

# RUSSELL SOCIETY NEWS

No. 83, August 1994

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.*"

Russell Society News is a quarterly issued in February, May, August, and November. For information about The Bertrand Russell Society or to become a member contact the Chicago address above. Russell Society News is edited by Dennis J. Darland. Letters concerning it should be addressed to: Dennis J. Darland; 1965 Winding Hills Road; #1304; Davenport, IA 52807-1358; U.S.A.; e-mail: [djdarland@bix.com](mailto:djdarland@bix.com).

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(1) FROM THE PRESIDENT  
Michael J. Rockler

The 1994 annual meeting, held in conjunction with CSHAFT, was a great success. One of the BRS concurrent sessions was attended by more than 100 persons. Nick Griffin, winner of two BRS book awards, spoke at the Friday luncheon to the entire gathering. This kind of audience has not been typical at recent BRS meetings; hopefully our participation in this joint event will result in some new membership applications for the Russell Society.

An interesting issue arose in several of the sessions in regard to a contemporary philosophic movement which is called "postmodernism"--a development opposed by many humanists in the United States and Europe. In Toward a New Enlightenment, Paul Kurtz argues his case for the limits of postmodernism.

Perhaps humanists ought to be more open-minded in their approach to postmodernism. While there are certainly aspects of this movement which are problematic (e.g. a retreat from internationalism to more intense nationalism) there are also ways in which postmodernism can add to an understanding of the world. The Enlightenment provided much for contemporary life. It strengthened rationalism in a way that serves humankind well when it is applied to solving human social problems. However, the Enlightenment view of science is an outdated one. Newtonian physics has lost its validity; some contend that even Einstein can be seen as the final chapter in Newtonian physics.

Postmodernism is consistent with contemporary science which posits an open-ended universe containing uncertainty and apparent chaos. This view has implications for education as well as for religion. Schooling must focus on process in order to enable learners to create their own goals--a perspective advocated by Dewey. Newtonian physics is consistent with the existence of a creator. Postmodern science provides a rationale for atheism and agnosticism by demonstrating that the universe has always existed.

Bertrand Russell died before postmodernism had developed in its present form. However it seems clear that Russell would not resist postmodern science since he understood and supported the evolutionary nature of scientific knowledge. Postmodernism resists the misapplication of technology to teaching. It opposes overreliance on technology-assisted instruction. Teaching depends on human contact between students and teachers and as well as the social interaction that occurs between teachers. Russell would certainly have accepted this proposition and support for it can be found in his writings on education.

Russell taught skepticism which provides philosophical support for the open-ended nature of postmodernism. As desirable as it might be, certainty is hardly ever available. Russell knew this and hopefully the humanist critics of postmodernism will learn it as well.

Lee Eisler, a founding member of BRS and longtime Vice President for Information was honored by the board by being named "Vice President Emeritus." Lee has provided much for the development of BRS; this honor recognizes his contribution.

Dennis Darland becomes the editor of the BRS newsletter with this issue. I would like to wish him well in this endeavor; I encourage everyone to help produce the newsletter by providing Dennis with material.

BRS board chair Marvin Kohl will begin a sabbatical soon in Hong Kong. I know that everyone in the Society hopes that Marvin will have a profitable year.

## (2) MINUTES OF THE 1994 BERTRAND RUSSELL SOCIETY ANNUAL MEETING

Donald W. Jackanicz, Secretary, The Bertrand Russell Society

The 1994 Annual Meeting of The Bertrand Russell Society was held at the Chestnut Park Hotel, 108 Chestnut Street, Toronto, Ontario, Canada from Thursday, July 7 through Sunday, July 10. The meeting was held in conjunction with meetings of The Council for Democratic and Secular Humanism (CODESH) and The Humanist Association of Canada (HAC).

Thursday, July 7

The Board of Directors met in a single session in the second floor Victoria Room from 5:30 to 7:25 p.m. Refer to the separate "Minutes of the 1994 Bertrand Russell Society Board of Directors' Meeting." A welcoming reception for attendees from the three organizations was held from 7:30 to 11:00 p.m. in the twenty-fifth floor Tokyo/Hong Kong/Singapore Rooms.

Friday, July 8

The three organizations held a plenary session in the lower level Mandarin B Room from 9:00 a.m. to 12:00 noon. Titled "The Positive Reach of Humanism," the session featured these speakers: Thomas Flynn, Senior Editor, Free Inquiry; Paul Kurtz, Editor, Free Inquiry; Peter Smith, President, Humanist Association of Canada; Michael Rockler, President, Bertrand Russell Society; Jane Wynne Willson, Co-President, International Humanist Ethical Union; Jack Massen, Treasurer, The Atheist Alliance.

From 12:00 Noon to 2:00 p.m., a luncheon session was held in the lower level Mandarin A Room. Kenneth Blackwell, Archivist of the Bertrand Russell Archives, introduced Nicholas Griffin, Professor of Philosophy at McMaster University, who spoke on "Bertrand Russell as a Critic of Religion."

Four concurrent sessions were held from 2:00 to 5:00 p.m. Of these, CODESH and HAC sponsored sessions titled "Humanism and Ethics/Humanism and Postmodernism," "Dealing with the Religious Right-A Workshop," and "Humanism and Spirituality." The BRS's session was held in the second floor Vancouver Room. Vice President John Lenz introduced the four speakers: John Shosky, Professor of Philosophy at The American University, "Propositions Without Proof"; Jason Holt, "On Russell's Construction of Mind"; Todd Hughes, Russell and Pitcher on Propositions"; Marvin Kohl, Professor of Philosophy at the State University of New York at Fredonia, "Russell and the Good Life-A Workshop." Mr. Holt and Mr. Hughes were the winners of the 1994 Society Essay Contest.

Saturday, July 9

A second plenary session was held from 9:00 a.m. to 12 Noon in the lower level Mandarin B Room. The session, titled "What Is the Good Life? A Humanist Perspective," featured these speakers: Timothy J. Madigan, Executive Editor, Free Inquiry; Albert Lyngzeitson, Professor of Philosophy at Florida Atlantic University; Nicholas Griffin; Philip Jones, President CSHAFT; Gordon Stein, Editor, The American Rationalist; Norm Allen,

Executive Director, African Americans for Humanism.

