RUSSELL SOCIETY NEWS

No. 85, February 1995

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. Letters to RSN 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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Attached to this issue is a blue sheet. The top half is a registration form for the June 30--July 2, 1995 Bertrand Russell Society Annual Meeting. The bottom half is a membership renewal form for 1995 that may also be used by persons applying for membership for the first time.

(1) FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

I always find it interesting and enjoyable to reread Russell's popular writing. One reason I think this is the case is that many of the issues Russell addressed are still contemporary problems; this makes reading his works relevant to everyday life.

Russell wrote often about the problem of population in the world. He was concerned that the number of people on earth was growing too quickly--particularly in nations that were experiencing poverty.

In Marriage and Morals, Russell wrote:

> ...that being so, we have no reason, from an economic point of view, to desire that population should increase. Those who feel this desire are usually inspired by motives of nationalistic materialism, and the increase of population that they desire is not to be a permanent one, since it is to be wiped out as soon as they can get the war at which they are aiming.

In New Hopes for a Changing World, Russell again addressed the issue of population:

> ...those who urge that by means of technical advances a continually growing population can remain prosperous for an indefinite period are evidently incapable of appreciating the properties of geometric progression. If population continues to increase, however slowly, it must ultimately surpass any assigned limit. Naturally this is impossible, since there is a limit to what the earth can yield;....

The rate of population growth was a concern of Russell which has become even more relevant since his death twenty-five years ago this February.

This June at the annual meeting (details of which are discussed elsewhere in the newsletter) the Bertrand Russell Society Award will be given to Zero Population Growth in recognition of their ongoing struggle to bring a rational Russellian approach to the growth of population. The Award will be given at the annual banquet. A representative of ZPG will accept the Award and present the annual banquet address.

This year the annual meeting will be held at the Columbia Inn in Columbia, Maryland--a suburb of the District of Columbia. Those staying at the Inn, which is situated next to a small lake across from a shopping mall, can stay on at the special conference rate for a few days and thus be able

to be in Washington for the Fourth of July. Fireworks in the Nation's Capital are the most elaborate in the United States.

Why not plan now to attend the annual meeting? It will be a wonderful experience and can become the capstone of a summer vacation in one of the most exciting American cities.

I hope to see everyone in Maryland. Make your reservation today. You will have a good time and your presence at the meeting will strengthen the Society.

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(2) TREASURER'S REPORTS

BRS Treasurer Dennis J. Darland submitted these reports for the fourth quarter of 1994 and for the entirety of 1994. Note that these reports do not take 1995 membership renewal payments or 1995 contributions into account. "BREP Contrib" = contributions to the Bertrand Russell Editorial Project. "RUSSELL Sub" = subscription costs for Russell: The Journal of the Bertrand Russell Archives.

BRS.494.REPORT page 1
BERTRAND RUSSELL SOCIETY TREASURER'S REPORT
4th Quarter 1994
Sunday, January 8, 1995 11:55 am

Beginning bal	$3052.13
INCOME	
BREP Contrib	$100.00
Contributions	$0.00
Interest	$1.54
Library Income	$15.95
Meeting Fees	$0.00
Misc Income	$40.13
New Members	$225.50
Renewals	$172.50
TOTAL	$555.62
EXPENSES	
BREP Pmnt	$0.00
Library Expense	$0.00
Meetings	$0.00
Memb & Info	$1185.03
Misc Expenses	$27.63
RUSSELL Sub	$0.00
TOTAL	$1212.66
Final bal	$2395.09

BRS.94.REPORT page 1
BERTRAND RUSSELL SOCIETY TREASURER'S REPORT
Annual 1994
Sunday, January 8, 1995 11:57 am

Beginning bal	$916.88
INCOME	
BREP Contrib	$100.00
Contributions	$891.00
Interest	$5.52
Library Income	$187.65
Meeting Fees	$0.00
Misc Income	$40.13
New Members	$1219.50
Renewals	$5562.00
TOTAL	$8005.80
EXPENSES	
BREP Pmnt	$0.00
Library Expense	$210.03
Meetings	$1145.38
Memb & Info	$4920.97
Misc Expenses	$101.71
RUSSELL Sub	$149.50
TOTAL	$6527.59
Final bal	$2395.09

(3) 1995 ANNUAL MEETING

The 1995 annual meeting of The Bertrand Russell Society will be held Friday, June 30 through Sunday, July 2 in Columbia, Maryland, U.S.A. at The Columbia Inn Hotel and Conference Center. It is our hope that every BRS member will at least consider the possibility of participating and that many will indeed be present.

