

The Bertrand Russell Society

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

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

Letters to Russell Society News (a quarterly issued in February, May, August, and November) should be addressed to Donald W. Jackanicz, Editor at the above Chicago address. For information about The Bertrand Russell Society or to become a member, write to the same address.

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FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

I recently read Stefan Andersson's In Quest of Certainty: Bertrand Russell's Search for Certainty in Religion and Mathematics up to "The Principles of Mathematics (1903)"--a book I found interesting, enlightening and one I thoroughly enjoyed. Andersson, who received the Young Scholars Prize at the annual meeting in San Diego, examines Russell's early philosophical development with special emphasis on ways in which he believes that BR sought to find certainty.

An interesting aspect of the book is the discussion of the role of religion in Russell's family; Andersson examines the views of BR's parents, grandparents and those of BR's brother Frank. Andersson notes the parallel development of Bertrand's religious views with those of his father, Lord Amberley. (Interestingly both father and son were forced to postpone marriage at the insistence of Russell's grandmother who in effect was mother to both father and child.)

Andersson goes on to trace Russell's experiences at Trinity College and the ways in which the young BR was affected by those around him. Russell, according to Andersson, was strongly influenced by the neo-Hegelians. Ultimately, Andersson argues, BR took Kant as the starting point for his later thinking.

Andersson argues that in his early years Russell waivered between an idealistic and an empiricist position. Russell, of course, ultimately opted for a perspective based on the scientific method tempered by rationalism and logical atomism.

Stefan wrote this book in English even though it is a thesis written for a Swedish university. One wonders how many American students would choose or could choose to write their dissertations in a foreign language!

Stefan Andersson's book is excellent and I commend it to members of the Society who wish to further understand Russell in a well written and thoughtful volume.

I have a problem with Stefan's argument that Russell's involvement in mathematics can be seen as having been derived from "religious yearnings and impulses." Andersson goes so far as to claim that Russell's autobiography conceals the importance of religion in BR's early life. This argument is similar to one made by Paul Kuntz in his biography of Russell.

I think the entire record of Russell's life demonstrates that he very early on became a secular humanist (though he would not have used the then as yet uncoined term) and remained staunchly anti-religious until his death. It is hard for me to reconcile his strong embrace of secular humanism with

any tendency toward religious yearnings.

I invite members of the BRS to read Stefan Andersson's work and reach their own conclusions about his hypothesis.

The 1995 annual meeting will be held June 30 through July 2 in Columbia, Maryland at the Columbia Inn. The cost of hotel accommodations will be U.S. \$79.00 per night, double or single. Two persons sharing a room will thus pay less than the cost of staying in a university dormitory.

I anticipate an interesting meeting in a pleasant setting. The Columbia Inn is situated on a small lake near a shopping mall. Come for the meeting and stay over in Maryland at the same reasonable rate. Then spend the 4th of July in nearby Washington. Enjoy the holiday in the most unique Fourth of July atmosphere in the United States.

See you in Columbia.

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NEWS ABOUT THE NEWSLETTER

This issue of Russell Society News (No. 84) was edited by Don Jackanicz, who also edited Issues 72 (November 1991) through 82 (May 1994). BRS President Michael Rockler has asked Don also to edit future Issues 85 (February 1995) and 86 (May 1995). Beginning with Issue 86 (August 1995) President Rockler intends to assume the editorship.

Thus, in connection with forthcoming Issues 85 and 86, as well as matters relating to present Issue 84, please direct comments, questions, and letters to the editor to Don at the following address: Donald W. Jackanicz; Russell Society News; 3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

As always, we are most interested in hearing from BRS members and non-members who read this newsletter. In particular, we ask you to submit any original or reproduced Russell-related material you feel of potential use in RSN. Not every submitted item can be used, owing to various editorial considerations. But we do want to hear from you and thank you for your interest and help.

Special appreciation and thanks are owed to Dennis Darland, who volunteered to edit RSN Issue 83 (August 1994). He carried on in the tradition established in 1974 by Lee Eisler, the first and longtime RSN editor. Thank you, Dennis, for having kept RSN on track!

Dennis Darland continues his work as BRS Treasurer and coordinator of membership records.

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BRS BUSINESS

1. 1995 Annual Meeting. As described above by BRS President Michael Rockler, next year's BRS Annual Meeting will be held Friday, June 30 through Sunday, July 2, 1995 in Columbia, Maryland, U.S.A. at the Columbia Inn. Columbia, about half-way between Washington, D.C. and Baltimore, Maryland, is one of the most successful planned cities in the United States. The Columbia Inn will provide hotel and meeting facilities making our meeting pleasant, convenient, and economical. More annual meetings details are forthcoming in the February 1995 RSN. For now, though, mark your calendar and plan on taking part!

2. 1995 Dues Are Due. With the coming of the new year, we would like to thank all BRS members for participating in our organization in 1994 and to invite you to renew your membership for 1995. To renew, please use the sheet stapled in front of the first page of this issue. We very much appreciate those members who thoughtfully renew early to reduce the recordkeeping work of BRS Treasurer Dennis Darland. 1995 dues are due from all current members except for the following: (1) honorary members; (2) life members; (3) new members who joined in October, November, or December 1994; (4) former members who rejoined in July-November 1994 in connection with the special mailing they received. Thanks again to all members and particularly now to those renewing.

3. Contributions. We realize there are many worthy causes and organizations competing for our contributions. But if your end of year giving allows it, please consider increasing the level of your membership category when renewing your BRS membership for 1995. Separate contributions to the BRS in any amount are always appreciated. Member contributions, in addition to regular dues, help the BRS pay for the mailing of this newsletter, the annual meeting, the annual "Prizes for Papers" program, the BRS Award and BRS Book Award, and other BRS activities. If you can help, we sincerely say thank you.

4. Award Nominations. Each year the BRS makes two awards: (1) The Bertrand Russell Society Award to an individual or organization connected in a worthy way to Russell, Russell studies, or causes with which Russell identified; (2) The Bertrand Russell Society Book Award to an author or organization for excellent writing, editing, or scholarship in book form relating to Russell. When possible, awardees attend the annual meeting, adding much to the meeting weekend. Members should always feel free to make nominations for either award. Please send nominations and a short supporting statement to BRS President Michael Rockler; 14213 Chesterfield Road; Rockville, MD 20853; U.S.A.

5. Board of Directors Election. This RSN issue includes a ballot for the election of eight directors to sit on the BRS Board of Directors for three years beginning January 1, 1995. Any member may be nominated or nominate himself/herself for a directorship. Directors are asked to attempt to attend annual meetings, vote in person or by mail on Board business, and otherwise to make their opinions known to the Board on BRS matters. For now, though, all members are asked to vote--and vote early--in this election. Thank you.

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TREASURER'S REPORT

BRS Treasurer Dennis J. Darland submitted the following report for the third quarter of 1994 ending September 30:

<u>Beginning Balance</u>	\$5127.58
<u>Income</u>	
Interest	\$ 1.35
New Members	309.00
Membership Renewals	320.50
<u>Total Income</u>	<u>\$ 630.85</u>
<u>Expenses</u>	
BRS Library	\$ 122.59
Annual Meeting	1005.38
Membership/Information	1516.87
Miscellaneous	61.46
<u>Total Expenses</u>	<u>\$2706.30</u>
 <u>Final Balance</u>	 \$3052.13

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RUSSELL IN THE MANUSCRIPT MARKET

This listing appears on p. 5 of the Summer 1994 autograph/manuscript catalog of Max Rambod; Suite 371; 9903 Santa Monica Boulevard; Beverly Hills, CA 90212; U.S.A. Be sure to note the unusual spelling of BR's last name.

20. **RUSSEL, BERTRAND.** (1872-1970) English Nobel Prize winning Philosopher and Mathematician. A champion of pacifism, peace and social reform. TLS, March 20, 1961, 1p. The year this letter was written, Russel was imprisoned for civil disobedience during the Campaign for Nuclear Disarmament. The letter reflects some of his political dissent: *"...I am at present very definitely unpopular with most Americans and, in any case, a protest will be more effective if it comes from an American than if it comes from an alien. I suggest that you draw up a letter and get as many signatories for it as you can. The signatories should all be American non-Communists..."* Great content referring to his pacifist activities. Signed "Bertrand Russel". \$225

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DEATHS OF LINUS PAULING AND KARL POPPER

Late summer saw the deaths of two honorary BRS members, Linus Pauling on August 19 and Karl Popper on September 17. Each lived a long, full life of many accomplishments. The BRS was proud to have been connected with these men. We invite members to submit reminiscences of Pauling and Popper for future RSNs. For now, these two Chicago Tribune obituaries, respectively dated August 21, 1994 (sect. 2, p. 8) and September 19, 1994 (sect. 2, p. 9) briefly comment on their lives and contributions.