The luncheon session, meeting from 12:00 Noon to 2:00 p.m. in the lower level Mandarin A Room, was titled "International Humanism in the 21st Century," and featured these speakers: Paul Kurtz; Rob Tielman, Co-President, International Humanist Ethical Union; Levi Fragell, Editor, [Norwegian] Humanist.

Three concurrent sessions were held from 2:00 to 5:00 p.m. Of these, CODESH and HAC sponsored sessions titled "Nonreligious Ceremonies: A Discussion" and "Humanism Online: Promoting Freethought through Computers." The BRS's session was held in the second floor Victoria Room and was titled "John Dewey vs. Bertrand Russell on Religious Belief." Timothy J. Madigan introduced the two speakers, BRS President Michael Rockler and John Novak, Professor of Education at Brock University, who respectively defended Russell's and Dewey's points of view.

At 4:15 p.m., immediately following the end of the Dewey-Russell session, the Society Business Meeting was convened, with President Michael Rockler in the chair. Secretary Donald Jackanicz was asked to summarize the business considered by the Board of Directors on July 7. Dennis Darland was thanked for his willingness to become the new Russell Society News editor. Nicholas Griffin explained how he and his wife could produce Russell/BRS tee shirts for a fundraising program; various aspects of his proposal were discussed. John Lenz suggested sending a complete set of Russell Society News to the CODESH library; Donald Jackanicz will arrange for this. The meeting was adjourned at 4:52 p.m.

From 6:00 to 7:00 p.m. the Red Hackle Hour was held in the lobby adjoining lower level Mandarin A and B Rooms. Attendees from the three organizations participated.

Afterwards, a Banquet was held in the combined Mandarin A and B Rooms. HAC President Peter Smith was master of ceremonies. He introduced BRS President Michael Rockler, who spoke briefly to thank all those who had cooperated to make this joint meeting successful. President Rockler then introduced Donald Jackanicz, who announced the winner of the 1994 Bertrand Russell Society Book Award: Caroline Moorehead for Bertrand Russell: A Life. (As Ms. Moorehead could not be present, her award plaque is being shipped to her.) The audience was then entertained for some twenty minutes by magician/humanist Henry Gordon. Lastly, HAC President Peter Smith presented his organization's annual award to Dr. Robert Buckman, an oncologist, Canadian television personality, and Professor of Medicine at the University of Toronto, who delivered an amusing talk titled "Twice Around the World and Still Stupid." The banquet concluded at 10:00 p.m.

### Sunday, July 10

Three optional concurrent excursions were offered to attendees: (1) sponsored by HAC, from 9:25 a.m. to 4:45 p.m., a bus trip to Kleinburg, Ontario to view the McMichael Art Collection; (2) sponsored by CODESH, from 8:30 a.m. to 8:30 p.m., a bus trip to Niagara Falls and Buffalo, New York to visit CODESH headquarters; (3) sponsored by McMaster University and the BRS, from 1:00 to 5:00 p.m., a visit to the Bertrand Russell Archives in Hamilton, Ontario.

(3) MINUTES OF THE 1994 BERTRAND RUSSELL SOCIETY  
BOARD OF DIRECTORS' MEETING

Donald W. Jackanicz, Secretary, The Bertrand Russell Society

The Board of Directors met in a single session on Thursday, July 7, 1994 in the second floor Victoria Room of the Chestnut Park Hotel, 108 Chestnut Street, Toronto, Ontario, Canada. The meeting was called to order at 5:30 p.m. by Chairman Marvin Kohl. Board members attending part or all of the session were Kenneth Blackwell, Dennis Darland, Linda Egendorf, Lee Eisler, Nicholas Griffin, Donald Jackanicz, John Lenz, Tim Madigan, Stephen Reinhardt, Michael Rockler, and Warren Allen Smith.

Chairman Kohl reported that he had received a 1994-95 Fulbright grant to pursue philosophical research in Hong Kong. Otherwise in his opening remarks, he emphasized the need to stimulate membership growth.

President Michael Rockler, Vice President John Lenz, and Vice President/Information Lee Eisler had no reports. Secretary Donald Jackanicz was not called on to read the 1993 minutes. Treasurer Dennis Darland reported a \$4,771.37 checking account balance and a \$355.55 savings account balance. As of July 7, there were 206 individual or couple dues-paying members, 22 Benares Chapter members, 18 Philippine chapter members, and 10 honorary members. One year ago, there were 243 dues-paying members.

Donald Jackanicz nominated the current Society officers for reelection but with the following title change for one position: from Vice President/Information to Vice President Emeritus/Information. The unanimously reelected officers are Board Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Vice President Emeritus/Information, Lee Eisler; Secretary, Donald Jackanicz; Treasurer, Dennis Darland.

Discussion turned to future annual meeting sites. Chairman Kohl expressed the view that effective meeting planning is best served by having meeting sites chosen two years in advance. President Rockler moved to hold (1) the 1995 annual meeting at the Columbia Inn in Columbia, Maryland on either Friday, June 16-Sunday, June 18 or Friday, June 23-Sunday, June 25 and (2) the 1996 annual meeting in Chicago sometime between June and October at a precise location to be determined through the work of Donald Jackanicz. This motion was unanimously accepted.

Chairman Kohl then asked Prof. Louis Greenspan of the Bertrand Russell Editorial Project (BREP), McMaster University to speak about the present BREP funding situation. Prof. Greenspan outlined the great economic difficulties faced in working toward the completion of the multi-volume series and asked the Society to consider helping in a fund-raising campaign. Among the points Prof. Greenspan explained was that the Social Science and Humanities Research Council of Canada has offered to match contributions raised from outside sources, such as contributions received from or channeled through the Society. In discussion, the Board agreed that the following measures are appropriate: (1) the newsletter will include a notice soliciting contributions for the BREP; (2) the Society membership list will be made available to the BREP so that McMaster University can send contribution solicitation letters to Society members; (3) it was agreed that a new solicitation letter would be prepared, evaluated by Kohl and, if ok, co-signed by Kohl and Thomas M. Daly, Development Officer, BREP, (4) the BREP is invited to provide further information to the Board about BREP funding needs; (5) with this additional information, the Board can decide on any other possible Society action.

