarian, for preparing this report.

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

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 the "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

Appeal to the American Conscience [Out. of Stock].....	\$9.15
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.....	8.95
Principles of Social Reconstruction.....	7.95
Roads to Freedom [Out. of stock].....	6.50
Sceptical Essays.....	8.95

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

Recent acquisitions of materials available for loan:

Bertrand Russell's Philosophy of Logical Atomism by Wayne Patterson.
"Russell's philosophy of logical atomism has had a major influence on the development of analytic philosophy. The essential features of this atomism were presented in eight lectures delivered by Russell in 1919. This book is an exposition of those lectures for readers with minimal philosophical training, the aim being to provide a sound understanding of the problems which Russell addresses as well as an awareness of the acceptability of his proposed solutions. Easily grasped examples are used to aid the exposition, but over-simplification of difficult problems is avoided." 364 pp. 1993 Peter Lang Publishing, 62 West 45th Street, New York, N.Y. \$29.95.

Bertrand Russell's Philosophy of Education by William Hare. (Audiocassette)
In "Twentieth Century Philosophy of Education", edited by Hare. Includes essays on Dewey, Scheffler and Peters. 60 Minutes. Available from School of Education, Dalhousie University, Halifax, Nova Scotia B3H 3J5. \$12.95 pp.

Russell and Spinoza: Free thoughts on the love of God by Frans van Zetten.
20 pp. 1991 Stiff paper wraps. Available from Eburon, Postbus 2867, 2601 CW Delft, Netherlands. \$7.00 postpaid.

"Joseph Conrad and Bertrand Russell: New Light on their Relationship" by Owen Knowles. Offprint from Journal of Modern Literature. 15 pp.

"Bertrand Russell's Search for certainty in religion and mathematics" by Stefan Andersson. Prize paper read at the 1993 annual meeting. 13 pp.

"Russell, The Individual and Society" by Tyler Roberts. Prize paper read at the 1993 annual meeting. 16 pp.

(16)

INCOME TAX NEWS FOR U.S. BRS MEMBERS

Although the BRS membership includes people from numerous countries, a substantial majority resides in the United States. For the information of these U.S. members, we provide this U.S. Internal Revenue Service notice summarizing new rules for documenting charitable contributions, such as contributions to the BRS. In accordance with these new provisions, the BRS will gladly send a letter of acknowledgement to any U.S. member contributing \$250 or more in a given year.

Charitable Contributions - Substantiation and Disclosure Requirements

UNDER THE NEW LAW, CHARITIES WILL NEED TO PROVIDE NEW KINDS OF INFORMATION TO DONORS. Failure to do so may result in denial of deductions to donors and the imposition of penalties on charities.

Legislation signed into law by the President on August 10, 1993, contains a number of significant provisions affecting tax-exempt charitable organizations described in section 501(c)(3) of the Internal Revenue Code. These provisions include: (1) new substantiation requirements for donors, and (2) new public disclosure requirements for charities (with potential penalties for failing to comply). Additionally, charities should note that donors could be penalized by loss of the deduction if they fail to substantiate. **THE SUBSTANTIATION AND DISCLOSURE PROVISIONS APPLY TO CONTRIBUTIONS MADE AFTER DECEMBER 31, 1993.**

Charities need to familiarize themselves with these tax law changes in order to bring themselves into compliance. This Publication alerts you to the new provisions affecting tax-exempt charitable organizations. Set forth below are brief descriptions of the new law's key provisions. The Internal Revenue Service plans to provide further guidance in the near future.

Donor's Substantiation Requirements

Documenting Certain Charitable Contributions. — Beginning January 1, 1994, no deduction will be allowed under section 170 of the Internal Revenue Code for any charitable contribution of \$250 or more unless the donor has contemporaneous written substantiation from the charity. In cases where the charity has provided goods or services to the donor in exchange for making the contribution, this contemporaneous written acknowledgement must include a good faith estimate of the value of such goods or services. Thus, taxpayers may no longer rely solely on a cancelled check to substantiate a cash contribution of \$250 or more.

The substantiation must be "contemporaneous." That is, it must be obtained by the donor no later than the date the donor actually files a return for the tax year in which the contribution was made. If the return is filed after the due date or extended due date, then the substantiation must have been obtained by the due date or extended due date.

The responsibility for obtaining this substantiation lies with the donor, who must request it from the charity. The charity is not required to record or report this information to the IRS on behalf of donors.

The legislation provides that substantiation will not be required if, in accordance with regulations prescribed by the Secretary, the charity reports directly to the IRS the information required to be provided in the written substantiation. At present, there are no regulations establishing procedures for direct reporting by charities to the IRS of charitable contributions made in 1994. Consequently, charities and donors should be prepared to provide/obtain the described substantiation for 1994 contributions of \$250 or more.

There is no prescribed format for the written acknowledgement. For example, letters, postcards or computer-generated forms may be acceptable. The acknowledgement does not have to include the donor's social security or tax identification number. It must, however, provide sufficient information to substantiate the amount of the deductible contribution. The acknowledgement should note the amount of any cash contribution. However, if the donation is in the form of property, then the acknowledgement must describe, but need not value, such property. Valuation of the donated property is the responsibility of the donor.

The written substantiation should also note whether the donee organization provided any goods or services in consideration, in whole or in part, for the contribution and, if so, must provide a description and good-faith estimate of the value of the goods or services. In the new law these are referred to as "quid pro quo contributions."

Please note that there is a new law requiring charities to furnish disclosure statements to donors for such quid pro quo donations in excess of \$75. This is addressed in the next section regarding Disclosure By Charity.

If the goods or services consist entirely of intangible religious benefits, the statement should indicate this, but the statement need not describe or provide an estimate of the value of these benefits. "Intangible religious benefits" are also discussed in the following section on Disclosure By Charity. If, on the other hand, the donor received nothing in return for the contribution, the written substantiation must so state.

The present law remains in effect that, generally, if the value of an item or group of like items exceeds \$5,000, the donor must obtain a qualified appraisal and submit an appraisal summary with the return claiming the deduction.

The organization may either provide separate statements for each contribution of \$250 or more from a taxpayer, or furnish periodic statements substantiating contributions of \$250 or more.

Separate payments are regarded as independent contributions and are not aggregated for purposes of measuring the \$250 threshold. However, the Service is authorized to establish anti-abuse rules to prevent avoidance of the substantiation requirement by taxpayers writing separate smaller checks on the same date.

If donations are made through payroll deductions, the deduction from each paycheck is regarded as a separate payment.

A charity that knowingly provides false written substantiation to a donor may be subject to the penalties for aiding and abetting an understatement of tax liability under section 6701 of the Code.

Disclosure by Charity of Receipt of Quid Pro Quo Contribution

Beginning January 1, 1994, under new section 6115 of the Internal Revenue Code, a charitable organization must provide a written disclosure statement to donors who make a payment, described as a "quid pro quo contribution," in excess of \$75. This requirement is separate from the written substantiation required for deductibility purposes as discussed above. While, in certain circumstances, an organization may be able to meet both requirements with the same written document, an organization must be careful to satisfy the section 6115 written disclosure statement requirement in a timely manner because of the penalties involved.

A quid pro quo contribution is a payment made partly as a contribution and partly for goods or services provided to the donor by the charity. An example of a quid pro quo contribution is where the donor gives a charity \$100 in consideration for a concert ticket valued at \$40. In this example, \$60 would be deductible. Because the donor's payment (quid pro quo contribution) exceeds \$75, the disclosure statement must be furnished, even though the deductible amount does not exceed \$75.

Separate payments of \$75 or less made at different times of the year for separate fundraising events will not be aggregated for purposes of the \$75 threshold. However, the Service is authorized to develop anti-abuse rules to prevent avoidance of this disclosure requirement in situations such as the writing of multiple checks for the same transaction.

The required written disclosure statement must:

- (1) inform the donor that the amount of the contribution that is de-

ductible for federal income tax purposes is limited to the excess of any money (and the value of any property other than money) contributed by the donor over the value of goods or services provided by the charity, and

- (2) provide the donor with a good-faith estimate of the value of the goods or services that the donor received.

The charity must furnish the statement in connection with either the solicitation or the receipt of the quid pro quo contribution. If the disclosure statement is furnished in connection with a particular solicitation, it is not necessary for the organization to provide another statement when the associated contribution is actually received.

The disclosure must be in writing and must be made in a manner that is reasonably likely to come to the attention of the donor. For example, a disclosure in small print within a larger document might not meet this requirement.

In the following three circumstances, the disclosure statement is not required.

- (1) Where the only goods or services given to a donor meet the standards for "insubstantial value" set out in section 3.01, paragraph 2 of Rev. Proc. 90-12, 1990-1 C.B. 471, as amplified by section 2.01 of Rev. Proc. 92-49, 1992-1 C.B. 987 (or any updates or revisions thereof);
- (2) Where there is no donative element involved in a particular transaction with a charity, such as in a typical museum gift shop sale.
- (3) Where there is only an intangible religious benefit provided to the donor. The intangible religious benefit must be provided to the donor by an organization organized exclusively for religious purposes, and must be of a type that generally is not sold in a commercial transaction outside the donative context. An example of an intangible religious benefit would be admission to a religious ceremony. The exception also generally applies to de minimis tangible benefits, such as wine, provided in connection with a religious ceremony. The intangible religious benefit exception, however, does not apply to such items as payments for tuition for education leading to a recognized degree, or for travel services, or consumer goods.