Linus Pauling; won 2 Nobel Prizes

New York Times News Service

Linus C. Pauling, a brilliant chemist and an untiring political activist who received one Nobel Prize for chemistry and another for peace, died Friday at his ranch in the Big Sur area of Northern California. He was 93.

The cause was cancer, said Steve Lawson, chief executive officer of the Linus Pauling Institute of Science and Medicine in Palo Alto, Calif.

Mr. Pauling received the prize for chemistry in 1954, as a result of his research into the nature of the chemical bond, the force that gives atoms the cohesiveness to form the molecules that in turn become the basis of physical matter.

In 1962, at age 61, Mr. Pauling received the Nobel Peace Prize. The award's citation acclaimed him for his work since 1946 "not only against the testing of nuclear weapons, not only against the spread of these armaments, not only against their very use, but against all warfare as a means of solving international conflicts."

Mr. Pauling was also said to have provided powerful impetus to others in achieving what many

came to regard as the medical discovery of the century. That was the determination of the structure of DNA (deoxyribonucleic acid), the genetic material in living organisms.

To those who eventually won the race to solve DNA, Mr. Pauling was seen at the time as the closest rival. Had he been the victor, he, no doubt, would have been the recipient of a third Nobel Prize.

Mr. Pauling's scientific genius was accompanied by a strong penchant for dissent. He touched off a debate among scientists in his later years, for example, by vigorously advancing that vitamin C, if taken in large-enough doses, would build up the immune systems in humans and protect them against infectious diseases.

In the 1950s, he was a primary shaper of the anti-nuclear-testing movement and he was actively involved in the anti-war movement in the 1980s.

By the time Mr. Pauling received the chemistry prize at the age of 63, he had long been recognized as a chemist's chemist. By the age of 30, he had already published 80 papers based on original chemical research and had risen

to a full professorship at the California Institute of Technology.

Mr. Pauling's grasp of the nature of chemical bonds and molecular structure was so formidable that Albert Einstein, whom he met that year, said he would have to "brush up on the subject" of chemical bonds before again attempting to engage the young Pauling in a conversation.

In 1939 Mr. Pauling published "The Nature of the Chemical Bond," a book that won worldwide recognition among scientific researchers as a landmark work.

Throughout the 1930s, Mr. Pauling used quantum mechanics, the theoretical framework used to explain the structure of the atom and the motion of atomic particles, to investigate chemical bonding. He asserted that the "resonance," or internal vibrations of atoms, gave molecules their cohesiveness.

While Mr. Pauling was winning international plaudits as a theoretical chemist, he was also developing a reputation as a scientist with a social conscience. But some critics believed he sometimes overlooked national concerns in advocating social policies and in other actions.

Philosopher Karl Popper, 92; major foe of totalitarianism

REUTERS

LONDON—Sir Karl Popper, one of the 20th Century's most respected philosophers, died at the age of 92 in a south London hospital Saturday after a long illness.

The Austrian-born thinker's views on liberty had a profound impact on contemporary political ideas. His passion for the process of science and hatred for Marxism among other totalitarian systems influenced world leaders.

Adherents to his ideas, which also included a rejection of historical determinism and distinctions between science and pseudo-sciences, became known as "Popperians."

As a professor of logic and science at the London School of Economics at the University of London from 1949, he influenced students there for two decades.

In his best-known work "The Open Society and Its Enemies," published in 1945, Mr. Popper criticized philosophical systems with totalitarian political implications from Plato to Karl Marx.

His most controversial book, "The Poverty of Historicism," which came out in 1957 rejected historical determinism. The philosopher Bertrand Russell hailed it as "a vigorous and profound defense of democracy."

Mr. Popper was born into an intellectual family in Vienna in 1902.

Mr. Popper, who once described himself as "the world's happiest philosopher," received international praise for his works and was knighted by Queen Elizabeth II in 1965.

He led a quiet life with his schoolteacher wife Josefine Anna Henninger. She died 1985.

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DEATH OF MAMATA BARUA

We were saddened to learn of the June 3, 1994 death of BRS member Mamata Barua. Professor Barua was deeply involved in Russell studies in the Department of Philosophy at Cotton College, Guwahati, India. The story of her life is recounted in these reduced size excerpts from a 32 page memorial booklet.

Mamata : Reminiscences

Dr. Kalyan Kr. Bagchi,
Professor of Philosophy,
VISWA BHARATI UNIV.



"Whom the Gods love die young". This truth destined upon us with all its bitterness and darkness when Mamata Barua expired. She was admitted to the hospital with cerebral haemorrhage. She fought; But Dame Luck discharged the blunderbuss on her!

Coming of a very liberal and cultured family of Assam, Mamata shaped herself culturally, educationally and psychologically so well that she acquired the best of the humanistic and the liberal tradition of Assam's cultural life. A brilliant graduate of the University of Guwahati, Mamata rose to the position of the Head of the Department of Philosophy, Cotton College, Guwahati. Married to Professor Bhaben Barua of the University of Guwahati who is himself a poet, Mamata had deep aesthetic sensibilities. A member of the Russell Society of America, Mamata found in the less formal Russell an echo of her humanistic concern. This led her to undertake research on "Russell's Philosophy of Man (A Study of Russell's Humanism)". Her well-armed Ph. D thesis on Russell's Humanism could see the light of the day within a year or so. But alas, that was not to be!

I have long memory of the many sittings I had with her when she discussed with me her Ph. D work which I had been supervising after she got herself registered at Viswa Bharati University, Santiniketan. It appeared to me that her Ph. D dissertation was not merely the product of her academic interest; it had deep springs in her humanistic concerns. And while at Santiniketan, she tried to imitate the best of the Viswa Bharati tradition. I could feel that, in her academic interests and aesthetics intellect and humanism, the head and the heart combined so well that whoever met her could not but be impressed. It is a pity that she could not live long enough to bring into fruition what God had given her.

May her soul rest in peace.

Santiniketan
June 6, 1994

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Prof. Mamata Barua, my loving 'Nobow'

— Niran Barua



From 28th May to 3rd June there was a heavy rush of visitors to the Gauhati Neurological Research Centre. My loving 'Nobow' Prof. Mamata Barua, the head of the dept. of Philosophy, Cotton College, and the wife of Prof. Bhaben Barua, the renowned Assamese poet and critic, was admitted to that hospital with cerebral haemorrhage. The moment she was taken to the hospital, the doctors arranged artificial respiration and brought back her

grasping breath to normalcy. Except for her eyes which were fixed and dilated and body reflexes which were absent, she had shown all the signs of a living human being in sound sleep. Her blood pressure, pulse, kidney etc. were normal. A brain scan was done without any loss of time. Nobody was mentally prepared to believe the finding - Brain dead! Due to some unexplainable reasons all the cells of her brain died instantly. From that moment till the evening of 3rd June she was in 'coma' for nearly 160 hours — perhaps to allow her innumerable well wishers relatives, colleagues and students to have a last look at her. It was really a very cruel moment when the doctors whispered to us that she would show all the signs of a dead person the moment the artificial respiration was discontinued and she would never regain her consciousness even if it was continued and the choice was ours. We secretly knew that there was no point in witnessing any more this medical magic of making a dead person inhale and exhale for days and even months. Yet we were not at all prepared to tell the doctor to stop the magic and murder her who was breathing and whose blood pressure, pulse and kidney were normally functioning. Hoping against hope we sent the scan report to some renowned Neurologists of U.S.A over Fax expecting an optimistic reply. The reply did come. Since her haemorrhage was of grade V there was nothing that could be done. The medical magic automatically came to a stop on 3rd June at 5:15

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p.m. and she breathed her last.