Discussion then passed to the possibility of offering new honorary memberships to meritorious individuals in accordance with Bylaws provisions. Chairman Kohl appointed Warren Allen Smith to chair a committee to examine honorary membership issues, including proposing potential candidates. Donald Jackanicz volunteered to be on the committee. Chairman Kohl stated he would appoint a third committee member.

The final matter considered was how to increase membership. Chairman Kohl suggested reevaluating the Society's advertising techniques, especially the periodicals in which advertisements are placed. President Rockler then announced that he had asked Donald Jackanicz to work with him on a program to stimulate membership growth.

The meeting was adjourned at 7:25 p.m.

(4) BERTRAND RUSSELL SOCIETY  
TREASURER'S REPORT  
2nd Quarter 1994  
Dennis J. Darland, Treasurer

Beginning bal                   \$4472.27

INCOME

Contributions	\$80.00
Interest	\$1.32
Library Income	\$89.35
Meeting Fees	\$0.00
Misc Income	\$0.00
New Members	\$242.50
Renewals	\$1048.00
TOTAL	\$1461.17

EXPENSES

Library Expense	\$13.53
Meetings	\$140.00
Memb & Info	\$651.67
Misc Expenses	\$0.66
RUSSELL Sub	\$0.00
TOTAL	\$805.86

Final bal                       \$5127.58

## (5) BOARD OF DIRECTORS NOMINATIONS SOUGHT

We now invite members to nominate themselves or other members for 3-year Board of Director terms beginning January 1, 1995. Eight directors are to be elected. (There are 24 elected directors, each with 3-year terms, of whom one-third are elected each year; in addition BRS officers are ex-officio directors.) The ballot will appear in the next RSN, i.e. the November issue.

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

The directors whose terms expire at the end of 1994 are Louis Acheson, Kenneth Blackwell, John Jackanicz, David Johnson, Justin Leiber, Gladys Leithauser, Stephen Reinhardt, and Thomas Stanley. Each of these directors is eligible for reelection.

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

(6) Dr. John Somerville : My Remembrances  
by Shohig Sherry Terzian

Dr. John Somerville was a star speaker at the International Conference on General Semantics held at the San Francisco State College in August, 1966. He delivered a paper on "Language and the Cold War" which held special relevance to an audience that included participants from all over the world. The Soviet Union was well represented which was unusual for its time and I recall discussing its impact with Dr. Somerville soon after we met. In fact, we covered a multitude of subjects including, of course, Bertrand Russell and my lifelong interest in George Santayana, an international philosopher of renown. Dr. Somerville heard me out, offering some down-to-earth suggestions on Santayana as a world figure. For Dr. Somerville felt deeply that a worldwide view was imperative for our very survival as human beings.

We both expressed admiration for Dr. S. I. Hayakawa who had organized this conference on his home ground. It was stimulating and truly a learning experience, we agreed. I had become aware of Dr. Hayakawa's work as it related to my field inasmuch as he was visiting professor at the Menninger Clinic when I began my work at UCLA's Neuropsychiatric Institute in the Spring of 1961. As we were winging our way back to LA, the Watts Riots were headlining the news and I kept recalling Dr. Somerville's astute analyses.

In 1980 I was invited to participate in an International Conference on the Holocaust and Genocide to be held in Tel Aviv, Israel in June, 1982. I wasn't too surprised to discover that Dr. Somerville was on the organizing committee which was headed by Nobelist Elie Wiesel. Dr. Somerville was on the program virtually every day. He conducted a workshop on nuclear weaponry and ecocidal technology: the extension of the threat of the holocaust and genocide to all humankind. Following a session on nuclear omnicide and ecocide: the new face of genocide, he summed up his premise that omnicide was the new face of genocide.

It was noted that Dr. Somerville was co-founder and president of the American Section of the Union of American and Japanese Professionals Against Nuclear Omnicide, that he was consultant to UNESCO and the author of The Philosophy of Peace which had an introduction by Albert Einstein.

In effect, Dr. Somerville was alerting world powers of the very reality of omnicide especially during nuclear races. According to the World Federation Association, he was acknowledged as the originator of the word 'omnicide.' The Gandhi Peace Award which he received had previously been given to such luminaries as Mrs. Eleanor Roosevelt, UN Secretary General U Thant and Dr. Helen Caldicott.

On Father's Day, Sunday, June 19, 1987, Dr. Somerville led a drive for a nuclear weapons freeze at a peace and disarmament vigil and rally held on the grounds of the Federal Building in West LA. He was then chairman of the California campaign for a no-first use initiative. Sponsored by the Alliance for Survival, he joined forces with Dr. Richard Saxon, president of the LA Physicians for Social Responsibility.

In recent years we exchanged correspondence and he graciously sent me inscribed copies of some of his publications. Dr. Somerville was a humanist in the truest sense of the word. He was soft-spoken, firm but gentle even when discussing earthshaking issues. And he was the perennial philosopher who practiced what he taught: ad astra per aspera.

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## LETTER FROM KEVIN STUART BRODIE

June 16, 1994

Dear BRS News:

After having received my first two issues of the newsletter, I am delighted to have joined. It is most comforting to read the words of individuals who regard Russell as highly as I do. I would like to comment on a couple of items in the May issue, and make a request of the readers, if it could possibly be passed on.

On the letter from Poch Suzara: if Anthony Kenny thinks that the only thing going on in Principia Mathematica is an attempt to prove that  $2+2=4$ , then he should do everyone a favor and stick to Aquinas.

Also, I agree with Mr. Suzara that a film on the life of Russell is past due. In the meantime, however, we should not overlook Michael Gough's terrific performance as BR in Derek Jarman's Wittgenstein. And for those who may not have had a chance to see Manufacturing Consent: Noam Chomsky and the Media, you have not had the opportunity to note the very large poster of Russell on the great linguist's MIT office door.