A penalty is imposed on charities that do not meet the disclosure requirements. For failure to make the required disclosure in connection with a quid pro quo contribution of more than \$75, there is a penalty of \$10 per contribution, not to exceed \$5,000 per fundraising event or mailing. The charity may avoid the penalty if it can show that the failure was due to reasonable cause.

Please note that the prevailing basic rule allowing donor deductions only to the extent that the payment exceeds the fair market value of the goods or services received in return still applies generally to all quid pro quo contributions. The \$75 threshold pertains only to the obligation to disclose and the imposition of the \$10 per contribution penalty, not the rule on deductibility of the payment.



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FROM WARWICK T. HARRISON

Member Warwick T. Harrison wrote to us on December 4, 1993. Here are excerpts from his letter. Would anyone want to respond to the points he raised?

I am writing this to tell you of 2 things with which I disagree with Russell's views. He was an extremely great man and definitely right about most things....

The 2 points on which I disagree with him are these:

Russell says, somewhere in his writings, "Why shouldn't the universe always have been there?" Well, now we know it wasn't! There was a "Big Bang" that scattered all the galaxies and gas clouds across space....

The second point I disagree with Russell is his non-belief in something after death....I myself...[have] had a "death experience," and it was wonderful! I'll never forget it....

...Everything I have ever read of Russell's makes complete sense to me, except the 2 points I have made above. He was an extremely great man, and I admire him greatly. I do not believe in the supernatural--only in Lord Russell and in science in general. But even Russell speaks of our spiritual values, and so do I!

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TREASURER'S REPORT

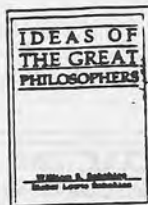
BRS Treasurer Dennis Darland submitted these reports for the 4th Quarter of 1993 and for the whole of 1993.

BRS.493.REPORT page 1		BRS.93.REPORT page 1	
BERTRAND RUSSELL SOCIETY TREASURERS REPORT		BERTRAND RUSSELL SOCIETY TREASURERS REPORT	
4 Quarter 1993		Annual 1993	
Thursday, January 6, 1994 1:54 pm		Thursday, January 6, 1994 1:59 pm	
Beginning bal	\$3171.51	Beginning bal	\$4775.23*
INCOME		INCOME	
Contributions	\$0.00	Contributions	\$598.50
Interest	\$4.99	Interest	\$31.41
Library Income	\$37.25	Library Income	\$135.80
Meeting Fees	\$0.00	Meeting Fees	\$1002.95
Misc Income	\$7.75	Misc Income	\$92.25
New Members	\$228.00	New Members	\$958.00
Renewals	\$0.00	Renewals	\$4181.46
TOTAL	\$277.99	TOTAL	\$7000.37
EXPENSES		EXPENSES	
Library Expense	\$0.00	Library Expense	\$47.81
Meetings	\$400.00	Meetings	\$3228.21
Memb & Info	\$2110.54	Memb & Info	\$4731.67
Misc Expenses	\$22.08	Misc Expenses	\$137.03
RUSSELL Sub	\$0.00	RUSSELL Sub	\$2714.00
TOTAL	\$2532.62	TOTAL	\$10858.72
Final bal	\$916.88	Final bal	\$916.88

* Beginning balance reflects \$2,772.00 of 1993 renewals deposited in December 1992. 1994 renewals are all being deposited in 1994.

(19) MAKING BR INTO AN AMERICAN

Bob Davis sent in this clipping from a recent Barnes & Noble book catalog. It is a listing of two books, including Caroline Moorehead's Bertrand Russell: A Life. Note that the blurb indicates that Russell was "one of America's greatest thinkers." Bob writes, "B & N has made BR an American!"



NEW! IDEAS OF THE GREAT PHILOSOPHERS by W.S. & M.L. Salmon. This examination of philosophical thought is divided into 5 sections: Epistemology & Logic; Ethics & Philosophies of Life; social, political, & legal philosophies; the philosophy of religion; metaphysics; and schools of thought. (Dorset) 196pp. HC 1985148 Only from B&N: \$6.98

NEW! BERTRAND RUSSELL by C. Moorehead. The definitive biography of the controversial Nobel Prize-winning philosopher, mathematician, antiwar activist, and "free love" advocate. Based on unpublished papers & many interviews, this is an incisive portrait of one of America's greatest thinkers. (Viking) B&W photos. 608pp. HC B103745 Pub. \$30.00 NOW \$27.00

(20) KEEPING BR BRITISH

Unlike the above ad, this ad from Dover Books doesn't mention anything right or wrong about Russell's nationality. The catalog page on which this book and sixteen other titles by other authors are described, in the category of "Science," leads off with "Nobel laureate Bertrand Russell's classic on mathematical philosophy and other important works in new Dover editions." It's gratifying to see Russell's work lead the list of these authors including Ptolemy, James Jean, Alfred Ayer, and Linus Pauling.

Bertrand Russell



NEW

INTRODUCTION TO
MATHEMATICAL
PHILOSOPHYINTRODUCTION TO
MATHEMATICAL
PHILOSOPHY

Bertrand Russell \$6.95

Seminal work by great modern philosopher and mathematician focuses on certain issues of mathematical logic Russell felt invalidated much traditional and contemporary philosophy. Topics include number, order, relations, limits and continuity, propositional functions, descriptions and classes, more. Clear, accessible excursion into the realm where mathematics and philosophy meet. Preface. Editor's note. viii + 208pp. 5 1/2 x 8 1/2. (USO)

27724-0 Pa. \$6.95

(21)

BR IN BRISTOL INTRODUCTIONS SERIES

Thoemmes Press (85 Park Street; Bristol; BS1 5PJ; England; telephone (0272) 291377) has announced its new series of "Bristol Introductions," "short original texts that aim to present challenging perspectives on philosophical themes." We are pleased to see that the first volume in this series is Bertrand Russell by the eminent Russell scholar John Slater.



NEW

Volume 1

BERTRAND RUSSELL

John Slater

With a Preface by Ray Monk

BRISTOL INTRODUCTIONS

Edited by Ray Monk, University of Southampton

NEW
SERIES

Bristol Introductions are short original texts that aim to present challenging perspectives on philosophical themes, using non-technical language. These books are intended to be of interest to both the new student and the more advanced scholar. Future volumes in the series will explore the connections and tensions between philosophy and other disciplines.

'We all have a tendency to think that the world must conform to our prejudices. The opposite view involves some effort of thought, and most people would die sooner than think - in fact, they do so.'

- Bertrand Russell

This book is intended as an introduction to Bertrand Russell and his views in a variety of fields. In addition to being one of the most important logicians and philosophers of this century, Russell was also, for a very long time, one of its most prominent public figures, and his influence on his time was not confined to academic subjects. Nearly all of his seventy-odd books, including some whose positions are now rather clearly dated, are still, or were until very recently, in print, a continuing tribute both to the attraction of his views and to the grace and polish of his literary style for which he was awarded the Nobel Prize in Literature in 1950.

From a long list of possibilities nine areas have been selected for discussion. Pride of place, of course, must go to his work on the foundations of mathematics and to the philosophical method which he developed as a consequence of his successes in that field. After he developed his method he used it to tackle metaphysical and epistemological problems, a sampling of which are included. To provide the reader with examples of the more popular side of his work, there are discussions of positions he defended in the philosophy of religion, political philosophy, history and education. One of the dominant themes of his life, and the one for which he was widely, and at times notoriously, known, was his political activism. Like his grandfather, Lord John Russell, before him, there was hardly a public controversy on which he failed to bestow an article or a pamphlet, often a very provocative one.

Occasionally he paid a heavy price for his intervention: he twice served time in prison for his political activities. In addition to these areas Russell contributed to many others, but this sample provides the reader with a good idea of the scope of the influence he had on his age. If the predicate 'polymath' is to be applied to anyone in our century, it surely applies to him. It is painful to have to omit discussion of any part of his work, but this book will have done its work if it leads its readers to explore his own writings for topics of special interest to them. If they do, they will find him a delightful author to read, and one whose opinions and the defence of them are bound to provoke thought, a cause very dear to Russell's heart.

ISBN 1 85506 346 8 : c 132pp : Pb : October 1994 : £9.99
ISBN 1 85506 347 6 : c 132pp : Hb : October 1994 : £25.00



Bertrand Russell

Professor John Slater, widely acknowledged to be the greatest authority on Russell's printed writings, has been teaching at the University of Toronto since 1964. His principal interest has always been the philosophy of Russell. He has been closely associated with the Russell archive at McMaster University and has been instrumental in the edition of the Russell Papers of which eight volumes of a projected thirty have been published, three of which were edited by him. Professor John Slater also formed the largest collection of printed Russelliana in existence which is now in the Fisher Rare Books Library at the University of Toronto.

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RUSSELL IN A MAC

If you have a home or office computer, here's news you can use. Our thanks to Irving Anellis.

✠ MODERN LOGIC PUBLISHING ✠



News Release

From: *Irving H. Anellis*
 Date: 15 February 1994
 To: BRS, RuSSELL-L, G-Bertie
 Re: Russell in a Mac offer

Message: The following offer is being made by Modern Logic Publishing, with the agreement and cooperation of the Bertrand Russell Editorial Project.