Born in Siyhet on 5 March 1946 Mamata Barua spent her early childhood in such Upper Assam areas as Dibrugarh, Sadia, Jajpur, Dumduma, Sibsagar etc. When her father late Tarekeswar Das — a Govt. Officer was transferred to Sitchar Mamata had to appear her M.E. Examination in the Bengali medium. She did wonderfully well in the examination even with the sudden change of medium. She passed her Matriculation Examination from Dhubri and stood first among the successful candidates of the Dhubri Sub-Division. From B. N. College she passed the P.U. Examination securing very high percentage of marks and a rank among the first ten. After studying her B.A. in Cotton College for a brief period she passed her B.A. with honours in Philosophy from Kamrangji College in 1966. In 1968 she passed the M.A. in Philosophy with the first position in the First class under Gauhati University.

It was in 1969 that she joined the Philosophy dept. of Cotton College and in December 1970 was married to Bhaben Barua of Gauhati University, the renowned Assamese poet and critic. It is known to all that Bhaben Barua is a voracious reader and a poet and intellectual with a serious mission in life. Getting married to an intellectual like Barua means that the wife will have to either sacrifice some of her petty longings and cheap feminine habits and traits or will have to divorce him. Luckily for Barua he had found in his beloved wife Mamata the gentility and the virtues of a wonderful wife. The moment she became a wife she knew that she would have to shoulder some extra responsibilities as a housewife so as to help her husband pursue his mission with full devotion and without any distraction. She knew the worth of her husband's as a poet and intellectual. In fact she had to run the house and to keep the household choir in perfect tuning almost by herself without disturbing her husband's way of life. But that doesn't mean that she became a common type housewife whose only duty in life was to make arrangements for feeding the stomachs, washing dishes, pressing school uniforms and booking gas cylinders. She could never neglect the cry and the hankering of her soul. In fact her association with her husband helped her a great deal to bring out the creative and the intellectual self which was there inside her. She shaped herself culturally, educationally and psychologically so well that she acquired the best of the humanistic and the liberal tradition of Assam's cultural life.

In time she gave birth to two children — Ankur and Arpan. From

their childhood she made her best endeavour to help them grow up in an atmosphere surcharged with love, affection, finer tastes and feelings. When both of them were old enough to shoulder some of their own responsibilities she thought of doing research in Western Philosophy — "Bertrand Russell's Philosophy of Man". In 1990 She visited U. K. Scotland and U.S.A. along with her husband and there she visited some famous Universities like Oxford, Cambridge, Durham, Rice, Columbia, Harvard, Houston, Vanderbilt etc. In some of these famous University libraries she collected materials for her research project. After her return from the west she enrolled her name as a Ph.D. student in Viswavarati University under the guidance of Dr.Kalyan Kr. Bagchi. Her Ph. D. dissertation was not merely the product of her academic interest. It had deep springs in her humanistic concerns.

Her Ph.D thesis could see the light of the day within a year or so but alas, that was not to be!

In 1991 she became a professor and in the next year after being the Head of the dept., she gave the final shape to the newly opened P.G. Section of her dept. She also founded along with some others the Cotton College Philosophical Forum in 1993. And was actively associated with 'Muktochhara', a cultural organisation. As the secretary of this organisation women wing she came into close contact with personalities like Sija Amal Prava Das, Dr. Tilotoma Roy Choudhury, Jayashri Phene, Malati Barua and many others. She was also one of the founder member of Assam Philosophical Forum.

Mamata Barua was a dignified lady with a magnetic personality. Whoever met her couldn't but be impressed. A very devoted and sincere Professor she was loved and adored by all her students and colleagues. An ardent student of Bertrand Russell and a member of the Russell Society of America she had a liberal outlook and a progressive mind. She was out and out a woman, a devoted wife, a loving mother, an unselfish soul and also an ideal 'bohu'. She never hesitated to offer help and to find out ways to settle issues right whenever she saw someone facing crisis in life. There were occasions on which her sensitive mind got a serious jolt and her heart a unbearable shock when she saw all her sincere efforts to settle someone's shattered conjugal life go in vain.

How lucky I was to have such a dignified lady as my 'Nobow' and how unlucky to miss her in such a tragic way!! I pray to God not only to make her soul rest in peace but also to make her again my 'Nobow' in my next life — if only people are really reborn!

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FROM A BIOGRAPHY OF BOOTHBY

Steve Shafer located the following passage in Robert Boothby: A Portrait of Churchill's Ally by Robert Rhodes James (London and New York: Viking, 1991), p. 455. Boothby, a noteworthy figure in British politics who died in 1986, is among Russell's friends appearing in the film The Life and Times of BR.

Boothby had never had any religious faith and was sceptical of those who did, especially those who tried to foist their bigotries on others. Burns and Fox were his favourites; the Calvinists were his implacable foes. 'For better or worse we are here,' he once wrote, quoting another. 'Involuntarily, I admit, and that alone is enough to damn the whole business.' In supporting Bertrand Russell in 1963 he wrote to the editor of the Evening News: 'The truth, Sir, is that life, as such, has no meaning or purpose. All we can hope to do is to make the best of it. And I hope you have the guts to print this letter.'

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BRS LIBRARY

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.

1. 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.....	\$3.15
Authority and the Individual.....	7.95
Has Man a Future?.....H.	8.00
History of the World in Epitome.....	1.00
In Praise of Idleness.....	8.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	8.95
Principles of Social Reconstruction.....	7.95
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
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.....	10.95
The Selected Letters of Bertrand Russell, Vol. I: The Private Years (1884-1914) by Nicholas Griffin.....H.	17.50
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	2.00

2. Audiocassettes The loan fee is \$1.00 per tape.

Speeches:

- 200 Nobel Prize Acceptance Speech. 1950 45'
- 201 "Mind and Matter." 1950 52'
- 202 "Bertrand Russell in Australia." 1950 55' Four ABC broadcasts.
- 203 "Living in an Atomic Age." 1951 90' Six BBC broadcasts.
- 204 "Life Without Fear." 1951 34'
- 205 "Portrait from Memory: Whitehead." BBC 1952 15'
- 206 "Man's Peril." BBC 1954 15'
- 207 Russell-Einstein Manifesto. 1955 30'
- 208 "The World and the Observer." BBC 1958 30'
- 209 Kalinga Prize Press Conference and Acceptance Speech. 1958 48'
Includes five minute interview of January 24, 1958.
- 210 "Address to the CND." 1959 30'
- 211 "The Influence and Thought of G.E. Moore." BBC 1959 42'
- 212 Address to the Berkeley Vietnam Teach-In. 1965 14'
- 213 "Appeal to the American Conscience." 1966 29'

Interviews, debates:

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

Lectures, broadcasts:

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

Documentaries:

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

Miscellaneous:

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

3. Videocassettes. The loan fee is \$4.00 per tape.

- 260 Donahue Interviews Gore Vidal.
 261 "The 'People For' Story." People for the American Way.
 262 "Humanism: Making Bigger Circles." American Humanist Association.
 263 "The Life and Times of Bertrand Russell." Produced by the BBC as part of Russell's 90th birthday celebration.
 264 "Bertrand Russell." BR interviewed by Romney Wheeler.
 265 "Bertrand Russell Speaks His Mind." Woodrow Wyatt Interviews. Five 13' discussions.
 266 "Bertrand Russell Speaks His Mind." Four 13' discussions.
 267 "Bertrand Russell Speaks His Mind." Four 13' discussions.
 268 "Bertie and the Bomb." Documentary on BR's last years and his CND work.
 269 "Bertrand Russell." Prof. Giovanni Costigan's introductory lecture on Russell.
 270 "Close-Up." CBC interview of BR by Elaine Grand.

4. Book news

Thoemmes Antiquarian Books will no longer be issuing an annual Bertrand Russell Bulletin. The extensive stock of Russell books and pamphlets has been incorporated into their handsome antiquarian and second-hand book catalogs. Copies of Bertrand Russell Bulletin No.37, 420 items, are available from the library for \$1.00. Serious collectors should contact Thoemmes at their new address: 11 Great George Street, Bristol BS1 5RR.

Two paperback re-issues from Routledge are now available in the States: Philosophical Essays at \$10.95 and Human Knowledge at \$22.95. The Practice and Theory of Bolshevism has been re-issued by Spokesman, £5.95 paper, £20.00 cloth.