And speaking of the esteemed professor Chomsky, I come to my request. I have been searching painstakingly for a copy of his Problems of Freedom and Knowledge: The Russell Lectures. Are there any members out there with a suggestion on how I could go about obtaining a copy for myself, to keep? Or, are there any members who own a copy and would be willing to part with it for a price? My name, address, and phone number are listed below.

That's it for now. Thanks, and keep up the good work.

Sincerely,

Kevin Stuart Brodie

127 Gates Ave

Malverne, NY 11565

516-593-3434



(8)

## NEWS FROM MARVIN KOHL

Marvin Kohl has received an award as Fulbright Senior Teaching and Research Scholar at Hong Kong Baptist University, 1993-1994. The award is designed to allow time for research, teaching, and helping to develop The Centre for Applied Ethics. The Centre for Applied Ethics is a rather new institution which was officially opened two years ago. It aims at providing practical guidance on matters of daily life and relating it to a vision of the "good life" as a whole. The Centre strives to stimulate ethical thinking on all levels of society and to connect this thinking with a spiritual vision which is fostered by Christian, Chinese, and Humanist perspectives. Marvin's address (from September 1, 1994 to June 30, 1995) is: The Centre for Applied Ethics, Hong Kong Baptist University, 224 Waterloo Road, Kowloon, Hong Kong. His E-mail address is: Marvin@BC750.HKBC.HK The fax is: 011-852-339-7379.

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## LETTER FROM DAVID M. DAUGHARTY

16 North Washington Court  
Cheney, WA 99004-2375  
May 19, 1994

Editor

Bertrand Russell Society NEWS

This writer wishes to commend the Editor of the BRS News for publishing several reviews of Bertrand Russell, A Life by Caroline Moorehead, published by Viking Press. The reviews were enjoyable to read but confirm suspicions that reviewers often bring their preconceived ideas of the way the world is to their commentary. This critic of the reviews will hopefully be less guilty than the critics of the above book.

All of the reviews commended Moorehead for her scholarship concerning the social and political life of Russell, however some thought she should have included more material detailing his intellectual writings. Russell scholars and members of BRS know his intellectual life is being carefully and well documented by the people at the Russell Archives as well as by those who use the archives as a resource. It is appropriate the intellectual writings about Russell be left to the professional philosophers and mathematicians who are already publishing excellent material.

It appears that several of Moorehead's critics wanted to beat up on Russell rather than discuss the book, thus the reason for the writer's comment about critics in the opening paragraph. For example, the undated review appearing in the New York Times Book Review strove mightily to show how Russell was foolish, duped and did not understand the Viet Nam war. This writer, who was beginning his career as an academic at a small state college in 1965, believed and still believes Bertrand Russell was absolutely correct in his assessment of this conflict. There were many of us on campuses all over the United States, not quite qualifying as "an American graduate student," opposing this terrible and unholy war. None of the many people involved in the anti-war movement with this writer were "virtually Svengalied" by Ralph Schoenman.

Alan Ryan in The Boston Sunday Globe, January 2, 1994 was not much less severe in his treatment of the relationship between Russell and Schoenman. He condemns Schoenman for making Russell "look ridiculous" and destroying many of Russell's old friendships. He also supports the contention that Schoenman wrote many of the articles that appeared over Russell's signature. Lord Russell addresses this criticism in his Autobiography vol. 3, page 235 where he states;

*"In point of fact, what goes out over my name is usually composed by me. When it is not it still presents my opinion and thought. I sign nothing -- letters or more formal documents -- that I have not discussed, read and approved."*

If Russell was "Svengalied" he may not have known how terrible these pieces were if they were indeed bad. It is difficult for me to believe that a man possessing Russell's intellect and acumen would have deteriorated mentally to the place where he would not realize he was being duped.

As for Russell's condemnation of the United States in the final years of his life, he again states as paraphrase "that he came to realize it was this country and not the Soviet Union that was the great evil in the world." He points out the many instances where the United States has supported repressive regimes in the name of stopping communism. If this author has any quarrel with the positions Russell adopted vis-a-vis the United States, it is his support of the "police" action in Korea. None of the reviews of Moorehead's book addresses his position during this conflict. Is that because he looked upon that action favorably? When a person considers the actions of the United States in this last decade in Grenada, Panama and the Persian Gulf it does seem if a country does not agree with the us it may incur our wrath as Russell noted. Finally might I be so bold to suggest if the critics of Moorehead's book wish to criticize or make comments about Bertrand Russell's actions, they would most probably be welcome at the Russell Archives where they could do their own scholarly research thus putting their commentary on a firmer ground.

Sincerely,  
David M. Daugharty

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### (10) Peace Symbol

This symbol appeared in the June-November 1993 issue of Hadassah Magazine, the organ of the Women's Zionist Movement Organization of the U. S. As you see it combines the Jewish star, the Islamic crescent, and the symbol for peace made famous by BR's demonstrations against nuclear war.



IMAGES  
FOR THE  
YEAR  
OF PEACE

(11)

## REVIEW OF CHANDRAKALA PADIA'S BOOK

The following review appeared in The Review of Politics.

## TAKING BERTRAND RUSSELL SERIOUSLY

Chandrakala Padia: *Liberty and Social Transformation. A Study in Bertrand Russell's Political Thought*. (New Delhi: Heritage Publishers, 1992. Pp. 151. \$10.00.)

Bertrand Russell has never been my cup of tea. What I have read of him I found entertaining but not particularly persuasive: here I think of his works on why he decided against marriage and why he never decided for Christianity. Russell relied too heavily on narrowly rationalist construals, I decided. Then, too, there was the matter of his bombast during the 1962 Cuban Missile Crisis and his showy proclamation of "war crimes tribunals" against the United States during the Vietnam era. But Chandrakala Padia, a young Indian political philosopher, has persuaded me that Russell is a worthy subject of her attention and that he deserves to be taken seriously as a political philosopher. What Chandrakala has accomplished in this tightly argued volume is a sustained brief in Russell's behalf against his detractors.