Russell in a Mac

Tired of staring at your "Welcome to Macintosh" start-up screen? Put Bertrand Russell's likeness in your computer. This 24K document was created with SuperPaint and can be stored as a SuperPaint document or as a MacPaint document. Rename it "StartupScreen" and drop it into your System folder for use as your start-up screen. US\$5 + \$2 shipping & handling for delivery in the US, \$3 shipping & handling elsewhere, or send a 3.5" floppy preformatted for the Mac and save \$1 on s&h charges.

50% of all proceeds from the sale of "Russell in a Mac" will be donated to the Bertrand Russell Editorial Project.

If there is enough interest, we will also work on DOS and Windows versions of the Russell portrait. When completed, the same offer will then extend to "Russell in a PC".

Orders should be directed to: Modern Logic Publishing, c/o "Russell Offer", Box 1036, Welch Avenue Station, Ames, IA 50014-1036, USA. We can accept payment by: VISA or MasterCard; money orders and international money orders; cash; checks (N.B.: checks must either be in US\$ drawn on a US bank or include an additional \$25 currency-conversion bank processing fee).

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RAYMOND LEPPARD ON TRINITY AND RUSSELL

The celebrated English conductor, harpsichordist, and music editor Raymond Leppard's new book, Raymond Leppard on Music: An Anthology of Critical and Personal Writings (Thomas P. Lewis, editor; White Plains, New York: Pro/Am Music Resources, Inc., 1993, 668 pp.) includes a sections of reminiscences about life at Trinity College, Cambridge. Leppard studied there from 1948 to 1952. Here is a sampling of three page 388 paragraphs, including references to Russell and thoughts on the academic and social atmosphere of post-World War II Cambridge.

Crucial to the scheme of things was the participation of the senior members, and my memory is that the Fellows of Trinity were, at the time, a good deal more conscientious about it than in later years. They were almost all readily available, and many of them entertained regularly in their rooms. The most regular meetings were, of course, in the weekly supervisions or seminars, but the extra-curricular meetings were often just as rewarding, and, in retrospect, I think the Fellows I knew were very generous with their time.

Trinity High Table really did have the most distinguished history of any college in virtually all the disciplines and, though it was beginning to fade after the war, the reputation of its intellectual standard was still very high, and deservedly so. G.M. Trevelyan was Master and the shades of G.E. Moore, Bertrand Russell and J.J. Thompson were in evidence everywhere. Bertrand Russell came to dine sometimes, and I remember being invited to meet him after hall by, I think, Harry Holland, who didn't much like him. I can't remember anything he said, only the beaklike nose, the hair, the nasal voice, and the physical movements remarkably agile in one so old.

The point about High Table was that you saw its members constantly about the college, and could very easily see and speak with them more intimately whenever the need arose. They, almost all, felt an obligation to be available and take an interest in the undergraduates with whom, for one reason or another, they came in contact. Nor did they overdo it--they were just there and part of the place.

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RUSSELL AND THE RUSSELLS IN THE COLUMBIA ENCYCLOPEDIA

A new edition of The Columbia Encyclopedia has appeared (Fifth edition; New York: Columbia University Press, 1993, 3,048 pp.). This superb book is perhaps the finest one volume English language reference work. Among the 21 articles covering persons, families, and places named Russell (e.g. basketball player Bill Russell, astronomer Henry Norris Russell, singer/actress Lilian Russell, and U.S. Senator Richard B. Russell) are these relating to Russell [English noble family], Bertrand Russell, John Russell, and William Russell, appearing on pages 2,375-2,377.

Russell, English noble family. It first appeared prominently in the reign of Henry VIII when **John Russell**, 1st earl of Bedford, 1486?–1555, rose to military and diplomatic importance. He was lord high steward and lord keeper of the privy seal under Henry VIII and Edward VI, was created 1st earl of Bedford in 1550, and had a part in arranging the marriage of Mary I to Philip II of Spain. He died possessing great wealth and lands, which have remained in the family until the 20th cent.; these now include Woburn Abbey and large parts of Bloomsbury in London. His son, **Francis Russell**, 2d earl of Bedford, 1527?–1585, was an influential privy counselor under Elizabeth I and president of the council of Wales. **Francis Russell**, 4th earl of Bedford, 1593–1641, was the most important opponent of Charles I in the House of Lords and was the brightest hope for reconciliation between king and Parliament when he suddenly died in 1641. He also began the draining of the Fens. **William Russell**, 5th earl and 1st duke of Bedford, 1613–1700, fought first for Parliament and then for the king in the civil war. His son was Lord William Russell (see separate article). In 1694, when his son's attainder was reversed, the 5th earl was made duke of Bedford, a title that had been held in the 15th cent. by John of Lancaster, brother of King Henry V. **John Russell**, 4th duke of Bedford, 1710–71, was one of the politicians who attacked Robert Walpole and served in the cabinets of Henry Pelham, duke of Newcastle, Lord Bute, and George Grenville. He was the leader of a faction of Whig politicians, known as the Bedford group, which had considerable electoral power. **Francis Russell**, 5th duke of Bedford, 1765–1802, was a follower of Charles James Fox and one of the friends of the prince of Wales (later George IV). His criticism of Edmund Burke's pension elicited Burke's *Letter to a Noble Lord* (1796). Bedford was a notable stockbreeder. One of the most outstanding members of the family was the 5th duke's nephew, John Russell, 1st Earl Russell (see separate article). His grandson Bertrand Russell (see separate article) became 3d Earl Russell. John Robert Russell became 13th duke of Bedford in 1953. See various studies of the family to 1771 by Gladys Thomson, especially *Two Centuries of Family History* (1930); Christopher Trent, *The Russells* (1966).

Russell, John Russell, 1st Earl, 1792–1878, British statesman; younger son of the 6th duke of Bedford, known most of his life as Lord John Russell. He became a Whig member of Parliament in 1813 and soon began his long career as a liberal reformer. He worked for Catholic Emancipation, leading the attack on the Test and Corporation acts, which were repealed in 1828. As paymaster general in the ministry of the 2d Earl Grey, Russell helped prepare and introduce the REFORM BILL of 1832. His advocacy of the reduction of Irish church revenues helped bring down the Whig government in 1834, but when the Whigs returned to power (1835), Russell became home secretary and later secretary for war and the colonies (1839). In the meantime he had given the name to the newly emerging LIBERAL PARTY and become one of its chief spokesmen. Russell led the opposition during the second ministry (1841–46) of Sir Robert Peel and, following the repeal of the corn laws (which Russell supported), succeeded him as prime minister. During his ministry Russell used public works, grants, and other relief to help the Irish during the potato famine and supported the bill (1847) that limited the working day to 10 hr for many laborers. In 1851 he demanded the resignation of his foreign secretary, Viscount PALMERSTON, for his unauthorized approval of Napoleon III's coup d'état in France, and the following year Palmerston helped secure the fall of Russell's ministry. Russell served (1852–55) in Lord Aberdeen's coalition government and represented (1855) England at Vienna in an unsuccessful conference to end the Crimean War. He was reconciled with Palmerston and, as his foreign secretary (1859–65), vigorously advocated neutrality in the American Civil War and supported the Risorgimento in Italy. He had been made an earl in 1861 and became prime minister again on Palmerston's death in 1865. For many years an advocate of further parliamentary reform, he attempted to push through a new Reform Bill, but the bill was defeated and caused the fall of his ministry in 1866. Among Russell's literary and historical writings are a translation of Schiller's *Don Carlos* and biographies of Lord William Russell (1819) and of Charles James Fox (3 vol., 1853–57). See his *Recollections and Suggestions, 1813–1873* (1875); early correspondence (ed. by Rollo Russell; 2 vol., 1913) and later correspondence (ed. by G. P. Gooch; 2 vol., 1925); biographies by Spencer Walpole (2 vol., 1889, repr. 1968) and John Prest (1972); W. P. Morrell, *British Colonial Policy in the Age of Peel and Russell* (1930, repr. 1966).

Russell, Lord William, 1639–83, English statesman; younger son of the 1st duke of Bedford. He entered Parliament in 1660. Contempt for the dissolute court and fear of Roman Catholicism and of France led him to join the opposition to Charles II. However, he was prepared to negotiate (1678) with his relative, the marquis de Ruvigny, agent of Louis XIV, for aid to secure the dissolution of Parliament and the overthrow of the earl of DANBY. In the excitement over the Popish Plot (1678) he joined the 1st earl of SHAFTESBURY in demanding the indictment of the duke of York (later James II) and in pressing the bill to exclude him from the succession. With the temporary Whig success he became (1679) a privy counselor, but he was arrested (1683), tried, and convicted of treason for his supposed implication in the RYE HOUSE PLOT. Executed in 1683, he was exonerated by the reversal of attainder under William III.