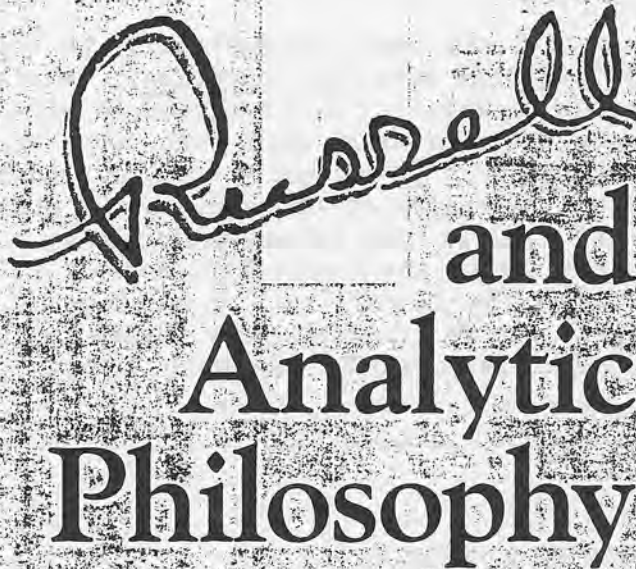
Paul Hager, author of the recently published Continuity and Change in the Development of Russell's Philosophy, arranged to have the library receive a review copy. We are also indebted to Prof. Hager for a copy of the 1979 issue of the Proceedings the Russelian Society in which his "Russell Resurrected" was published.

The library has a limited supply of Griffin's The Selected Letters of Bertrand Russell, Vol. I for sale at 50% off the list price.

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RUSSELL AND ANALYTIC PHILOSOPHY

Below is part of the dustjacket for Russell and Analytic Philosophy, A.D. Irvine and G.A. Wedeking, editors (Toronto: University of Toronto Press, 1993). Among this volume's articles is Nicholas Griffin's "Terms, Relations, Complexes." Prof. Griffin of McMaster University was recipient of the BRS Book Award in 1992 and 1993.



Russell and Analytic Philosophy

EDITED BY

A.D. Irvine
and
G.A. Wedeking

Russell and
Analytic Philosophy

Edited by
A.D. Irvine and G.A. Wedeking

In a century rich in the development of philosophical ideas, Bertrand Russell stands pre-eminent. Especially in the philosophy of language, formal semantics, logic, the philosophy of mathematics, and the history of philosophy, developments can be traced directly to Russell. Along with Frege, he set the stage for new thought in analytic philosophy in the twentieth century.

This anthology of essays by contemporary philosophers is a sampling of recent important work on both Russell and his influence. Most of the studies are interpretive. Some place Russell within his historical context; others probe the internal tensions that often underpin his intellectual growth. In total, these essays make the reader cognizant of the legacy of intellectual thought which Russell contributed to this century.

The anthology is divided into four parts: Denoting, Names, and Descriptions; Mind and Unity; Logicism and Logic; and the Beginning of Analytic History. The contributors are Simon Blackburn, Alan Code, Michael Detlefsen, Nicholas Griffin, Graeme Hunter, Peter Hylton, Gregory Landini, Bernard Linsky, William Lycan, Jean-Pierre Marquis, Stephen Neale, Michael Pakaluk, Judy Pelham, Francisco A. Rodríguez-Consuegra, Mark Sainsbury, Stuart Shanker, and Robert Tully.

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LETTER FROM CAROLINE MOOREHEAD

We received this pleasant thank you letter from Caroline Moorehead of London, author of Bertrand Russell: A Life and recipient of the 1994 BRS Book Award.

Sep. 4...Thank you so much for the magnificent plaque. I was most honoured to receive it and am only sorry that I could not come to Canada this summer. With very many thanks and best wishes. CAROLINE MOOREHEAD

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SHARON MORRISON SAYS THANK YOU

RSN No. 81 (February 1994), Item 5 reported on Sharon Morrison's difficulty in locating a copy of Russell's On Education, Especially in Early Childhood/Education and the Good Life. This story has a happy ending. Here is Ms. Morrison's recent letter.

I just wanted to say thanks to all the dear, caring people in this group who helped me locate my long lost book--On Education. Several people let me know of copies and I even got a book sent to me--no charge. There are some people left in this world who have that compassion that Russell was all about. I am currently a Ph.D. student in educational psychology at the University of Connecticut. I would love to have the opportunity to explore the pedagogical issues and curriculum that founded the beginning of the Beacon Hill School. I'm not sure where to turn other than the library but if you know of a good contact in the Society--let me know....Again, many thanks to the respondents to my book search. Sincerely, SHARON MORRISON

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EDINBURGH HUME MEMORIAL

The Saltire Society, a Scottish cultural organization, is leading an effort to erect a statue of philosopher David Hume in his home city, Edinburgh. An estimated 100,000 pounds must be raised. If you would like to make a contribution for this purpose or if you would like more information about this project, please write to The Saltire Society; 9 Fountain Close; 22 High Street; Edinburgh EH1 1TF; United Kingdom. The Hume Society has kindly offered to accept contributions from U.S. donors wishing to make a tax deductible donation, which will be forwarded to the Saltire Society. Such contributions should be made payable to "Hume Society" and mailed to The Hume Society; Department of Philosophy; Occidental College; Los Angeles, CA 90041; U.S.A. Please specify in your letter that your contribution is intended for the Edinburgh Hume memorial. Some years ago, the BRS cooperated in the successful effort to erect a Russell sculpture in Red Lion Square, London. Considering Russell's high regard for Hume, in the same spirit, please consider making a contribution to the Edinburgh Hume memorial.

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RUSSELL, COUNSELOR TO TRUCKDRIVERS

Thank you, William Jones, for locating this Russell reference in Trucker's Connection, vol. 8, no. 8, August 1994, p. 11. We are happy to see a BR quotation used to support the point of view expressed in this article. This quotation, in this seemingly unlikely source, also suggests how the search for Russell references can lead one into some unexpected territory.

VIEW POINT

BY DAN GLEASON

DRUGS AND ALCOHOL: CRIME OR DISEASE?

The main feature article in this issue is about beating drugs and alcohol.

Drug and alcohol use is a problem in all segments of our society. Thankfully, truckers don't seem to have any more problem with drugs or alcohol than any other occupation or profession. Drug and alcohol use appears to mirror the rest of the population. The CDL has helped to get a lot of problem drinkers, pill poppers and other drug users out from behind the wheels of trucks and off of the American highways and streets.

Drinking and driving, or using other controlled substance, is a crime and is especially harmful to the trucker—not to mention the motoring public who rides with him. But the inability to stop using drugs and alcohol is a disease.

Alcoholics and drug addicts are not weak, they do not lack will power. They have an allergy to alcohol, or a physical and mental addiction to a drug.

While alcoholics and drug addicts are sick and should be treated as ill people, drunks and drug users should not be coddled, either. Remember how in the old days people used to say, "He couldn't help it, he was drunk."

Being drunk or on drugs does not excuse you from responsibility for your behavior. I was in a restaurant/bar not long ago, watching the N.B.A. playoffs, when a fellow in a drunken stupor two stools down reached around his friend and, for no particular reason, tried to push me and grab my shirt. I called the manager. His friend pleaded, "Excuse him, he's drunk."

Hey, if he can't control himself, he shouldn't drink.

We hope all problem drinkers and drug users get help. But we should also remember the message that today's more stringent laws on driving under the influence of alcohol or drugs send to us loud and clear: You are responsible for your actions, drunk or sober, high or straight, and that's the way you're going to be treated in court. That's the way you should also be treated on the streets.

Yet, we need compassion for the addict, the recovering addict, and for those who need help. We should make it possible in the workplace for them to seek help and get it, and to take the stigma and fear of being fired from their jobs out of the equation. Make it easy to get help if they need it. ■

QUOTE OF THE MONTH

"DRUNKENNESS IS TEMPORARY SUICIDE...A MOMENTARY CESSATION OF UNHAPPINESS."

— BERTRAND RUSSELL

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BR IN "CHRISTIAN PHILOSOPHY" CHAPTER

Thanks again to William Jones, who located another BR reference--and a rarely seen BR photograph--in George McCready Price's book, The Predicament of Evolution (Nashville: Southern Publishing Association, 1925). These two pages (pp. 111-112) appear in Chapter 11, "Christian Philosophy." The two illustrations form quite a juxtaposition. As William Jones wrote to us, "Needless to say, George McCready Price does not like Russell's ideas." For the record, this book's title page identifies Price as Professor of Geology at Union College, Nebraska.

Christian Philosophy

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is. The cross on Mount Golgotha is an everlasting testimony to the universe that sin is a horrible thing; that when allowed to run its course it will turn angels into demons and men into mere tools of demons.