Briefly, Chandrakala argues that Russell challenges both the liberal tradition, as embodied in Locke and Mill, and the Marxist alternative. What Russell hoped to accomplish, she claims, is to create a doctrine "capable of striking a balance between anarchy and dominion, initiative and social cohesion, and freedom and organisation" (p. iv). Although Russell's work in logic, his argument with Wittgenstein, and his overall philosophic career are rather well documented, less encountered is his attempt to meld into a coherent political philosophy the insight that human beings are both "social" and "solitary" (p. 15). How to do justice to these twin force fields of human existence? Russell builds his case through appeals to *impulse* as well as reason. Impulse, for Russell is something more than an instinct but less than a clear-cut imperative. Reason he construes as a "harmonizing" force in line with his conviction that pure philosophical truth can and must be

attained in a way free from "the tyranny of prejudice," including ethical desiderata (p. 18).

Yet ethics must enter the picture in a manner that is appropriately weighty, not merely subjectivist. At this juncture Russell becomes a philosopher of action promoting a strong view of human liberty as constitutive of human dignity. This liberty cannot be absolute, but justifications for limiting liberty must be carefully proffered and selective. The "welfare of others," a rather vague phrase, to be sure, can be called upon as a limit to liberty, for example (p. 25). Russell struggled throughout his life and work, Chandrakala insists, between the clarion call to libertarian aims, on the one hand, and the counter-claims of the well-being of the whole, on the other. He fretted about excessive concentrations of power even as he insisted the state had a positive and not merely, or only, a negative role to play. For Russell, the taming of individual liberty for some common good is no unacceptable intrusion into the realm of the self, for the good of the wider social whole is also one's own good, that is, the good of the "gregarious" aspect of the self.

Chandrakala convincingly argues that Russell was neither inconsistent nor murky in his embrace of liberty and comity. Although she does not do this, one might tax him with naïveté in presuming that the multiple goods he endorses might be capable of full realization. But that is another matter. There is certainly nothing incoherent *per se* in endorsing individual liberty and hoping to tame that liberty (without calling upon state coercion for the task) in the name of a social good, most importantly, justice. Russell attempts to accomplish this task by giving liberty and justice free reign over different spheres: "the sphere of justice is the external condition of a good life, the sphere of freedom is the personal pursuit of happiness or whatever constitutes the individual's conception of well-being" (p. 36, quoting Russell).

This is an interesting book, drawing together the disparate pieces of Russell's political-philosophic writings. It is, for example, helpful to find encompassed in a single chapter a précis of his critiques of both capitalism and state socialism. Although he remained to the end of his life an advocate of a form of socialism, he feared and opposed "state ownership" by contrast to "communal ownership" within the framework of a democratically structured polity (p. 81). Chandrakala writes: "A true liberal society, as he saw it, would not emerge merely by transforming the means of production, but by emancipating the individual from the sordid clutches of his own possessive instincts. Thus, Russell sought a kind of spiritual regeneration through socialism" (p. 85). The collapse of such hopes no doubt tells us at least as much about ourselves, at century's end, as it does about Russell's political project.

Chandrakala concludes her critical summary and interpretation of Russell's work by taking apart and reassembling his views on war, peace, and world government. Here I confess to finding Russell altogether unpersuasive, but Chandrakala offers up a clear brief in Russell's behalf, not so much with the aim of conversion as explication. Let me note here, in conclusion, that political philosophy is an enterprise much less institutionally secure and rewarded in India and many other societies than it is our own here.

Chandrakala, to find appropriate interlocutors and interested publishers. I commend her for her persistence and I hope this book finds its audience.

—JEAN BETHKE ELSHTAIN

## (12) BRS MEMBERSHIP LIST

MR. LOUIS K. ACHESON JR.  
MR. J. M. ALTIERI  
MR. MATTHEW C. ALTMAN  
DR. JEAN ANDERSON  
MR. STEFAN ANDERSSON  
DR. IRVING H. ANELLIS  
MR. JAY ARAGONA  
PROF. DONG-IN BAE  
MR. BRUCE A. BALCHEN  
MR. JOSEPH S. BALLETTA  
MR. ADAM PAUL BANNER  
MS. MAMATA BARUA  
MS. CHERYL BASCOM  
DR. WALTER BAUMGARTNER  
MR. EARLE C. BEACH  
MS. JACQUELINE BERTHON-PAYON  
MR. KAMAL BHATTACHARYA  
DR. FRANK BISK  
DR. KENNETH BLACKWELL  
DR. HOWARD A. BLAIR  
MS. DEBORAH BOHNERT  
MR. MICHAEL EMMET BRADY  
MRS. DEIRDRE M. BRETON  
MR. KEVIN BRODIE  
MR. JAMES HALEY BUXTON  
MR. CHARLES E. CARLINI  
MR. RICHARD R. CARLSON  
MR. WILLIAM CATUS  
MS. BETTE CHAMBERS  
BENARES CHAPTER, BRS  
PHILIPPINE CHAPTER, BRS  
MR. WHITFIELD COBB  
MS. GLENNA STONE CRANFORD  
DR. PETER G. CRANFORD  
PROF. SUZANNE CUNNINGHAM  
MR. JIM S. CURTIS  
MR. JIMMY W. DAILEY  
MR. DENNIS J. DARLAND  
MR. D. M. DAUGHARTY  
MR. ROBERT K. DAVIS  
MR. CLAUDIO DE ALMEIDA  
NICHOLAS DE CHERNEY  
MR. DAVID J. DETMER  
MR. PAUL A. DOUDNA

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(13) The following review appeared in the New York Times, June 13, 1993. Thanks to Harry Ruja.

# Sweet Ottoline

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

## OTTOLINE MORRELL

Life on the Grand Scale  
By Miranda Seymour  
Illustrated. 352 pp., New York  
Farrar, Straus & Giroux, \$26.