1. **Russell, Bertrand Arthur William Russell, 3rd Earl,** 1872–1970, British philosopher, mathematician, and social reformer, b. Trelleck, Wales. He had a distinguished background: His grandfather Lord John Russell introduced the Reform Bill of 1832 and was twice prime minister; his parents were both prominent free-thinkers; and his informal godfather was John Stuart Mill. Orphaned as a small child, he was reared, despite his parents' wishes to the contrary, by his paternal grandmother under stern puritanic rule. That experience, although failing in its intended effect, powerfully affected his thinking on matters of morality and education. Russell studied at Trinity College, Cambridge (1890–94), where later he was a fellow (1895–1901) and a lecturer (1910–16). It was during this time that he published his most important works in philosophy and mathematics, *The Principles of Mathematics* (1903) and, with A. N. Whitehead, *Principia Mathematica* (3 vol., 1910–13), and also had as his student Ludwig WITGENSTEIN. World War I had a crucial effect on Russell: until that time he had thought of himself as a philosopher and mathematician; although he had arrived at pacifism before that time, it was in reaction to the war that he became passionately concerned with social issues. His active pacifism at the time of the war inspired public resentment, caused him to be dismissed from Cambridge, attacked by former associates, and fined by the government (which confiscated and sold his library when he refused to pay), and led finally to a six-month imprisonment in 1918. From 1916 until the late 1930s, Russell held no academic position and supported himself mainly by writing and by public lecturing. In 1927 he founded with his wife, Dora, the experimental Beacon Hill School, which influenced the founding of other schools in Britain and America. He succeeded to the earldom in 1931 and in 1938 began teaching in the United States, first at the Univ.
2. of Chicago and then at the Univ. of California at Los Angeles. In 1941 he went to teach at the Barnes Foundation in Merion, Pa., following the cancellation of his appointment to the College of the City of New York as a result of a celebrated legal battle occasioned by protest against his liberal views, particularly those on sex. These views, much distorted by his critics, had appeared in *Marriage and Morals* (1929), where he took liberal positions on divorce, adultery, and homosexuality. In 1944 he was restored to a fellowship at Cambridge. In 1950 he received the Nobel Prize in Literature. Prior to World War II, in the face of the Nazi threat, Russell abandoned his pacifist stance; but after the war he again became a leading spokesman for pacifism, and especially for the unilateral renunciation (by Great Britain) of atomic weapons. In 1961 his activity in mass demonstrations to ban nuclear weapons led once more to his imprisonment. He organized, but was unable to attend, what was called the war crimes tribunal, held in Stockholm in 1967, presided over by Jean-Paul Sartre, and directed against U.S. activities in Vietnam. Almost until his death he was active in social reform. Throughout his life his dissent had scorned easy popularity with either the right or the left. Untamable, he had profound trust in the ultimate power of rationality, which he voiced with an undogmatic but quenchless zeal. Philosophically and ethically Russell's thought grew in reaction against the extremes he encountered. He answered the idealism of F. H. Bradley and J. M. E. McTaggart with a logical atomism founded on a rigorous empirical base: he was deeply convinced of the logical independence of individual facts and the dependence of knowledge on the data of original experience. His emphasis on logical analysis influenced the course of British philosophy in this century. One of his most important notions was that of the logical construct, the observation that an object normally thought of as
3. a unity was actually constructed from various, discrete, simpler empirical observations. The technique of logical constructionism was first employed in his mathematical theory. Under the influence of the symbolic logic of Giuseppe Peano, Russell tried to show that mathematics could be explained by the rules of formal logic. His demonstration involved showing that mathematical entities could be "constructed" from the less problematic entities of logic. Later he applied the technique to concepts such as physical objects and the mind. Although he came to have misgivings about logical atomism and never assented to all the propositions of empiricism, he never ceased trying to base his thought—mathematical, philosophical, or ethical—not on vague principle but on actual experience. This can be seen in his pacifism as well as in his philosophy: he objected to specific wars in specific circumstances. So, in the circumstances preceding World War II he could abandon pacifism and, following the war, resume it. Similarly, in ethics he described himself as a relativist. Good and evil he saw to be resolvable in (or constructed from) individual desires. He did distinguish, however, between what he called "personal" and "impersonal" desires, those founded mainly on self-interest and those formed regardless of self-interest. He admitted difficulties with this ethical stance, as well as with his logical atomism. As much as anything, his thought was characterized by a pervasive scepticism, toward his own thought as well as that of others. As with his philosophical stance, Russell's positions on social issues grew as a reaction against extremes in his own experience. He believed that cruelty and an admiration for violence grew from inward or outward defects that were largely an outcome of what happened to people when very young. Pacifism could not be effected politically; a peaceful
4. and happy world could not be achieved without deep changes in education. "I believe that nine out of ten who have had a conventional upbringing in their early years have become in some degree incapable of a decent and sane attitude toward marriage and sex generally." His objections to religion were similarly based. What he tried to draw attention to was the destructiveness of accepting propositions on faith—in the absence of, or even in opposition to, any evidence. "The important thing is not what you believe, but how you believe it." The person who bases his belief on reason will support it by argument and be ready to abandon the position if the argument fails. Belief based on faith concludes argument to be useless and resorts to "force either in the form of persecution or by stunting and distorting the minds of the young whenever [it] has the power to control their education." If Russell's logic was not always unsailable, his life showed that ethical relativism could be combined with a passionate social conscience and that passionate commitment could be stated without dogmatism. In his autobiography (3 vol., 1967–69) Russell summarized his personal philosophy by saying, "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." See American Civil Liberties Union, *The Story of the Bertrand Russell Case* (1941); John Dewey and H. M. Kallen, eds., *The Bertrand Russell Case* (1941, repr. 1972); D. F. Pears, *Bertrand Russell and The British Tradition in Philosophy* (1967); E. D. Klemke, ed., *Essays on Bertrand Russell* (1970); John Watling, *Bertrand Russell* (1970); A. J. Ayer, *Russell and Moore: The Analytic Heritage* (1971) and *Bertrand Russell* (1972); Ronald Jager, *The Development of Bertrand Russell's Philosophy* (1972).

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A BR ORATORIO

BRS member Richard Fallin has sent news of an oratorio by Marek Harris titled "A Free Man's Worship," based on Russell's writings. Here are excerpts from Richard's letter:

It is with great pleasure that [I inform you that the oratorio] is near completion. The text was suggested to Mr. [Marek] Harris by myself. At first he wanted to write a shorter work on another text, Russell's Ten Commandments. I thought this would be a better text. My friend is a trained classical composer who never read any Russell until he met me....The work when completed will be almost two and a half hours long. All of the voice parts have been written. He is now working on the rest. It should be a most interesting work. I hope it will not take too much more time to finish.

For more information, contact Richard Fallin (153 W. 80th St.; Apt. 4A; New York, NY 10024-7108). Here are the text titles he provided.

ORATORIO: "A FREE MAN'S WORSHIP"

music by Marek Harris
text by Bertrand Russell

1. "To Doctor Faustus"	.....bass solo
2. "The Endless Praises"	.....bass solo with chorus
3. "For Countless Ages"	.....chorus
4. "And From the Monsters"	.....tenor solo
5. "There is a Hidden Purpose"	.....tenor solo with chorus
6. "But he doubted"	.....chorus
7. "And God Smiled"	.....chorus
8. "Such, in outline"	.....quartet and chorus
9. "How, in such a world"	.....alto solo and chorus
10. "To him alone"	.....chorus
11. "The savage, like ourselves"	.....duet
12. "The trembling believer"	.....trio
13. "As morality grows bolder"	.....chorus
14. "In some Hidden Manner"	.....quartet
15. "The world of fact"	.....chorus
16. "The answer to this question"	.....duet and chorus
17. "Let us admit that"	.....chorus
18. "The opposition to fact and ideal"	.....bass solo and chorus
19. "And thus freedom comes"	.....chorus
20. "The necessity of renunciation"	.....duet
21. "There is in resignation a further good element"	.....chorus
22. "For the young, there is nothing unattainable"	.....women's chorus
23. "We must learn"	.....men's chorus
24. "For not by renunciation alone"	.....soprano solo
25. "Harming foreshadowings of the temple"	.....soprano solo
26. "Except for those rare spirits"	.....alto solo and chorus
27. "When, without the bitterness"	.....trio
28. "In all the multi-form facts of the world"	.....chorus
29. "Of all the arts"	.....quartet and chorus
30. "Happy those sacred ramparts"	.....duet, quartet, and chorus
31. "The beauty of tragedy"	.....bass solo
32. "This is the reason"	.....tenor solo and chorus
33. "The life of Man"	.....chorus
34. "United with his fellow men"quartet and chorus
35. "Brief and powerless is Man's life"chorus

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ORWELL ON BR'S POWER

Tom Stanley kindly provided this review by George Orwell of Russell's 1938 book Power: A New Social Analysis. Originally appearing in the January 1939 issue of Adelphi, the review was reprinted in The Collected Essays, Journalism and Letters of George Orwell, volume 1.

If there are certain pages of Mr Bertrand Russell's book, Power, which seem rather empty, that is merely to say that we have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men. It is not merely that at present the rule of naked force obtains almost everywhere. Probably that has always been the case. Where this age differs from those immediately preceding it is that a liberal intelligentsia is lacking. Bully-worship, under various disguises, has become a universal religion, and such truisms as that a machine-gun even is still a machine-gun even when a "good" man is squeezing the trigger--and that in effect is what Mr Russell is saying--have turned into heresies which it is actually becoming dangerous to utter.