But the cross also proves that God really loves His creatures. It proves that evil and sin are not due to any fault on God's part; and it shows how much God himself is willing to give up in order to make His children happy. Evil men and evil angels have constantly charged God with being a tyrant; the cross refutes this, and also shows how God handles this great rebellion. And while neither the Bible nor a rational philosophy gives us any promise that all of God's creatures can be won back by such an exhibition of limitless love, the former does testify that by this method of God in dealing with rebellion, the universe will ultimately be more secure, more happy, and more completely loyal to their Creator than if this horrible nightmare of sin had never occurred. This final outcome is the ultimate justification for God's running the risk of such



Underwood
Bertrand Russell

a condition as the present, by originally creating beings with moral freedom, with the power to serve God or not to serve Him.

A Nightmare of Despair

We have now considered two of the three great problems of philosophy. The one remaining is the problem of a future life.

"If a man die, shall he live again?" cried the afflicted patriarch; and for the many thousands of years since then this question has been asked by multitudes of the children of men, who could not see beyond the portals of the tomb.

Listen to the despairing wail of one of our cleverest modern writers, one born to little less than royal luxury and culture, but who has rejected the Christian hope for the despair of evolution as a world-process:

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Predicament of Evolution

The women at the tomb. Men will live again because Christ rose from the dead.

"Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. . . . The life of man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death."—*Bertrand Russell, "Mysticism and Logic," p. 66.*

Thank God, the Christian is not haunted by any such nightmare of despair. He knows in Whom he has believed,

and is persuaded that He is able to keep that which has been intrusted to Him against that day.

And yet, it seems to me that we are in danger of losing sight of the central idea of that blessed future life; for throughout the New Testament this future immortality is always centered in the resurrection.

There are two or three texts in the New Testament that, if taken by themselves, might seem to teach the immediate reward of the saints at death. On the other hand, scores of passages far more plain and clear dwell upon the resurrection of the body as the key to the future life. It is at the resurrection that we become immortal; it is then that this mortal puts on immortality; it is then that we meet with the loved of all the past ages; it is then that we become like our blessed Lord, for we shall see Him as He is. And I cannot think that it is safe to dwell so intently on two or three (confessedly ambiguous) passages that seem to

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"Old Questions, New Answers"

This book review of Jostein Gaarder's *Sophie's World: A Novel about the History of Philosophy* and Gareth B. Matthews's *The Philosophy of Childhood* appeared in *The Boston Sunday Globe*, October 30, 1994, pp. B14-B16. It is refreshing to see a mass circulation American newspaper offering such an article on quasi-philosophical and philosophical books of note. If anyone has read the Gaarder book, we are curious to be informed whether Russell in some way figures in the literary account of the major philosophers of Western history.



Clara offered natural law; Aquila's temple commanded, "Know thyself": Thus as now, we seek order from chaos.

Even in our cynical age, some authors still tackle the issues that vexed philosophers of old



New answers to the old questions that vex philosophers

PHILOSOPHY

Continued from Page B14

the earliest Greek philosophers, including Anaximander, Parmenides, Heraclitus and Democritus. Next the Sophists, then Socrates, Plato and Aristotle, the Cynics, Stoics, Plotinus and many others.

Alberto moves on to early Christian and medieval philosophers (Augustine, Thomas Aquinas), then the scientific thinkers of the Renaissance (Galileo, Newton and Kepler). He continues through Descartes, Spinoza and the British empiricists (Locke, Hume, Berkeley). A critical turning point is Kant, followed by Hegel and Kierkegaard. In the modern age come Marx, Darwin, Freud, the existentialists. Finally, Alberto covers the philosophical dilemmas of modern particle physics and cosmology.

One would think it impossible to cover all this ground in one book in a way that would work as entertaining reading. It does work, though, because Alberto's lectures are clear, brief and mounted upon an underlying mystery: Who is he and why is he doing this? Midway through the book, a radical shift occurs and strange things begin to happen. Little Red Riding Hood makes an appearance, as well as Winnie-the-Pooh and Lewis Carroll's Alice, Adam and Eve, Noah and several Walt Disney characters. The book's, and history's, central philosophical question deepens: Can we trust what our senses tell us and our reason concludes? And closely related: What are the limits of sense and reason, and can anything lie beyond those limits?

Jostein Gaarder is a philosophy teacher, and this brilliant, improbable book displays his pedagogical gifts. He is a modern novelist, however. Characters are thin and indistinguishable, dialogue is unbelievable and sometimes gratuitous and empty. Even with these faults, the grace, clarity and wit with which Gaarder surveys (and makes us care about) 3,000 years of philosophical development are impressive and admirable.



PHOTO © WALTER WHITEY ACE
JOSTEIN GAARDER

What strikes the attentive reader is how little the basic questions change. The discoveries of contemporary cosmology – the Big Bang, the expansion of the universe, relationships of time, space, matter and energy – bring us back to the questions that the Greeks asked and children still ask: What came before the beginning? What is beyond that which is? Is the universe accidental or the result of a plan? How do we know that what we perceive is real?

Gaarder presents this sweep of intellectual history in the form of verbal expositions to an adolescent. That keeps the exposition on a level of reasonably limited detail. But it also reminds us that a feel for philosophy, a zest for it, requires a sense of wonder, which is sharp in childhood. Sophie's intellectual receptivity is not yet impaired by the cares of adult life: She can hardly wait for each lesson.

The mind of the child also concerns Gareth Matthews' eloquent and thoughtful essays in "The Philosophy of Childhood." Matthews is a philosophy professor at the University of Massachusetts at Amherst, and has written several books

on children's rights. In this book he raises a question that Gaarder implicitly answers: Do the philosophical sensibilities of children have any serious value? Or are they of no value because they come from immature minds?

Matthews' view is that children's philosophical interests are not only valuable and profound but also easily perishable. He writes, "My hypothesis is that, once children become well settled into school, they learn that only 'useful' questioning is expected of them. Philosophy then either goes underground . . . or else becomes totally dormant."

Matthews writes that one child's question, "Mama, are we live or are we on video?", raises an issue that has troubled philosophers for millennia: How do we know that we ourselves, and what we perceive, are not a dream? When Matthews' 4-year-old daughter once asked him how the family cat got floss, and he answered that she got them from another cat, and that cat got them from another cat, and so on, his daughter said, "Daddy, it can't go on like that forever; the only thing that goes on like that forever is numbers." She was posing a problem that has perplexed thinkers from Aquinas to Einstein. Five-year-old Kristin expressed an appreciation for letters:

"Cause if there was no letters, there would be no sounds, there would be no words; if there was no words, we couldn't think; and if we couldn't think, there would be no world." That final statement puts Kristin in the company of Parmenides and Kant.

Matthews does not maintain that children are better thinkers and philosophers than adults; they lack systematic analytical training. His argument, principally with Piaget and those who compare the infancy of an individual to the primitive history of mankind, is that children are authentic beings (they are "ends," as Kant would say) whose artistic and intellectual gifts are valuable in their own right. They are not merely potential

grown-ups.

Gareth Matthews writes that adults who would do philosophy have much to learn from children. "Much of philosophy involves giving up adult pretensions to know," he writes. "The philosopher asks, 'What is time, anyway?' when other adults assume, no doubt unthinkingly, that they are well beyond the point of needing to ask that question. . . . In important part, philosophy is an adult attempt to deal with the genuinely baffling questions of childhood."

Today when he teaches Aristotle or Thomas Aquinas to university students, Matthews writes, "I try to locate the questioning child in me and my students. Unless I do so, the philosophy we do together will lose much of its urgency and much of its point."

Put another way: To be fully human, and to feel our continuity with 3,000 years of philosophical inquiry, we need to put ourselves into Sophie's world.

OTHER READINGS

New books on philosophy:

"A Pitch of Philosophy: Antilegalistic Exercises" by Stanley Cavell (Harvard, \$26). Defending the validity of one's own voice, by the Cabot Professor of Aesthetics and the General Theory of Value at Harvard.

"The Oxford History of Western Philosophy," edited by Anthony Kenney (Oxford, illustrated, \$39.95). A more thorough and minute analysis of Gaarder's pantheon, with many more names. Richly illustrated.

"Plato Etc.: The Problems of Philosophy and Their Resolution" by Roy Bhaskar (Verso, \$18.95). A complex sojourn through history, defending a realist position. 1.

SOPHIE'S WORLD

A Novel about the History of Philosophy
By Jostein Gaarder. Translated, from the Norwegian, by Pamela Miller, Farrer, Straus and Giroux. 464 pp. \$18.