By Perry Meisel

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

D. H. Lawrence's portrait of Ottoline as Hermione Roddice in "Women in Love" (1920) is just the kind of image Ms. Seymour wishes to challenge in "Ottoline Morrell: Life on the Grand Scale," although it is the Bloomsbury set that she holds principally responsible for Ottoline's bad historical reputation. Virginia Woolf, her sister Vanessa Bell, Lytton Strachey — all flattered Ottoline; then joked about her behind her back. With full access to Ottoline's papers for the first time, particularly her letters to Bertrand Russell (an earlier biography by Sandra Darrach appeared in 1976 without benefit of them), Ms. Seymour tries to produce a fresh Ottoline beyond the haze of Bloomsbury distortion.

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

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



Ottoline Morrell in a studio portrait from 1912.

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

The conflict between Ottoline's spirituality and her love of sensual beauty found a perfect resolution in a religion of art based on the aestheticism of Walter Pater and Oscar Wilde, then still fashionable. By 1907, Ottoline had discovered her true vocation as a patroness of the arts, "the chance," as Ms. Seymour describes it, "to

live a life of active benevolence outside the conventional life." She and Philip Morrell had moved into 44 Bedford Square, Bloomsbury, in 1908; by the following spring she was sending off invitations for what became her famous Thursday Evenings. By 1910, she was helping Roger Fry choose the paintings for the first Post-Impressionist exhibition in London; by 1911, she was in the opening rounds of a stormy relationship with Bertrand Russell that lasted for the rest of her life.

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

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

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

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

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

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

## Secrets in the Attic

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

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

The Morrells' attic ceded other treasures. Ottoline's letters to Lytton Strachey, discovered behind a bookshelf, shed new light on Strachey's betrayal of his benefactress and caused Ms. Sey-



Miranda Seymour.

mour to rework her almost-completed manuscript. And she was shocked one day to open a large envelope and have a yard-long tress of Ottoline's red-gold hair tumble onto her lap. "It was oppressive," she recalled. "Almost like a ghost story."

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

TOBIN HARSHAW

N Y T

(14) The following review appeared in the Washington Post, June 6, 1993.  
Thanks to Harry Rujia.

# Dispensing Tea and Sympathy

**OTTOLINE MORRELL**

*Life on the Grand Scale*

By Miranda Seymour  
Farrar, Straus and Giroux. 451 pp. \$30

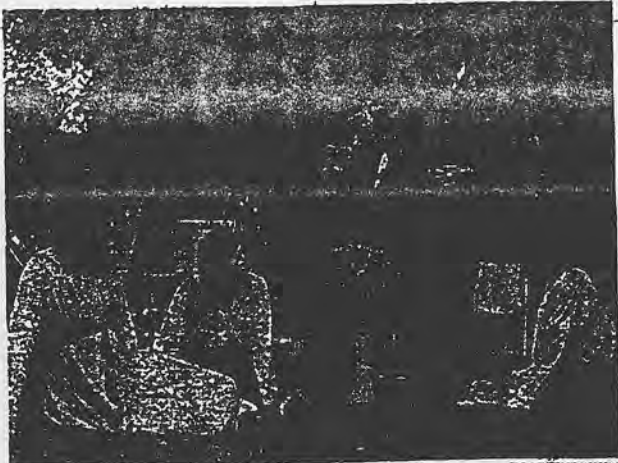
By Michael Sheldon

**T**ALL AND REGAL, Lady Ottoline Morrell surrounded herself with objects of rare beauty, collecting everything from peacocks and paintings to poets and philosophers. At Garsington Manor, her country house in Oxfordshire, she cultivated a circle of friends who seemed to be drawn from a "who's who" of English literature. She was on close terms with Joseph Conrad and Henry James in their later years, and had a keen eye for new talent, giving generous support to the early careers of such writers as T.S. Eliot, Aldous Huxley and D.H. Lawrence. Her reputation for encouraging young authors was so great that Virginia Woolf once remarked, "Since Helen of Troy I don't think any woman can have launched so many ships."

But some people were not always grateful for her patronage. Although she was enormously helpful to Lawrence, he felt that she was too possessive and eventually turned on her. Partly through the encouragement of his jealous wife, Frieda, he attacked Ottoline by creating a harsh caricature of her as the neurotic, overbearing Hermione in *Women in Love*. She was deeply hurt by the novel, and though Lawrence apologized to her near the end of his life, the powerful fictional portrait has convinced many readers that the real woman must have been as bad as the imaginary one.

In this immensely readable and carefully researched biography, Miranda Seymour

Michael Sheldon is writing a biography of Graham Greene.



From left: Ottoline Morrell, Mildred Cohn, Lytton Strachey, Duncan Grant and Vanessa Bell (1916)

has cleared away many of the false impressions about her subject and has given us a fresh, sympathetic look at a woman with exciting tastes and great passions. The half-sister of the Duke of Portland, Ottoline grew up surrounded by all the trappings of aristocratic glory in the last years of Victoria's reign, but her mind was never aroused by the conventional interests of her class. She was devoted to art and literature, and enjoyed living in a bohemian fashion, dressing extravagantly in loose dresses with bright scarves flying in all directions. When she ventured into the streets of Oxford, heads always turned for a second look at her extraordinary figure, "her face hidden by a broad-brimmed hat swathed in chiffon, her high scarlet shoes peeping out from the billowing skirts of a long summer dress."

She became, in Seymour's phrase, "a magnet for egotists," but she had the good taste to recognize the ones with real talent, and to them she was unfailingly loyal, using her influence and wealth to advance their careers in a world that was largely hostile to their ideas and ambitions. When the British government banned Lawrence's *The Rain-*



Ottoline Morrell in 1912

bow and the Public Hangman burned the first edition, it was Ottoline who engineered a campaign in the novel's defense, forcing the government to answer embarrassing questions in public. And when the young Tom Eliot needed money, it was Ottoline who did not hesitate to give him what he

needed.

She could be pretentious and petty, but her sense of compassion was great, and she was never a condescending patron. At Garsington, she tried to make everyone feel at home, showing equal kindness to obscure students and famous authors. The novelist Henry Green never forgot the magical effect of her hospitality during his first visit to her home as a college student: "For an undergraduate to come over to Garsington or to be entertained as each one was in company with the older people staying there . . . was his first glimpse of the world outside and his first contact with literature and intellectuals not built up around dons or university life."