The latest tentative program schedule is as follows:

Friday, June 30, 1995

4:00 - 6:00 p.m.	Registration
6:00 - 7:30 p.m.	Dinner (on your own)
7:30 - 7:45 p.m.	Welcoming remarks
7:45 - 8:45 p.m.	Awarding of Book Award; recipient's presentation
8:45 - 9:45 p.m.	Peter Stone, "Problems of Power in Russell's Politics"
9:45 - 11:00 p.m.	Board of Directors meeting (all members welcome)

Saturday, July 1, 1995

8:00 - 9:00 a.m.	Registration
9:00 - 10:00 a.m.	John Shosky, "Multiculturalism, Authenticity, and Enlightened Self-Interest: Bertrand Russell and the Quest for Political Recognition"
10:00 - 10:15 a.m.	Coffee break
10:15 - 11:15 a.m.	Michael J. Rockler, "Russell and Education: Russell's Debt to Locke"
11:15 - 12:15 p.m.	Bertrand Russell Society business meeting
12:15 - 2:15 p.m.	Lunch (on your own)
2:15 - 3:15 p.m.	Timothy Madigan, "Russell and Dewey on Inquiry"
3:15 - 3:30 p.m.	Coffee break
3:30 - 4:30 p.m.	First presentation by Paper Prize Competition winner
4:30 - 5:30 p.m.	Free time
5:30 - 7:00 p.m.	Red Hackle Hour
7:00 - 9:30 p.m.	Banquet; awarding of BRS Award; recipient's address

Sunday, July 2, 1995

9:00 - 10:30 a.m.	James Alouf, "Bertrand Russell as Teacher Educator"
10:30 - 10:45 a.m.	Coffee break
10:45 - 11:30 a.m.	Second presentation by Paper Prize Competition winner
11:30 - 12:15 p.m.	To be announced
12:15 p.m.	Closing

Columbia, Maryland is situated about half-way between Washington, DC and Baltimore, Maryland. The Columbia Inn lies 25 miles from downtown Washington, 20 miles from downtown Baltimore, 15 miles from Baltimore/Washington International Ariport, 30 miles from Washington National Airport, and 47 miles from Dulles International Airport. A modern hotel and conference facility, The Columbia Inn has ten wooded lakeside acres, 289 guestrooms, full hotel ser-

vices, and covered garage parking. Dining, shopping, and entertainment sites are nearby.

Meeting registration is being handled by the BRS. Hotel reservations are being handled by The Columbia Inn.

To register for the meeting: Please refer to the top of the blue sheet attached to this RSN issue. The per person fee of U.S. $85.00 covers registration, coffee breaks, the Red Hackle Hour (reception featuring BR's favorite drink), and the Banquet. Those whose registrations are received by June 12 may register at the reduced per person fee of U.S. $75.00. Please make checks or money orders in U.S. funds payable to "Michael J. Rockler". Write "BRS" on the check memo line. Mail the form and payment to: Michael J. Rockler; 14213 Chesterfield Road; Rockville, MD 20853; U.S.A. The Banquet will have a chicken entree; if you have a special dietary request, inform Dr. Rockler when registering by mail. Annual meeting questions and comments also should be directed to Dr. Rockler.

To reserve a room at The Columbia Inn: Please direct your inquiry to: The Columbia Inn Hotel and Conference Center; 10207 Wincopin Circle; Columbia, MD 21044; U.S.A.; telephone 800-638-2817 or 410-730-3900. June 12 is the deadline for receiving the special nightly rate of U.S. $79.00 plus 10% tax. This rate applies to either a single or double room. Mention "Russell Society" to qualify for this reduced rate. The Columbia Inn should also be contacted for additional information about its facilities and directions by car, train, bus, or air.

The next RSN issue will include updated information about the annual meeting. But, in the meantime, we suggest you mark your calendars, fill out and mail the blue form with your payment, make your hotel reservation, and look forward to three memorable days of Russell-related activities. Remember, too, to act soon to take advantage of the reduced early registration fee and special hotel rate--the June 12 deadline applies to both.

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(4) BRS BUSINESS

1. 1995 Membership Renewals. Thanks to all members who renewed their BRS membership. We trust you will find your BRS membership to be worthwhile in 1995. Those members who have not yet renewed are being sent this RSN issue as a courtesy. If you have not yet renewed, please read the bottom of the blue sheet attached to this RSN issue, complete the form, and mail it with your payment to the Chicago address shown. We do want you to remain with us!

2. Address Corrections. Please take a moment to look at the address label used to get this RSN issue to you. If there is need for a correction, please let us know. Thank you.

3. Board of Directors Election. We appreciate the effort taken by many members in voting in the Board of Directors election. The following persons were elected for three year terms beginning January 1, 1995: Louis Acheson, Kenneth Blackwell, John Jackanicz, David Johnson, Justin Leiber, Gladys Leithauser, Stephen Reinhardt, Thomas Stanley. Elsewhere in this issue is a list of all directors and officers. Later this year another election will be held for directors whose three year terms begin on January 1, 1996. It is not too early to be nominated or to nominate oneself as a candidate in that election. Letters of nomination may be sent to the newsletter. Directors are expected to make a reasonable effort to attend BRS annual meetings and from time to time to give their opinions about matters under Board consideration.