THE PHILOSOPHY OF CHILDHOOD

By Gareth B. Matthews. Harvard. 148 pp. \$14.95.

By David Mehegan

The century's heaps of bodies and bleached bones have tainted old ideas about the dignity of man. Shakespeare's effusion "What a piece of work is a man! How noble in reason . . . in action how like an angel! in apprehension how like a god!" today elicits a snarl or bitter laughter.

That cynicism has spread to the study of philosophy, the ancient idea that it is proper, worthwhile and possible for man to reflect on the fundamental nature of reality and his rightful role in it. Cynicism chills philosophy. It is rarely a required course in liberal arts colleges. Let a student tell her parents she plans to major in philosophy, and groans will follow. What a waste, they say – pondering angels on the head of a pin. Better to study science (itself only a branch of philosophy), law, business, public relations or sports medicine.

So it is surprising, and exhilarating, to encounter stimulating, inventive books that attempt to answer the ancient questions with en-

THINKING

Jostein Gaarder's "Sophie's World" and Gareth B. Matthews' "The Philosophy of Childhood" are very different books with one thematic link: the minds of children. "Sophie's World" – a best seller in Scandinavia and Germany – is unlike any other novel in this or other years. Though it is rudimentary as fiction, its depth of learning, its intelligence and its totally original conception give it enormous magnetic appeal.

Fourteen-year-old Sophie Amundsen, who lives with her mother in a large Norwegian town, finds an unsigned note in her mailbox: "Who are you? A second note follows: "Where does the world come from?" A day later, a longer note appears, this one explaining why philosophy matters. For Sophie, it is the beginning of an unsolicited course in the history of philosophy.

"How was the world created?" the anonymous philosopher asks. "Is there any will or meaning behind what happens? Is there a life after death? How can we answer these questions? And most important, how ought we to live?"

The mysterious philosopher eventually reveals himself, up to a point. His name is Alberto Knox. Over the succeeding 300 pages, he presents and explains to Sophie the major philosophers in Western history:

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David Mehegan is an assistant book editor of the Globe.

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RUSSELL ON INTERNET

The following Internet message from Russell Archivist Kenneth Blackwell of McMaster University invites you to subscribe to RUSSELL-L.

RUSN.RUSS.L page 1
RUSSELL GROUP ON INTERNET
(provided by Kenneth Blackwell)

Russell-l on listproc@mcmaster.ca Bertrand Russell Studies

RUSSELL-L is a public, unmoderated discussion list about the ideas and life of Bertrand Russell (1872-1970), British philosopher, essayist, and peace activist. Postings (by subscribers only) include news from the Bertrand Russell Archives and the Bertrand Russell Editorial Project at McMaster University.

To subscribe, send the following command in the body of an e-mail message to LISTPROC@MCMASTER.CA while leaving the subject line blank:

SUBSCRIBE RUSSELL-L Yourfirstname Yourlastname

For example:

SUBSCRIBE RUSSELL-L Constance Morrell

You will then be added to the list and will receive a welcome message explaining the basic commands.

For assistance, contact the "listowner": Kenneth Blackwell
<BLACKWK@MCMASTER.CA>

The archives of the list are available to anonymous FTP at
130.113.232.16.

For Russell Archives info, finger bertruss@mcmail.cis.mcmaster.ca

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BR APPEARS IN "METAPHRENIA" CARTOON

Thank you, Steve Shafer, for submitting this curious, though not particularly humorous, cartoon appearing in the November 18, 1994 issue of Diversions, a newspaper directed to University of Illinois at Urbana-Champaign students!



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ANNOUNCEMENT OF HAGER VOLUME ON RUSSELL

The "1994-95 New Books and Journals in Philosophy" catalog of Kluwer Academic Publishers (101 Philip Drive; Norwell, MA 02061; U.S.A.; telephone 617-871-6600) includes this announcement of Paul J. Hager's newly published study, Continuity and Change in the Development of Russell's Philosophy.

Continuity and Change in the Development of Russell's Philosophy

by Paul J. Hager, *University of Technology, Sydney, Australia*

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 orderly 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 erratically 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 organized structure, which he consistently applies throughout all of his post-idealist 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.

1994 204 pp. Hardcover ISBN 0-7923-2688-1 \$99.75
NIJHOFF INTERNATIONAL PHILOSOPHY SERIES 50

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FROM HARRY RUJA

Past BRS Chairman Harry Ruja submitted this noteworthy mini-report:

Stephen Jay Gould, a Harvard biologist, contributes a monthly column to Natural History. In its September [1994] issue (vol. 103, no. 9, p. 12), he makes this reference to BR:

Among the organizing dualities of our consciousness, change and constancy stand out as perhaps the deepest and most pervasive. Heraclitus said that we can't step twice into the same river, while his contemporary Pythagoras tried to extract invariance from the world's overt complexity by discovering simple regularities in number and geometry--a scholar's dream pursued, as by Bertrand Russell in our day, when he included among the three passions of his life, "I have tried to apprehend the Pythagorean power by which number holds sway above the flux."

The passage from BR is quoted from The Autobiography of Bertrand Russell, vol. 1, 1967, "What I Have Lived For."

The passage from Heraclitus continues: "because fresh waters are always flowing in upon you."

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NEWS ABOUT WITTGENSTEIN AND MOORE

This brief article appeared in The [London] Daily Telegraph, November 10, 1994, p. 15.

Think on

Cambridge was filled with philosophers last weekend when surviving friends of Ludwig Wittgenstein turned out to open the new home of the Wittgenstein Archive. Sir Eduardo Paolozzi turned up, and took the opportunity to explain to the guests some of his sculptures in the garden. Meanwhile, Theodore Redpath, a pupil of Wittgenstein in the Thirties and now a don at Trinity Cambridge, recalled a story about Wittgenstein's contemporary G.E. Moore.

When Moore went to Buckingham Palace to collect his OM [Order of Merit] in 1951 he left his wife outside the gates in a taxi. Afterwards, neither party was happy. As Redpath disclosed: "When Moore came out after the ceremony his wife was complaining that the meter was working overtime. And he was grumbling that the king had never heard of Wittgenstein."

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SWING AND STANLEY ON BR

Thanks to Tom Stanley for providing these two reminiscences of Russell, respectively from Raymond Swing's "Good Evening!": A Professional Memoir (New York: Harcourt, Brance & World, 1964) and Louis Stanley's Public Masks and Private Lives (London: Quartet Books, 1986). The BR photograph on the next page also comes from Stanley's book and was taken by him.

I also must register a fairly close acquaintance with Bertrand Russell, not attributable to his interest in me, but to his having established an experimental progressive school with his wife at that time, Dora. We wanted a progressive school for our children, being somewhat alarmed by what we knew about discipline in the so-called public schools in Britain. On inquiry we found that the Russell school was to use the country home in Hampshire of Bertrand's brother, the Earl of Russell, and that part of the house was available to us to rent as a home. This simultaneous solution of the two problems of residence and school was irresistible, and we moved in. As tenants of Lord Russell, we soon were on cordial terms with him and enjoyed many a rewarding conversation with him.

Bertrand Russell was only a part-time schoolmaster, giving some attention to the older children, none of whom was beyond primary-school age. He was a fascinating instructor, as our own children testified. But the responsibility for the school lay with Mrs. Russell and two young women teachers. The school was conducted according to themes of freedom, which Mr. and Mrs. Russell ardently believed in. It was a small boarding school, with day students from the district, and was attended by children from intellectual homes, but it did not last beyond its first year.

Naturally, I was impressed by the privilege of knowing Bertrand Russell, already recognized as one of the great intel-

lects of his era. I dutifully read everything of his I could understand, and I am sure I always showed him the highest respect. I cannot, however, say that he had the slightest respect for me, not, I believe, on account of my personality, but simply because I was an American. The anti-Americanism prevalent in Britain in recent years had not set in. Bertrand Russell's anti-Americanism was his own. I might say he did not so much dislike Americans as scorn them. He made an exception of my wife, to whom he always showed gallantry, but I had no benefit from that. He never concealed his arrogance from me. Later Bertrand Russell was to spend years in the United States. He was to marry a young and beautiful American after divorcing Dora Russell. He was to receive appreciative honors from American intellectuals, and a generous stipend for his lecturing services. But I am not aware that these mitigated the scorn he felt for Americans.