A literary life independent of universities is something England still offers, but which America has lacked since at least the 1950s. If it does nothing else, this delightful book serves as a forceful reminder of how important it is to revitalize literature by creating centers of influence that have nothing to do with the bureaucratic world of universities where the pressures for conformity are often too strong to resist. Ottoline's great gift to her literary friends was to show them that books were a necessary part of life and did not belong merely to the confines of schoolrooms or libraries.

As a study of literary life, Seymour's book sparkles, giving us intriguing backstage glimpses of writers who are now so famous that we sometimes overlook the flesh-and-blood reality of their lives. T.S. Eliot is an especially vivid figure in this book, fretting over his troubled marriage to his first wife, Vivien, and turning to Ottoline for sympathy and advice. He is not the great Nobel laureate yet, but simply a disturbed young man caught in a bad marriage and looking desperately for a way out. Ottoline's letters provide a harrowing picture of Vivien Eliot's decline into madness, including descriptions of her use of ether to control her nerves. On one visit to the couple, Ottoline found their place "reeking of ether" and was amazed to see Vivien prowling up and down, slamming doors and speaking gruffly to her husband "as if he was a dog."

Thanks to this book, I will never think of Eliot's "The Waste Land" in quite the same way again. For the first time, I see what he meant in that haunting line, "My nerves are bad tonight. Yes, bad."



## (5) Memorial to Abraham Kaplan - Thanks to Harry Ruja

Abraham Kaplan, 1918-1993

## MEMORIAL MINUTES

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Irving Copi now offers reflections on his 60 year association with Abraham Kaplan: Abe Kaplan and I transferred into Duluth Central High School in 1931, from different junior high schools. We met at try-outs for the debating team. Our friendship grew during a time when Abe was in more of a hurry to graduate than I was. In fact, he graduated in the spring of 1933, whereas I graduated a full year later. He was captain of the debating team in 1932-33, I in 1933-34.

When he graduated, he went to Duluth Junior College for two years. During his first year there, he and a sophomore student won the National Junior College Forensics tournament. Largely as a consequence, he was awarded a "full-ride" scholarship to the College of St. Thomas in St. Paul, Minnesota, which had a tradition of sponsoring winning debating teams. Away to colleges in different cities, Abe majored in Chemistry while I majored in Mathematics. During our summer vacation in Duluth, Abe and I would do a lot of Philosophy. One summer we went through Kant's *Critique of Pure Reason*. Another summer we read a good deal of Marx and Engels.

When Abe graduated from St. Thomas, he yearned to go on to graduate school, not in Chemistry but in Philosophy. Though Duluth was in the depths of the depression—along with the rest of the country—a number of public spirited Jewish business men contributed a modest but sufficient amount of money to allow Abe to go on to graduate work in Philosophy at the University of Chicago. There he was greatly influenced by Rudolf Carnap. Still at the University of Michigan, I was much influenced by C. H. Langford. Abe and I corresponded at length—representing as best we could the views of our teachers, who were in vigorous disagreement with each other.

When it was announced that Bertrand Russell would lecture at the University of Chicago during the 1938-39 academic year, I determined to join Abe at that institution. During the summer of 1938, we spent a lot of time together imagining the excitement of the year to come. We planned to enroll in both Russell's and Carnap's seminars and to achieve some kind of synthesis of British Analytic Philosophy with Logical Positivism. We even went so far as to compose limericks to write on their respective blackboards for their first class meetings. For Russell we composed:

Discouraged from saving the masses,  
Defamed for depraving the lasses,  
He kicked off his traces,  
Came here of all places  
Where he's teaching the class—of all classes!

Our effort for Carnap was much inferior, a modification of a rather well-known somewhat bawdy limerick:

There was a young fellow named Dave,  
Of logical syntax a slave,  
He said, I admit  
My distinctions lack wit,  
But think of the troubles they save!

When Russell arrived at his seminar room he noticed that his blackboard was not clean and simply erased our poem. When Carnap arrived at his much smaller seminar room, he picked up the eraser to clear the blackboard. But hearing the groans of students who wanted him to respond, he read the "poem" and did his best to reply. "And who is this Dave?" was the best he could offer.

Carnap, along with Professor Senior of the Chemistry department, and some other professors, attended all of the meetings of Russell's seminar, engaging in serious discussion there with Russell. One day in his apartment in Chicago he pulled a leather bound volume from his bookcase telling us that it was the most precious book he possessed. We examined it with awe. It contained all of the major propositions of Whitehead's and Russell's *Principia Mathematica*, copied out in Russell's own hand. Carnap explained that after the war he was unable to find any copy of *Principia*; this led him to write Russell asking where he could find that book. Russell thereupon copied out the many pages of formulae that Carnap had bound.

Later, Abe and I told Russell about that, seeking to diminish the slight antagonism that we sensed between the two great men. Russell smiled and said that between the extravagant pricing set by Cambridge Press and the German postwar inflation, there probably had been too few Deutschmarks in all of Germany to buy the books.

Abe and I collaborated on a term paper for the Russell seminar. When we asked Russell's approval, he said, "What grades could I give you if it is an A paper? Would a C for each of you be all right?" Happily he was only joking, and indeed he was so pleased with our seminar exercise that he encouraged us to publish it, which we did in *Mind*. Later he discussed it in his book *An Inquiry Into Meaning and Truth*, which was pretty exciting for a couple of graduate students!

I was best man at Abe's wedding but the war years separated us. After World War II we occasionally visited each other at each other's homes, his in Los Angeles, mine in Ann Arbor. We were together in a 1950 Rockefeller sponsored project on Philosophy of Language at the University of Michigan, as were two of his prize students from UCLA, Alexander Sesonske and Stanley Cavell. Later in 1963, Abe accepted an invitation to teach regularly at the University of Michigan. In the late 1960's, at the height of the Vietnam war protests, student radicals disrupted many classes at Michigan, including one of Abe's. He was unhappy over that incident, and even more unhappy over the University's indifference to it. A few years after that, he left the United States altogether to accept a professorship at the University of Haifa, welcoming a chance to perform "aliyah," a return to Israel. As a member of a very pious Jewish family, he was delighted to move himself, his wife and two daughters to Israel.