The most interesting part of Mr. Russell's book is the earlier chapters in which he analyses the various types of power--priestly, oligarchical, dictatorial and so forth. In dealing with the contemporary situation he is less satisfactory, because like all liberals he is better at pointing out what is desirable than at explaining how to achieve it. He sees clearly enough that the essential problem of today is "the taming of power" and that no system except democracy can be trusted to save us from unspeakable horrors. Also that democracy has very little meaning without approximate economic equality and an educational system tending to promote tolerance and tough-mindedness. But unfortunately he does not how we are to set about getting these things; he merely utters what amounts to a pious hope that the present state of things will not endure. He is inclined to point to the past; all tyrannies have collapsed sooner or later, and "there is no reason to suppose (Hitler) more permanent than his predecessors."

Underlying this is the idea that common sense always wins in the end. And yet the peculiar horror of the present moment is that we cannot be sure that this is so. It is quite possible that we are descending into an age in which two and two will make five when the Leader says so. Mr Russell points out that the huge system of organized lying upon which the dictators depend keeps their followers out of contact with reality and therefore tends to put them at a disadvantage as against those who know the facts. This is true so far as it goes, but it does not prove that the slave-society at which the dictators are aiming will be unstable. It is quite easy to imagine a state in which the ruling caste deceive their followers without deceiving themselves. Dare anyone be sure that something of the kind is not coming into existence already? One has only to think of the sinister possibilities of the radio, state-controlled education and so forth, to realise that "the truth is great and will prevail" is a prayer rather than an axiom.

Mr Russell is one of the most readable of the living writers, and it is very reassuring to know that he exists. So long as he and a few others like him are alive and out of jail, we know that the world is still sane in parts. He has a rather eclectic mind, he is capable of saying shallow things and profoundly interesting things in alternate sentences, and sometimes, even in this book, he is less serious than his subject deserves. But he has an essentially decent intellect, a kind of intellectual chivalry which is far rarer than mere cleverness. Few people during the past thirty years have been so consistently impervious to the fashionable bunk of the moment. In a time of universal panic and lying he is a good person to make contact with. For that reason this book, though it is not so good as Freedom and Organisation, is very well worth reading.

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RUSSELL IN THE MANUSCRIPT MARKET

In its Catalog 72, Winter 1994, David Schulson Autographs (11 E. 68th St.; New York, NY 10021) advertised this April 21, 1944 BR letter, priced at \$300.

The lectures are not otherwise contracted for and I shall be glad to give permission for you to reprint them if the financial aspect can be satisfactory....You say you are willing to pay the New Leader \$500, but I do not understand what part of this payment would come to me....Bertrand Russell.

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BOOK REVIEWS

Our thanks to Linda Egendorf, Bob Davis, and Tim Madigan, who provided these reviews of Caroline Moorehead's Bertrand Russell: A Life.

Bertrand Russell: At the limits of intelligence

Bertrand Russell:
A Life
By Caroline Moorehead
Vintage, 596 pages, \$30

Reviewed by Richard Sturm
An author whose most recent book is "One Person and Another: On Writers and Writing"

Scene: Pembroke Lodge, the estate given to the former prime minister, Lord John Russell, by Queen Victoria ("the giant paperweight that for half a century sat upon men's minds"—H.G. Wells). Time: 1883. Persons: Frank Russell, 18, on school holiday from Winchester, and his 11-year-old brother, Bertie, educated at home under the severe eyes of the widow Lady Russell, mother of his long-dead father (who'd barely survived his young wife).

Frank has given Bertie his first lesson in Euclid. Bertie asks why he should simply accept the axioms. That's the way it is, says Frank, and if you don't like it, no more lesson. But Bertie did like it, and, decades later, wrote of his "delight in the power of deductive reasoning... the restfulness of mathematical certitude" and above all "the belief that nature operates according to

mathematical laws, and that human actions, like planetary motions, could be calculated if we had sufficient skill" an insight that suggested to him that he might be, after all, intelligent. "This was," he wrote in his wonderful autobiography, "one of the great events of my life, as dazzling as first love."

Intelligence. Russell expressed and stood for intelligence for nearly all his almost century-long life. At first, it was concentrated on mathematics and logic. His 10-year attempt—with his old tutor, Alfred North Whitehead—to pare down the axiomatic foundation of mathematics was perhaps his single greatest intellectual effort. (Not his most remunerative: He calculated that he and Whitehead had made "minus fifty pounds"—their contribution to publication costs—for the "Principia Mathematica.") After it, the intelligence spread over more topics than any other modern thinker touched. Here are some of the titles of Russell's books: "ABC of Relativity," "Authority and the Individual," "Leibniz," "The Democratic Ideal," "Common Sense and Nuclear Warfare," "Education and the Social Order," "Foreign Policy of the Entente," "Impressions of America," "Marriage and Morals," "Portraits from Memory,"

"The Problem of China," "Satan in the Suburbs" (fiction), "The Status of Women," "War Crimes in Vietnam," "Why I Am Not a Christian."

There are thousands of articles, speeches, lectures, letters. Russell stood for Parliament, founded and helped his second wife run a pioneering school, spoofed, orated and debated on radio and television. Galvanized in his 90s by the Vietnam war, as he had been in his 70s and 80s by the fear of nuclear destruction, he played a role in an international tribunal (somewhat less gloriously than the one he'd played during the Cuban missile crisis of 1962, when Khrushchev used him as a public conduit for his more rational views). Explaining, clarifying, coordinating, mocking, rejoicing, condemning, Russell appealed to enlightenment, was enlightenment. Yet.

Scene: Isola Bella off the Sicilian coast. Time: Russell is about 80. Persons: Young painters, children and grandchildren of Russell's friends. A picnic, fish grilled on hot stones, much wine, music. The spry old earl chasing the girls and kissing them, declares, "I'm as drunk as a lord, but then I am not."

"Philosophers and mathematicians in

Chicago
Tribune,
November
28, 1993,
Sect. 14,
pp. 6-7.

love are exactly like everyone else," Russell wrote one of the many women in his life. "Except, perhaps, that the holiday from reason makes them passionate to excess."

It was partly "glanda," partly solitude, the unendurable "loneliness of the human soul" that drove Russell from the isolation of his orphaned childhood to the joys of love and companionship. Whether it was talking with the Apostles (the famous 12 talkers self-selected at Cambridge) or charming the children at his school, bringing his students at Chicago, California, Harvard, Oxford or wherever, home for good booze and talk, organizing protest groups of every sort or trying and failing to settle in with his wives and children, Bertrand Russell lived gregariously, as gregariously as his 18th Century counterpart, Voltaire. He surrounded himself with intelligence, welcomed it when it sought him out. From the amazing logic-obsessed genius Wittgenstein, who broke with him over his "vomitous" popularizing, to the woman who thanked God for his work only to be told that the remark suggests "that He has infringed my copyright," Russell existed for others in courtesy, wit, receptive comprehension, clarification, charm and erotic liberty.

That his work is now read largely for the beauty of his style or for its historical interest, that the causes he championed are either lost in the fabric of modern life or discarded as irrelevant

and that two of his four marriages ended in bitter fury and that his children were broken by their upbringing might seem to confirm the gloom, pessimism and irrationality that were near the core of the joy, passion and clarity that he celebrated.

This new biography chronicles the scandals—political, erotic, domestic and intellectual—that broke out of and around this remarkable man. Drawing on newly available letters of his wives, mistresses, friends and publisher as well as conversations with his survivors, it is a descriptive menu of the extraordinary table Russell set. Among his many wonderful finds is this bit of a letter to Gamel Brenan, one of the many women Russell loved (though, in this rare instance, didn't—probably—sleep with):

"I wish I believed in a timeless Platonic world where whatever has held a momentary existence in the stream survived timelessly in heaven. The moments of ecstasy in love, of sudden intellectual insight, of intoxicating glory in storms on a rocky coast... I should like to think of them as forever part of the universe. But that is mysticism and folly, born of old fear. If we must die, let us die sober, not drunk with pleasant lies. I should like to end gloriously... like a Shakespeare hero; it is shocking to think that as the bomb bursts I shall be wondering how to find the money for next month's bills."

Photograph from Tribune Staff



BIOGRAPHY

From sex to set theory: the dual life of Bertrand Russell

BERTRAND RUSSELL

By Caroline Moorehead, Viking, \$36 pb. Illustrated, \$30

By Alan Ryan

Bertrand Russell was one of the most extraordinary figures of the 20th century. He was not the only philosopher to be jailed for protesting his government's nuclear weapons policies - but he was certainly the only one to suffer such a fate at age 89. He was not the only philosopher to lose his job as the result of pressure from students' parents, but he was certainly the only one to have his teaching of logic denounced as "lecherous, libidinous, lustful, venerous, erotomaniac, aphrodisiac, irreverent and narrow-minded," as his by the New York court that overturned his appointment to City College in 1940.

It isn't as though Russell's main claim to fame is that he was a sexual revolutionary and a pacifist jailbird. He was one of the greatest philosophers of the past 300 years. The contrast between the Russell who spent a decade writing "Principia Mathematica" - the massive work on the foundations of mathematics that he later claimed had been read by six people in the entire world - and the Russell who wrote "Marriage and Morals," married four times and went to jail twice is so extreme that one might think he must have been twins. But Russell himself set out to lead two different audiences.