I do not mean to disparage Bertrand Russell's greatness. Most men whom the world regards as great have had their strong likes and dislikes, their weaknesses along with their strengths. I do not even call it a shortcoming for a man of Bertrand Russell's stature to have so much disliked Americans. There were excusable reasons for such a dislike.

After the Russell school closed, two of my children, Peter and Sally, went to Dartington Hall, another progressive school. This was in Devonshire and had been founded by Mr. and Mrs. Willard Straight, whose money also founded the *New Republic*. Mrs. Straight was an American. She and her husband had many interests. Dartington Hall was not only the seat of a first-rate progressive school, but an experiment in progressive agriculture.

That Russell sparkled in challenging company was emphasized at a small dinner-party when guests included Sir John Clapham, gentle of voice and of a strangely veiled shyness; Harold Laski, whose rasplike vitality reflected the incompatibility between his personality and character; the reserved Field-Marshal Lord Ironside, imbued with democratic convictions and an autocratic temperament; and the sensitive-minded Bishop Stephen Neill, who was denied the seat of Canterbury because of ill-health. Russell was in a serious mood. His critical penetration flashed intermittently, but touched the vital spots in any argument. Occasionally he wielded a different humour. He laid about him with the blade of good humour. He played Porthos to Laski's Aramis, who told him he was an intellectual gadfly on the rump of an alluence society, continually asking awkward questions, often giving the wrong answers, and continually changing his mind. Russell's retort was that any honest man had to adjust theories to events as in 1920 when a visit to Russia caused him to modify his views on socialism, having seen the corruption inherent in the communist system. He was always convinced as to the rightness of his theories and as such had to act on what he believed to be true. There was always a strong case for each position at the time.

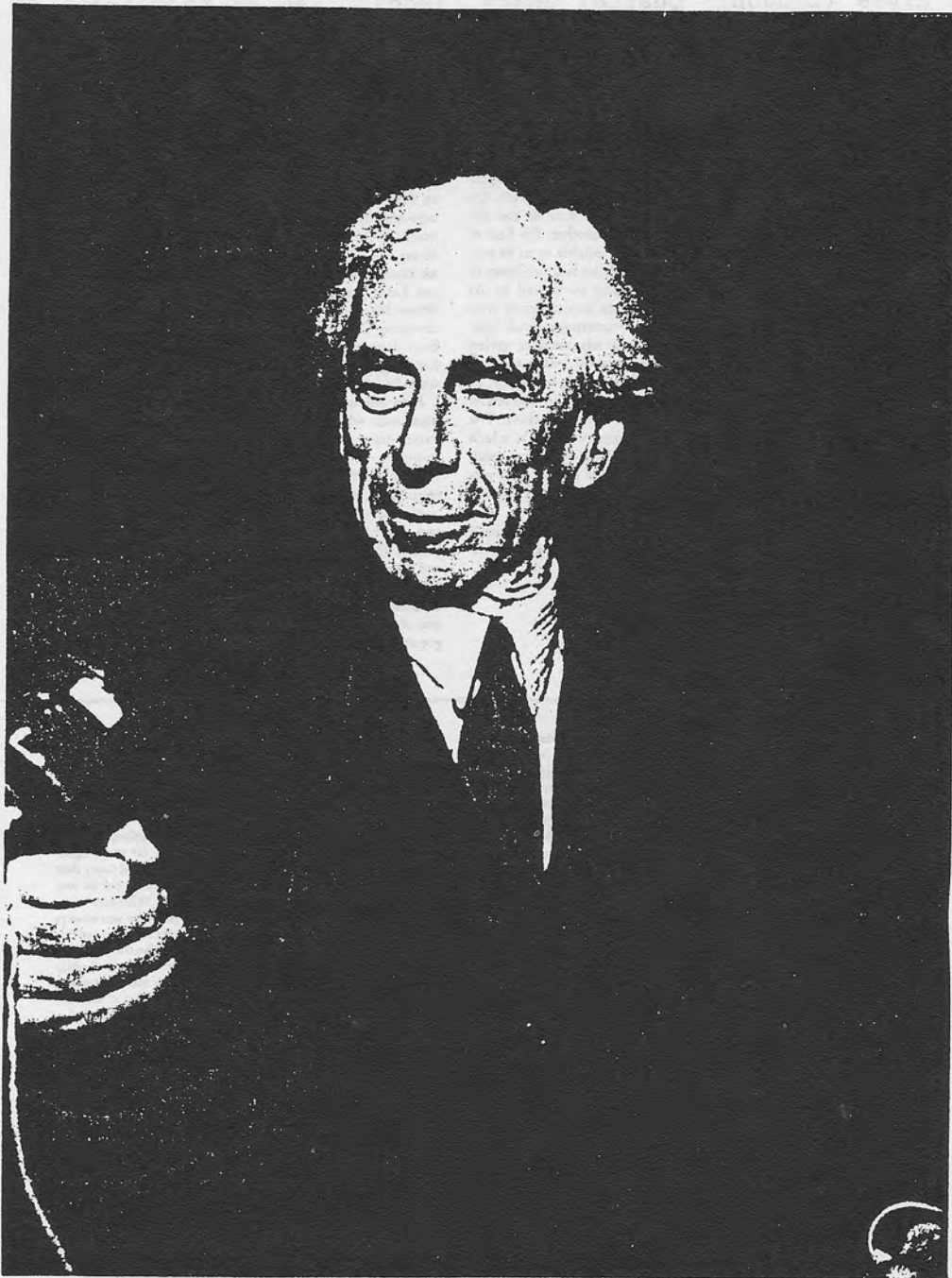
Ironside raised a question he had long wanted to ask. What prompted Russell in 1914 to be a pacifist and supporter of conscientious objectors? In reply Russell said that he had resisted the war on intellectual grounds. He wanted to try the method of non-resistance to aggression in the belief that it would disorganize the Germans. Ironside commented that such a foolish theory showed that Russell was no realist and less of a psychologist than logician. Clapham said that Russell at times sustained opinions ludicrously incompatible, believing in the utmost freedom for every human being, at the same time demanding that the will of the individual should be subordinated to the good of the community. The sparring between Neill and Russell ended in stalemate. Russell was a firm atheist who believed there is no God and no life after death. He was interested in impersonal objective truth which was just as elusive as religious faith and felt it was better for Churchmen to preach the virtues of tolerance and denounce the vices of cruelty and bigotry rather than advocate the unprovable.

Ironside asked Russell to refresh his memory on the reason for his jail sentence. He replied that it was for writing an article in *The Tribunal* in which he was critical of the United States army and was able to read the actual wording from a well-thumbed note in his wallet. It read, "The American garrison which will by that time be occupying England and France, whether or not they will over-

efficient against the Germans, will no doubt be capable of intimidating strikers, an occupation to which the American Army is accustomed at home." Laski commented that if such views were still accountable in law, the prisons would house many distinguished names. Russell said that imprisonment had its compensations. Whilst in jail he wrote his *Introduction to Mathematical Philosophy* as a semi-popular version of *Principia Mathematica*.

There was another side to Bertrand Russell, far more lighthearted. Physically he was small; Lytton Strachey used to say that he belonged to the dangerous class of great gnomes; but he was never overlooked. Women found him attractive. With four wives to his credit, it was clearly mutual. At any party he was always surrounded by the prettiest women fascinated by the charm of this white-haired man with birdlike head and laugh like the yaffle of a woodpecker. His talk was usually dry but passionate, voice slightly clonish and clipped, sparkling wit and gleams of malice as might be expected from an advocate of free love, the rights of women, trial marriages and new methods of education that included a personal experiment aiming to prove the value of the utmost freedom for every human being. With his wife they had a school for children who could do whatever they pleased. In an intellectual free-for-all conversation there were invariably flashes of Russell's dislike of parents, policemen, schoolmasters, judges and the English public school system, prefaced by a dry pleasant smile.

An interesting aspect about Bertrand Russell was that the thought of death never seemed to bother him. Such was his mental and physical energy that age was ignored. Maybe this atheistic conviction made it seem irrelevant. There was no last-minute conversion. Even at ninety-six his views had not changed, if anything they had become hardened. He regarded all forms of religion as false and harmful. He did admit that the thought of dying loomed large when a plane in which he was travelling to Norway crashed and ditched him in an icy sea, but the indignation was caused at the thought of his demise at the early age of seventy-six. Towards the end he almost welcomed death as the final confirmation of his theories and the possibility of proving the bishops wrong, though a wistful aside hinted it would be comforting to make contact in a future state when possibly memories might survive. It was wishful thinking. Bertrand Russell's ivory tower was like a Norman keep or one of the towers at San Gimignano, built to keep enemies out, and perhaps with inadequate recognition of its power to keep the owner in, even against his will. He was content, like the young Newton, to wander through strange seas of thought, alone.