After his (compulsory) retirement from the University of Haifa, he spent quite a bit of time lecturing in the United States, at various universities, several in California. He enjoyed renewing old friendships there, and finally died there of a massive heart attack.

Abe was a good friend to his colleagues at several universities, and an inspiration to many generations of students. He will be missed.

Irving Copi  
University of Hawaii

---Proceedings and Addresses of the American  
Philosophical Association, Newark, NJ, Jan. 1994.

(16)

# BR QUOTED

In the St. Louis Post-Dispatch, June 19, 1994 - Thanks to Steve Maragides.

Bertrand Russell said it: "Collective wisdom is no adequate substitute for the intelligence of individuals. Individuals who opposed received opinion have been the source of all progress. Socrates, Christ, and Galileo all equally incurred the censure of the orthodox."

In Parade Magazine - in an article by Carl Sagan - Thanks to Steve Maragides.

"Think of the possibilities of space travel which are now left mainly to unfounded fantasy, could be more soberly treated without ceasing to be interesting and could show to even the most adventurous of the young that a world without war need not be a world without adventurous and hazardous glory. To this kind of contest there is no limit. Each victory is only a prelude to another, and no boundaries can be set to rational hope."

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## Continuity and Change in the Development of Russell's Philosophy

by  
**Paul J. Hager**  
*Associate Professor of Adult Education, University of Technology, Sydney, Australia*

NIJHCFF INTERNATIONAL PHILOSOPHY SERIES 50

The general view of Russell's work among philosophers has been that repeatedly, during his long and distinguished career, crucial changes of mind on fundamental points were significant enough to cause him to successively adopt a diversity of radically new philosophical positions. Thus, Russell is seen to have embraced and then abandoned, amongst others, neo-Hegelianism, Platonic realism, phenomenalism and logical atomism, before settling finally on a form of neutral monism that philosophers have generally found to be incredible. However, in recent years there have been signs of increasing awareness that the extent to which Russell was prone to change philosophical position may have been greatly exaggerated.

This book represents the first detailed attempt to trace the fundamental unity that lies within all of Russell's philosophical work, as well as the reasons behind those limited ordinary changes that did, in fact, occur within it. The main thesis of the book is that there is a lot more continuity in Russell's philosophy than has been usually acknowledged, and that the major changes that do occur are much more orderly than Russell's reputation for radically changing his views allows. Drawing on a wide selection of Russell's own statements, a general account of Russellian analysis is developed which shows it to have a highly organised structure, which he consistently applies throughout all of his post-idealistic philosophising.

This book is addressed primarily to serious students of Russell's philosophy, and is suitable for use in both postgraduate and undergraduate courses on Russell's philosophy generally, on specific aspects of his work, or on *analytic philosophy* in the twentieth century. However, the book is written clearly enough to be read by the many general readers interested in finding out more about Russell's philosophy.

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(18) The following appeared in the Bagong Buhay, June 26, 1994.

## Corruption by education

By POCH SUZARA

**H**ere's the simple way to put the individual on the road toward corruption. Take one otherwise normal child and let's teach him to believe the following:

\* To believe that he is guilty of the original sin and therefore humiliated until he has no pride, dignity, or self-respect.

\* To believe that faith is always better than reason and therefore there exist fantasy solutions to real problems

\* To believe that prayer is more reliable than thinking, working, exploring or discovering.

\* To believe that the worship of saints is more virtuous than upholding the ideals of human brotherhood.

\* To believe that this life is but a painful transition to the better life to come after death.

\* To believe that it is not necessary to try and improve the human conditions on this earth since there is a heaven in the hereafter.

\* To believe that it is not important to save minds and hearts as what is more essential is to save souls.

\* To believe that myths and miracles are more comforting than science and the scientific way of thinking.

\* To believe that the revealed truths need not be revealed as the mysteries of God are beyond human understanding.

\* To believe that love of God counts more than love of country and love of fellow-citizens.

\* To believe that he must always be good, even if he will

be good for nothing since God will always provide.

\* To believe that pain, suffering, misery, poverty and squalor are part of God's good will.

\* To believe that success in life can only be measured in terms of money.

\* To believe that real values are only those that are imported from developed countries, specially the values of foreign investments in the Philippines.

\* To believe, finally, that no matter what sin or what crime he will commit anytime, as long as there is no unbelief, there is — available from God at any time — forgiveness of sin and crime.

Then let's congratulate ourselves. We have just set the foundation for corruption for the individual. We have also created an ideal Christian, a

person who no longer respects himself and can no longer respect anything. One who does not love himself cannot love anything. If he hates himself, he hates the world.

Do this to millions of persons by systematically conditioning them from childhood with their utter sense of worthlessness, their unspeakable burden of sin. And the stage is set for the society of corruption.

Indeed, the real cause of corruption in the Philippines is not lack of discipline. On the contrary, it is discipline based upon stupid beliefs. Alas, because of the power of education, we Filipinos have no faith in the best of man's capacities. We have no faith in the best of man's capacities. We have no faith in science and the scientific way of thinking. But we do have deep faith

in childish fairy tales which is the worst of man's incapacities.

What we fear we call faith; and what we do not understand we call divine wisdom. In the meantime, we continue to live under a culture of corruption; the worst of it is the corruption of human intelligence.

Corruption in government? Corruption in the courts? Corruption in the hospitals? Corruption in church? Corruption in big business? Indeed, such establishments are all headed by college graduates. But never mind that. Look at the corruption in our schools, colleges, and universities — they too are managed by college graduates. Aren't they?

We are all born ignorant, not corrupt. In the Philippines, we were made corrupt by education.

### FOOD FOR THOUGHT

*"Better build schoolrooms for  
the 'the boy,'  
Than cells and gibbets for  
'the Man'"*

*-- Elisa Cook*