He found his mission early. He was walking in the Tiergarten in Berlin in 1894 when he had a vision of his future. He would write two series of books, one beginning with the most difficult issues in philosophy, the other beginning with social problems. One series would ascend from Earth to heaven, the other descend from heaven to Earth. As Caroline Moorehead says at the

end of her extremely engaging and well-written account, when Russell died 76 years later, he had done exactly what he set out to do. He had some 83 books in print, on topics from sex to set theory.

Russell was dismissive of the Nobel Prize for literature that he was awarded in 1950 and said he wished the committee had given him a prize for philosophy. There is no such prize, and this was grudging of him. He made abstract subjects intelligible to a wide public and brought a philosopher's insights to political issues with a literary skill that leaves academics breathless with envy. He could use that skill unfairly, to make opponents look silly; he could carry himself away on the tide of his own eloquence and say foolish things. He could not be dull or write boringly.

Writing about Russell is both difficult and easy. The difficult task is to explain to a lay audience the attraction of his work as a logician. Moorehead wisely skirts technical issues and contents herself with Russell's own explanations of what he had wanted. Like many other mathematicians, he hoped to find a timeless and absolute truth about the world in the heart of logic. When he came to believe that logic was, in the last resort, a matter of human convention, he lowered his sights and turned to politics, education and social reform as more immediate contributions to human happiness.

The Russell of these adventures is Moorehead's subject. He is not an intellectually demanding one, but since he was at the heart of English literary and intellectual life, a halfhearted - and rather disliked - frequenter of Bloomsbury, it takes a deft hand with sources and a light touch with the private quarrels and enthusiasms of the English upper classes to tell the story well. Moorehead is well equipped for the job. Among other things, she is a model of tact and good sense in discussing Russell's mar-

riages (the first three of which ended very messily and unhappily). She doesn't take sides; sympathizes with misery, accepts a good deal of folly as part of the human condition; and only raises an eyebrow at the discrepancy between Russell's mastery of logic and his rather weak grasp of the realities of other people's lives.

But Russell is irresistible, and Moorehead has had a happy time writing about him. It was an astonishing life. He was born in 1872, the grandson of the Lord John Russell who pushed through the Reform Act of 1832, and was brought up by "granny" after his radical parents died. The moment he reached Cambridge, it was clear he was amazingly talented; he could never be confined to the academy. He stood for Parliament in 1907 as a women's suffrage candidate - eager, as always, to embarrass those who would not stand up for an unpopular cause. In the First World War, he threw away his Cambridge career to campaign against the war.

Much of the '20s and '30s was spent embroiled in marital, emotional and financial discord. He had decided long before - on a bicycle ride, he implausibly claimed - that he did not love his first wife, Alys Pearsall Smith; after years of celibacy and "Principia Mathematica," he embarked on a long affair with Lady Ottoline Morrell. After the war, he married Dora Black, with whom he had two children and a school; the progressive school's hopeless finances forced him to lecture endlessly in the United States, and to contract with the Hearst papers for streams of short articles on such topics as the modern cinema, whether philosophers should smoke cigars and whether schoolteachers could wear lipstick. That marriage collapsed in the 1930s, and he married again. His third wife, Patricia (Peter) Spence, seems never to have settled to her role, and nobody was surprised when she walked out in

1949. In 1952, he married Edith Finch, who finally enjoyed 17 years of quiet bliss.

The postwar Russell is the one Americans remember: the one who fought for the nuclear test ban treaty, who lectured President Kennedy on Cuba and who set out on a campaign against US involvement in Vietnam of such ferocity that the late C. L. Sulzberger was provoked to write an op-ed essay in The New York Times characterizing the 91-year-old Russell as a "corpse on horseback." I. F. Stone more kindly called him a "world ombudsman." Like everyone who has written on the subject, Moorehead finds these last years somewhat painful.

It was widely thought at the time that Russell's "secretary," Ralph Schoenman was the true author of much that appeared over his signature, and Moorehead lends credibility to that suspicion. Schoenman, a left-wing graduate student from Princeton, came to visit Russell in 1960; he first stayed to tea, then stayed to manage Russell's affairs for eight years, in the course of which he destroyed innumerable old friendships, wasted large amounts of money, hampered every good cause with which he was involved and made Russell look ridiculous. Moorehead shares the universal relief that almost the last thing Russell wrote was a memorandum explaining why he had finally broken with Schoenman. It was at least an indecent spectacle when a near-illiterate graduate student filled with the hysterical sentimentality that so disfigured the anti-Vietnam left could seize the pen of the man who had years before debunked all such nonsense in his underread essay on "The Superior Virtue of the Oppressed." One of the pleasures of Moorehead's account is the clarity with which it shows why.

Alan Ryan's "Bertrand Russell: A Political Life" (Hill and Wang, 1988) has just been reissued in paperback by Oxford.

The Boston Sunday Globe, January 2, 1994

The Washington Post National Weekly Edition, January 10-16, 1994, p. 35

Behind The Mind, A Life

BERTRAND RUSSELL

A Life

By Caroline Moorehead
Viking, 394 pp, \$30

Reviewed by Michael Sheldon

The joys of philosophical speculation were not always apparent to the various wives and children of Bertrand Russell. Dora, the second of his four wives, complained that he gave too much thought to the human race and not enough to her own family. Their daughter, Kate, agreed, lamenting that he was too distant and unsympathetic, and that his private failings cast doubt on his public pursuit of universal moral truths. "Reason, progress, unselfishness, a wide historical perspective, expansiveness, generosity, enlightened self-interest. I had heard it all my life, and it filled me with despair."

In this thoughtful and well-researched biography, Caroline Moorehead is fascinated by the contrast between Russell's noble mind and his often insensitive heart.

Philosophers will learn nothing new from her discussions of the man's work, but students of human nature will find something instructive in every chapter. She provides the best portrait yet of Russell's private world, which teemed with problems as complex as any in his books. Admirers of his work may criticize her biography for focusing too much on the life, but it seems impossible to do justice to both. He wrote too much and lived too long.

WHEN HE WAS BORN, IN 1872, Britain was at the height of its power, and the political stage was dominated by Gladstone and Disraeli. When he died, in 1970, Richard Nixon was the leader of the Western world. In this great span of life Russell was often in the middle of major events. He was too old to fight in the First World War, but his vehement stand against the wholesale slaughter earned him a six-month term in Brixton jail. Fifty years later he was helping to organize demonstrations against the Vietnam War. In his prime he was a friend of Joseph Conrad and H.G. Wells, and in old age an implacable enemy of Lyndon Johnson and Dean Rusk.

In politics Russell enjoyed playing the outsider, the lone wolf fighting unpopular battles, and he was occasionally guilty of waging a protest partly for the pleasure of provoking the establishment. Like many people who are born into positions of wealth and power—he was heir to an earldom—he liked to thumb his nose at privilege without giving it up himself. And as a man who was celebrated for thinking and writing, he was happy to know that he could also be a man of action from time to time, regardless of how ineffective the action

might be. But he was not one to back down when his political courage was tested, and this biography gives ample evidence of that fact.

During the First World War, he was subject to constant harassment because of his pacifism. He was ridiculed in the streets and in the press, he was expelled from his lectureship at Cambridge University, and the government banned him from lecturing in certain areas of Britain. None of this deterred him, and he continued to speak out until he was finally locked-up in the last year of the war. His comments on the insanity of the fighting will always be worth remembering. "War develops in almost all a certain hysteria of destruction—self-destruction, among the more generous, but still destruction. We have to stand out against the hysteria, and realize that Life, not Death (however heroic), is the source of all good."

IT WOULD BE SATISFYING TO think that this wisdom came from a man who was wise in all things, but peace and harmony were rarely present in his private life. His affection for others could suddenly turn cold, and he was capable of destroying relationships, with the calm, methodical precision of a robot. His marriage to Dora began with an ide-



Bertrand Russell

alistic commitment to an open relationship, but it ended with masses of court documents after Russell decided to leave her for another woman and to fight her for custody of their children. This prolonged battle merely served to turn his older son against him. "It was a rot-

ten deal," the son later remarked of the acrimonious divorce and custody battle.

Russell's callousness and his flirtations with other women drove his first wife, Alys, to contemplate suicide. "If only I could die—it's such a simple solution," she wrote in her

diary. Reflecting on the end of his marriage, he wrote to a friend: "I have not lived up to my ideal. I have failed to get or give happiness." The main reason for this failure can be found in the next sentence of his letter. "Year by year work has become a more essential outlet to my rage for perfection."

AS THIS BIOGRAPHY DEMONSTRATES in many places, Russell's "rage for perfection" was his greatest strength and his greatest weakness. It made him an eloquent orator, and it made him violate his own ideals when they were inevitably found wanting in relationships with mere human beings. It seems an occupational hazard for sagacious every description. Even with their intelligence, they tend to look one simple piece of wisdom something that George Orwell best in his great essay on "The Essence of Being Human" that one is prepared in the end to be defeated and broken up by which is the inevitable price of one's love upon other individuals.

Michael Sheldon is writing a biography of Bertrand Russell for the publisher, Graham Greene.

The Contradictory Life of Bertrand Russell

Bertrand Russell

A Life, by Caroline Moorehead. Viking, \$32.

By Robert Signer

There can be no book more painful to read in this last decade of the 20th century than Caroline Moorehead's entrancing biography of philosopher Bertrand Russell.