Bertrand Russell, one of the most brilliant mathematicians of the century

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BR AND JACK DEMPSEY?

Our thanks to Ted Jackanicz who spotted this October 2, 1994 New York Times Magazine (p. 2) article. Note the Russell reference in the third column. BR and Jack Dempsey!?!?!?! In any event, author Frank Gannon has given us something to think about.

THE NEW YORK TIMES MAGAZINE

SUNDAY, OCTOBER 2, 1994

ENDPAPER

Seeking Certitude

BY FRANK GANNON

It's hard to make a convincing argument for the existence of God anymore. If you rely on the old-fashioned "cosmological principle," you usually end up bumbling for words in front of some near-stranger, saying something like, "Everything that exists, exists because it had some prior cause that, in turn, caused it to exist. Therefore, there's probably a God. I'm sorry. Can I get you anything from the kitchen?"

What do you say when the near-stranger points out that many things that exist — New Jersey, for instance — do not have a cause? What do you then say when the stranger points out that "Baywatch" is the most popular television show in the history of human civilization? What then? How to answer the question that seems to defy human understanding?

One might say that watching "Baywatch" is not an inherently evil thing to do, like, for instance, lusting after someone named Flossie. One might even go so far as to say that one's daily life on earth is a testimony to an active God who actually enjoys "Baywatch" on an occasional basis and thinks that he might be attracted to someone named Flossie.

No matter who you are, or how many pens you have in your pocket, after a while the search for the verifiable existence of God gets tougher. God reveals himself in mysterious ways. You have to pay attention. Sometimes he's in photo-album-type situations (with Peter Jennings in Red Square, with Dick Clark, with Donald and Marla at Spago — Spago?).

AND WHAT ABOUT MIRACLES? ARE they evidence of a God who occasionally breaks the rules for certain people?

One does hear the word "miracle" used in a reckless fashion. Sole survivors of brutal, flesh-rending train wrecks are often termed "miraculous survivors." Consider the Miracle Mets of 1969. Did God really suspend the laws of physical matter 25 years ago? Hey, if you believe that, why don't you compose a T-shirt that says so? On the surface, it seems almost too easy to think this way. But still, those nagging, eternal doubts stand next to you and whisper in your ear.

Frank Gannon is a freelance writer living in Georgia.



"O.K., Mr. Scientist," they say, "How did Pat Sajak ever get his own talk show?" Was that, in the words of Aquinas and my insurance company, an act of God? Explain that one, man of science, while you polish your electron thing.

Clearly, no sane person dismisses these questions lightly. Something in the human mind says it's hopeless: The existence of God is something that human beings can never entirely discount, or entirely prove. Why torture yourself trying to answer a question like that? Get a hobby. Work out regularly. Eat low fat. Forget about what Yeats called "vague immensities." And while you're at it, forget about meeting one of the Laker Girls. And forget about meeting Yeats. He's dead. Read the paper.

Yet something deep in your soul says, Go ahead. Seek the ultimate answers. Maybe the human brain can actually "know" some transcendent divinity. Yeah. Good one. Don't hurt yourself, O.K.?

Perhaps our lives are a series of stages or stops that lead us, finally, to some transcendent state. When I was young, I felt that I could completely disappear from other people if I shut my eyes very tightly. Today, physicists say that what I thought I was doing was wrong, i.e. impossible. You can't really disappear that way. But I say, who are physicists to speak of what is wrong and right? I thought they were supposed to be scientists, for heaven's sake. Now they have nothing better to do than ruin a little kid's charming Christmas delusion with their pointless adherence to big shiny machines with little blinky lights? Is that what they think is rationality? Judging a child? Is that what you do, Mr. Scientist? Because if it is, I know a lot of people who wouldn't mind slapping you around, Egghead.

Sorry. I don't like to get that upset. Nobody does.

That brings us to another overwhelming question. Why is it that we, apparently unlike any other species on the planet, insist on seeing certain things as right or wrong, good or bad, moral or immoral, flossam or jetsam, marvelous or s'marvelous?

Even more interesting is the fact that all human beings more or less agree about what is moral. There are certain exceptions, of course, the most famous being the classic good-bad dichotomy that formed such a vital part of Bertrand Russell's radio debate with Jack Dempsey. Russell, the famous advocate of epistemological monism, pointed out that Dempsey's definition of good owed way too much to Plato's conception of virtue, and Dempsey, in response, beat the hell out of Russell, finally folding him over with a vicious left hook to the midsection.

However, despite the wide variety of human cultures, it is remarkable to note that if you borrow something and don't give it back, almost all humans agree that you should stop being so sloppy about things because that wasn't the way you were raised.

It seems that those who choose to read divine significance into improbable coincidences are just pretending. Let's pretend there is a God, goes this line of alleged reasoning, then we can pretend that God took those snow tires out of your garage.

One can only remember the words of Nicolai Hartmann, who said, in his famous reply to Heidegger, "Try that with me, Martin, and I'll make you look like a Georges Seurat painting. Only real close up." ■

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CHRISTMAS AT PEMBROKE LODGE

In mid-November, Don Jackanicz paid a brief visit to Pembroke Lodge, Russell's boyhood home, located in Richmond Park in west suburban London. A nearby sign reads, "Pembroke Lodge and Gardens: The lodge and its gardens date back to the 18th century and were privately owned until the 1940's, notably by the Russell family. Bertrand Russell, the philosopher, lived in the house during his early life." Richmond Park is a beautiful, well used, large public park. Pembroke Lodge now houses a small cafeteria with patrons being seated in two ground floor rooms; restrooms are upstairs. One can walk around freely outside and to some degree inside. It's well worth the time. If you happen to be in England in December, why not consider a Christmas lunch at Pembroke Lodge as described on this menu that also quaintly depicts the building.

Christmas Fayre Lunch Menu

9th December - 24th December 1994

Beef Consommé
Fresh Vegetable Soup
Prawn Cocktail
Honeydew Melon
 ☆ ☆ ☆
Traditional Roast Turkey
with
Bacon Roll, Chipolata Sausage,
Sage and Onion Stuffing
and Cranberry Sauce
 ☆ ☆ ☆
Roast Potatoes
Buttered Carrots, Brussel Sprouts
 ☆ ☆ ☆
Christmas Pudding
with
Brandy Sauce
 ☆ ☆ ☆
Mince Pies
 ☆ ☆ ☆
Coffee & Almond Biscuits
 ☆ ☆ ☆
Fresh Fruit
Roast Chestnuts



Pembroke Lodge, Richmond Park
 Telephone: 081-825 5207

Celebrate
Christmas
 at
Pembroke Lodge
 in
Richmond Park
 (Closed Christmas Day)

£16.95

Fully Inc. Service
 Charge and VAT



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BALLOT

Eight Directors are to be elected for 3-year terms starting January 1, 1995. There are nine candidates for the eight directorships.

Place a check or x next to the name(s) of the one to eight nominees for whom you wish to vote. You may also specify between one and eight write-in names. In any case, if you together vote for or write-in names for more than eight persons, your ballot will be invalid.

Please remove this page and fold it as indicated on the other side. It is addressed and needs no envelope. It does need a stamp (29¢ in the U.S.A.). To be counted, a ballot must be received at the specified Chicago address by January 10, 1995.

Thank you for voting--and for voting early.

- () LOUIS ACHESON of Encino, California, U.S.A.
- () KENNETH BLACKWELL of Hamilton, Ontario, Canada
- () JOHN JACKANICZ of Chicago, Illinois, U.S.A.
- () DAVID JOHNSON of Annapolis, Maryland, U.S.A.
- () JUSTIN LEIBER of Houston, Texas, U.S.A.
- () GLADYS LEITHAUSER of Pleasant Ridge, Michigan, U.S.A.
- () STEPHEN REINHARDT of Wilmington, Delaware, U.S.A.
- () THOMAS STANLEY of Wilder, Vermont, U.S.A.
- () KEVIN TUCKER of Wheaton, Maryland, U.S.A.

Write-in votes: _____

Comments on any topic are welcome:

Your name (optional) _____ Date _____