Painful, because his was a life of equal parts pain and love, and the world he worked so hard to create has yet to be. Entrancing, because Moorehead, an experienced biographer and human rights writer, concentrated on the interpersonal dynamics of Russell's long life, and what that said about his public life and England's.

His life was characterized by enthusiastic but usually shattered friendships and academic mistreatment, temporary love affairs, flawed marriages, outright hatred by many people both ordinary and famous, and endless controversy over his opinions and public statements.

Aside from his controversial global ideas, Russell expressed disturbing opinions about eugenics in his book *Marriage and Morals*, published in 1929, when he was 57, that has recent biographers, Moorehead included, have yet to explain adequately or, if possible, to refute. These include the intricacy of sterilizing "feeble-minded" women and the notion of "the inheritance of poverty" as a biological matter rather than a legal one.

Russell also wrote in this book that Negroes are "on the average inferior to white men, although for work in the tropics they are indispensable." He revised this latter opinion in some later editions, but the damage was done.

His private comments about Jews persuaded Leonard Woolf that Russell was anti-Semitic. "He has the tongue of a witty, scintillating and far from big-nosed sinner," Woolf wrote.

Through it all, Moorehead demonstrates, Russell was for the most part gentle, accommodating, scrupulously honest of expression and uncompromising to either the young or the old-born. He had spontaneous devotion: some of his enemies, including women and some of his colleagues at Cambridge University, eventually forgave him for speaking his mind.

He won the Nobel Prize for Literature in 1950, the same year that Rolob Buchholz of the United States won the Nobel Prize for Peace. It could have been a shared prize, for, other than his personal objectives, Russell's dominating goal at the close of his life was to empower the moral forces of good to prevent the annihilation of the human race through nuclear warfare, even at the expense of his reputation. He also strongly favored a form of world government to enforce peace, particularly in the nuclear age.

Having embraced the pacifist wing of the Labor Party in 1914, he tore up his membership card in 1956 to protest the Vietnam War. From the Cuban missile crisis of 1962



Bertrand Russell: Eyes pain and love.

until his death, he was an unyielding critic of U.S. foreign policy. His speeches and statements during those years often crossed the line into inflammatory rhetoric, earning him the enmity of many members of the Kennedy and Macmillan administrations, if not necessarily of his former enemies in the Soviet Union.

All of this and much more comes through

admirably in Moorehead's very readable book. The chapters read like masterly essays on the British and American intellectual aristocracy. The pages are peopled by such greats as Alfred North Whitehead with whom Russell wrote *Principia Mathematica*, and the philosophers George Moore and Ludwig Wittgenstein, each of whom played enormously important roles in Russell's life. T. S. and Vivien Eliot and Joseph Conrad are in these pages, as are D. H. Lawrence, Albert Einstein and Ottoline Morrell, the literary hostess.

There are also portraits of such of Russell's four wives, Alys Pearsall Smith, Dora Black, Patricia ("Patsy") Spence and Edith Finch.

Russell wrote more books, articles and letters than any one mortal can read in an ordinary lifetime, with the possible exception of a devoted biographer like Moorehead or Ronald W. Clark, whose biography was published in 1976. Besides Russell's works about philosophy, both academic and personal, he wrote about art and marriage, women and eugenics, religion and anything else that interested him, sometimes unashamedly to make money to support his standard of living and his family.

This is the first American publication of Moorehead's book, which was published in England nearly a year ago. The reviews are as good as Moorehead's book is, there are problems that would require a longer book. She could have taken better advantage of her opportunity.

Her subject's contradictions were mad-

dening, and cry out for understanding, even allowing for his long life and voluminous outpouring of words. He was anti-Bolshevik and anti-Stalin. Moorehead says he advocated threatening Russia with American nuclear bombs to ensure Western nuclear domination, an assertion that differs from Clark's description of the same events: what ever Russell's exact intentions during the Cuban missile crisis he felt no qualms about appealing to Soviet Premier Nikita Khrushchev to dismantle the bases, and Khrushchev's response may have helped defuse the nuclear anger. Puzanin, during the 1930s he told an audience in China that he was a Communist, although he didn't live like one, and he wrote to an American professor in 1948 to say that "Communism must be wiped out."

There is no mention of Russell's statement smelting an Israeli air attack on Egypt two days before his death in 1970. There is no little about Russell's precise opinions about Jews and anti-Semitism. We don't learn from this book what, if anything, Russell had to say about the Holocaust, and one wants to know more about Russell's ideas about eugenics, and whether he changed his opinions, and the brief references we find in these pages.

There is one appalling lapse of taste by Moorehead that will not be repeated here. Finally, there are too many "momentous" moments or calamities turning points that are out to be neither momentous nor calamitous.

Robert Signer, an Arlington (Va.)-based writer, is at work on a volume of poetry.

A Voluble Presence in the World

What Bertrand Russell said made a difference, but his latest biographer concentrates on what he did.

BERTRAND RUSSELL

A Life, by Caroline Moorehead. Illustrated 506 pp. New York: Viking, \$30.

By Denis Donoghue

HE was a great and good man," the philosopher A. J. Ayer wrote of Bertrand Russell; but he would, wouldn't he, being one of Russell's disciples in the last years. Great, maybe; good, I'm not so sure.

The standard biography is "The Life of Bertrand Russell" (1975), by Ronald W. Clark, supplemented and qualified by Katherine Tait's "My Father Bertrand Russell" (1976). For her "Bertrand Russell" Caroline Moorehead has had the advantage of new material, further letters, diaries of wives and lovers, and the business correspondence of Russell's principal publisher, Sir Stanley Unwin. Some of this material became available only two years ago. The archives of published and unpublished writings are now vast. Ms. Moorehead has never had to work as hard on a biography; her previous books in that genre deal with Freya Stark and the Hollywood impresario Rodney Bernstein, simple lives by comparison with Russell's.

Ms. Moorehead has eased the burden a good deal by concentrating on Russell's domestic and public life. "This book is about Russell's character and ideas," she writes, "about his friends and the women he loved, about the causes he fought for and the sense of wonder and awe he brought to everything he touched."

She mentions Russell's academic books when they arise as biographical events, but she avoids getting into the thickets of the "Principia Mathematica" that Russell wrote in collaboration with Alfred North Whitehead and published in three volumes between 1910 and 1913, and the early essays in mathematics and logic, on which Russell's reputation as a brilliant mind was based. "I should like the run of his headpiece," Virginia Woolf said to her diary, admiring little else of him. Ms. Moorehead has chosen to deal with Russell as much as a voluble presence in the world, with his public actions, his personal and sexual life.

She has Russell's authority for making this choice. In July 1943 he wrote "Reply to Critics" and effectively separated ethics from philosophy: "The only matter concerned with ethics that I can regard as properly belonging to philosophy is the argument that ethical propositions should be expressed in the optative mood, not in the indicative. Where ethics is concerned, I hold that, so far as fundamentals are concerned, it is impossible to produce conclusive intellectual arguments. When two people differ about (say) the nature of matter, it should be possible to prove either that one is right and the other wrong, or that both are wrong, or that there are insuperable grounds to warrant any opinion. In a fundamental question of ethics I do not think a theoretical argument is possible. I do not therefore offer the same kind of defense for what I have said about values as I do for what I have said on logical or scientific questions."

What Russell says of ethics applies also to religion and politics; none of these has a theory as its ground, each is the articulation of a vision, a faith, a desire or a prejudice. Reasons for them come afterward, and are sought to give them an appearance of cause. A philosopher may speak on all these matters, but in different tones of voice. To clarify the point: in the same essay, Russell distinguished between Leibniz and Spinoza; Leibniz's intellect "was highly abstract and logical; his greatest claim to fame is as an inventor of the infinitesimal calculus." One may read Spinoza "in order to learn how to live, but not Leibniz." Russell started out as a philosopher in Leibniz's mode, but he soon decided to tell people how to live. His model in this decision was Locke, whom he declared "at least as important as the founder of philosophical liberalism as he is as the founder of the empirical theory of knowledge." There was also one example of Russell's godfather, John Stuart Mill — philosopher, public man, forceful in the ways of social and political life. Ms. Moorehead has little to say about Russell's analytic philosopher, adept of symbolic logic, but much about Russell telling people how to live, what to do.



If Russell had held strictly to the distinctions he made between ethics and philosophy, he would have written in two different styles. In one, he would have worked toward conclusions in mathematics and philosophy by a due process of definition and analysis; in the other, he would have conducted himself as an amateur and expressed in the optative mood his beliefs on religion, marriage, sex, free love, politics, war, nuclear disarmament, economics and education. But he didn't. He delivered those beliefs with an air of professional confidence, as if he assumed that they would withstand any degree of analysis. Few of them would. T. S. Eliot, reviewing Russell's "Why I Am Not a Christian," was right to note that despite the "why" in the title, Russell was not a philosopher, public man, forceful in the ways of social and political life. Ms. Moorehead has little to say about Russell's analytic philosopher, adept of symbolic logic, but much about Russell telling people how to live, what to do.

Ms. Moorehead's book is good on Russell's astrological background, his private schooling, his years in the Cambridge of Whitehead, Ellis McGarratt and G. E. Moore, his friendships with Wittgenstein, Joseph Conrad, D. H. Lawrence and Eliot, his campaign to keep Britain neutral in World War I. She is correctly severe on Russell for his relations with women. He married four times and acted honorably, it appears, only with

his fourth wife, Edith Finch. His most enduring lovers were Lady Ottoline Morrell and Lady Constance Malleson. He slept with many women, including Katherine Mansfield, Helen Dudley, Geisler Holden, Miriam Bradno and (probably) Barry Fox and Eliot's wife, Vivienne. Ms. Moorehead says he "never really felt that women were his equal, not only because he knew himself to be exceptionally brilliant — he thought very few men his equal either — but because women, by definition, were less intelligent. . . . True, he distinguished female suffrage; but that was because he felt it to be morally right, not because he was much interested in the domestic needs and social aspirations of ordinary women."

She doesn't quite say what she's saying, that in sexual relations Russell had the morals of a goat. But I must acknowledge that the women in his life continued to love him long after they had felt the blows of his cruelty. There's no accounting for weakness.

The final chapters make painful reading. It is wretched to see a superior mind stepping to fully after World War II Russell — who lived just a few months short of 80 years (he died in 1970) — became famous. In 1949 he was honored with Britain's Order of Merit, in 1950 he was awarded the Nobel Prize in Literature. He became a popular journalist, public speaker and broadcaster on the BBC radio program "The Brains Trust." In 1957 he worked hard for a good cause, that the British nuclear establishment should be unilaterally nuclear disarmament. If Britain were to abandon H-bombs, he maintained, the Government could work for an agreement between the Soviet Union and the United States that no one else should have the bomb, a first step toward their general abolition. At one point Russell denounced both the Soviet Union and the United States on the question of nuclear bombs, but he soon concentrated his hatred upon the United States of Eisenhower, Johnson, Dean Rusk, John Foster Dulles and Kennedy. "Whenever there is danger," he said, "wherever there is exploitative tyranny, whenever people are tortured and the masses left to starve under the weight of hunger and starvation, the force which holds down the people stems from Washington." Whenever, wherever? Soon after that outbreak, Russell spoke on Vietsong radio, urging American soldiers to stop fighting.

In 1967 Russell set up the International War Crimes Tribunal to hear evidence of American atrocities in Vietnam. "War Crimes in Vietnam," a collection of his articles and pamphlets, gives the version of the situation. He arranged that Jean-Paul Sartre and the Yugoslav partisan Vladimir Dedijer would run the tribunal. The first session was held in Stockholm, the second in Roskilde, near Copenhagen. Russell didn't even pretend to be impartial. America was found guilty and denounced. Russell dreamed of making the tribunal a permanent court. He thought that was a political stance and a puppet in the hands of Ralph Schestman, an American graduate student at the London School of Economics, who entered Russell's life on July 21, 1980, when he volunteered to put new life into one of Russell's crusades, the Campaign for Nuclear Disarmament, and virtually Svengalied him. Ms. Moorehead narrates these events splendidly.

When I think of the last years of Russell's life and read "War Crimes in Vietnam," I go back for release and pleasure to the early work collected in "Essays in Analysis" (1973) and read the famous essay "On Denoting" and then G. E. Moore's analysis of it and try to work out what it is entitled by the statement that "the King of France is bald." It is not crucial to my life to hear the answer, but at least I come upon Russell where I most like to find him.

Chicago Sun Times, Nov. 7, 1993.

New York Times Book Review, date ?, p. 7.

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BR IN OUR DAILY BREAD

Our thanks to Gerardo B. Reynaldo of Quezon City, Philippines, who provided this BR-related page from Our Daily Bread (December 1993-February 1994), a religious tract produced by Resources for Biblical Communication, Grand Rapids, Michigan and distributed in several countries, including the Philippines.

February 11
Friday

**GOD'S MORAL
INTEGRITY**

READ:
Nahum 1:1-8

The Lord avenges and is furious. . . . The Lord is good. . . . and He knows those who trust in Him. — Nahum 1:2,7

THE BIBLE IN ONE YEAR:
□ Leviticus 8-10

God gives us a free will and usually doesn't stop us from carrying out our wrong choices. But He does hold us accountable, and He will judge us.

In Nahum's day, the Ninevites were a cruel people who committed unbelievable atrocities. But the prophet assured the Israelites that God saw the wickedness of those people, was angered by it, and would justly punish them.

I'm thankful that God possesses that kind of moral integrity. It gives me reason to trust Him to keep all His promises, and it assures me that He will right all the wrongs of history. —HVL

*Sometimes it seems that sin's ignored
And evil has its way;
But don't be fooled, God's eyes aren't closed;
He'll judge us all someday. —Spr*

**GOD'S JUDGMENT MAY NOT BE IMMEDIATE,
BUT IT IS INEVITABLE.**

Bertrand Russell became an atheist after he read the words of Jesus about hell. He apparently wanted a God who would never become angry or punish anyone. Dr. Russell certainly wouldn't like today's Scripture reading, which speaks of God as One who "avenges and is furious."

Personally, I would have trouble believing in a God who never became angry and didn't punish sin. Such a God would not be a good God. What would you think, for example, of a witness to a brutal murder who felt no emotion and remained indifferent toward punishing the wrongdoer? Would you consider such a person a good person? Hardly!

(30)

WILL THERE BE ANOTHER BABY BERTRAND?

BRS Vice President John Lenz recently received this E-Mail message, which, he writes, "attests to Russell's continuing influence as a spiritual father."

What happen[ed] is my wife and myself are expecting a child in March and we just can't decide on the name....Once my father-in-law, who is a philosopher, suggest[ed to] me the name Bertrand. He said Bertrand Russell is a great philosopher and today's computer is based on his philosophy. I didn't take it too seriously, I even thought that he misspelled it (Bertram) until I realized there is such a Society. So I suppose Bertrand Russell is somebody. I am just wondering if you can send me some information about him and your Society...so that I can decide on the name of my baby....

K.C. Chan; School of Mechanical and Manufacturing Engineering;
University of New South Wales; New South Wales; Australia

You are cordially invited to attend the 2nd meeting of the
Coalition for Secular Humanism, Atheism, and Freethought
“The Good Life - A Humanist Perspective”

The good life is one inspired by love and guided by knowledge. -Bertrand Russell

Co-Hosted by: The Bertrand Russell Society, The Council for Democratic and Secular Humanism,
and The Humanist Association of Canada

Thursday, July 7, to Sunday, July 10, 1994
at the Chestnut Park Hotel, Toronto, Ontario, Canada
(in the heart of downtown Toronto)

CONFERENCE PROGRAM

THURSDAY, JULY 7

2:00 P.M. - 5:30 P.M.: Humanist Association of Canada General Meeting
5:30 P.M. - 7:30 P.M.: Russell Society Board Meeting
7:30 P.M. - 11:00 P.M.: Welcoming Reception

FRIDAY, JULY 8

9:00 A.M. - NOON: PLENARY SESSION: “The Positive Reach of Humanism: An Agenda for the 21st Century”
NOON - 2:00 P.M.: Luncheon (speaker to be announced)
2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
5:00 P.M. - 6:30 P.M.: CSHAFT Board Meeting
6:30 P.M. - ? : Toronto on your own

SATURDAY, JULY 9

9:00 A.M. - NOON: PLENARY SESSION: “What is the Good Life? A Coalition Perspective”
NOON - 2:00 P.M.: Luncheon (speaker to be announced)
2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
6:00 P.M. - 7:00 P.M.: Red Hackle Hour (Bertrand Russell's favorite scotch will be served)
7:00 P.M. - 10:00 P.M.: Awards Banquet: Keynote Speaker - Dr. Robert Buckman, Host of TV-Ontario's Vital Signs.

SUNDAY, JULY 10

9:00 A.M. - 11:00 A.M.: CLOSING SESSION
8:30 A.M. - 8:00 P.M.: Optional bus trip to *Free Inquiry* headquarters, Prometheus Books, SUNY Buffalo Campus, and
Niagara Falls.

YES, I (we) plan to attend “The Good Life: A Humanist Perspective”

- Early registration for _____ person(s).
\$50 U.S. / \$65 Canadian (\$60 U.S. / \$75 Canadian after June 1) per person. \$ _____
- Friday Luncheon for _____ person(s). \$20 U.S. / \$22 Canadian per person. \$ _____
- Saturday Luncheon for _____ person(s). \$20 U.S. / \$22 Canadian per person. \$ _____
- Saturday Banquet for _____ person(s). \$30 U.S. / \$40 Canadian per person. \$ _____
- Sunday Bus Trip to Buffalo for _____ person(s). (includes lunch and visit to Niagara Falls)
\$40 U.S. / \$50 Canadian per person. \$ _____

Total \$ _____

For accommodations at the Chestnut Park Hotel, please call 1-416-977-5000.

Mention “Humanist Conference” to receive the conference discount rate of \$79 Canadian single/double room.

Cheques enclosed. / Charge my MasterCard or Visa # _____ Exp. _____

Name(s) _____

Address _____

City _____ State/Province _____

Zip/Postal Code _____ Daytime phone _____

For further details call Tim Madigan at 716-636-7571.

Residents of the United States please make checks payable and return to *Free Inquiry*, Box 664, Buffalo, NY 14226. To charge by phone call 1-800-458-1366, or fax to 716-636-1733.

Residents of Canada, please make cheques payable and return to the Humanist Association of Canada 116 Ravenscrest Drive, Etobicoke, Ontario M9B 5N3.