4. Contributions. We would like to acknowledge, with thanks, the monetary contributions made by many members who renewed their BRS membership for 1995. Through such contributions, our organization can undertake activities not fully covered by regular dues payments. Our thoughtful contributors were:

Jay Aragona
Cheryl Bascom
Michael Emmett Brady
James Bunton
Whitfield Cobb
Current Wisdom, Inc.
David M. Daugharty
Dong In Bae
Linda Egendorf
Earl G. Hansen
David S. Hart
Donald Jackanicz
Robert James
Allan Kramer
Gregory Landini
Gladys Leithauser
Jill Lenz
John Lenz
Stephen J. Reinhardt
Michael J. Rockler
Harry Ruja
John F. Schaak
Warren Allen Smith
Shohig Sherry Terzian
Kevin Tucker
Robert E. Wallace
Ronald Yuccas

5. Award Nominations Sought. Each year the BRS makes two award presentations at the annual meeting: (1) The BRS Award, to an individual or organization whose activities relate in a special way to Russell or have been undertaken in a Russellian way; (2) The BRS Book Award, to an author or authors whose recent publication stands out as an excellent example of contemporary Russell scholarship. Nominations for either award may be directed by members to BRS President Michael Rockler; 14213 Chesterfield Rd.; Rockville, MD 21044; U.S.A.

(5) 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. Book News

John Slater's Bertrand Russell was published by Thoemmes Press in November. The paperback edition will be available, at a discount, from the library. The cloth edition may be purchased from Scholarly Book Services, 77 Mowat Avenue, Suite 403, Toronto, Ontario M6K 3E3. Tel: 416-533-5490.

The Ethical Philosophy of Bertrand Russell by Ramendra Nath was published by the Vantage Press, a subsidy publisher, in May. It is available for $13.95 from their office at 516 W. 34th Street, New York, N.Y. 10001. A copy is in the lending library.

The new Routledge paperback edition of Fact and Fiction is available in the States for $13.95.

(6) BRS BOARD OF DIRECTORS

BOARD OF DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, EFFECTIVE JANUARY 1, 1995

Chairman: Marvin Kohl. Center for Applied Ethics; Hong Kong Baptist University; 224 Waterloo Road; Kowloon; Hong Kong.

Secretary: Donald W. Jackanicz. 3802 North Kenneth Avenue; Chicago, IL 60641.

3 Year Term, January 1, 1993--December 31, 1995

Jack Cowles, deceased.
Linda Egendorf. P.O. Box 713; Lincoln, MA 01773.
William Fielding. P.O. Box 218; Ware, MA 01082.
Tim Madigan. 30 Chatsworth Avenue; #1; Kenmore, NY 14217.
Paul Arthur Schilpp, deceased.
Warren Allen Smith. 31 Jane Street; #10-D; New York, NY 10014.
Ramon Suzara. 8 Zipper Street; San Lorenzo Village; Makati, Metro Manila; Philippines.
Thom Weidlich. 170 East 3rd Street; #1D; New York, NY 10009.

3 Year Term, January 1, 1994--December 31, 1996

Irving H. Anellis. Box 1036; Welch Avenue Station; Ames, IA 50010-1036.
Robert K. Davis. 7711 West Norton Avenue; West Hollywood, CA 90046-6214.
Nicholas Griffin. R.R. 1; Troy, Ontario L85 4M2; Canada.
Robert T. James. 860 Bingham Road; Ridgewood, NJ 07450.
Chandrakala Padia. 7, Hyderabad Colony; Benares Hindu University; Varanesi 5; India.
Paul Pfalzner. 380 Hamilton Avenue South; Ottawa, Ontario K1Y 1C7; Canada.
Harry Ruja. 4664 Troy Lane; La Mesa, CA 92041.
John E. Shosky. 1806 Rollins Drive; Alexandria, VA 22307-1613.

3 Year Term, January 1, 1995--December 31, 1997

Louis K. Acheson. 17721 Marcello Place; Encino, CA 91316.
Kenneth Blackwell. Russell Archives; McMaster Univ.; Hamilton, Ontario L8S 4L6; Canada.
John A. Jackanicz. 3802 North Kenneth Avenue; Chicago, IL 60641.
David E. Johnson. 150 Porter Drive; Annapolis, MD 21401.
Justin Leiber. Philosophy Department; University of Houston; Houston, TX 77004.
Gladys Leithauser. 122 Elm Park; Pleasant Ridge, MI 48069.
Stephen J. Reinhardt. 2401 Pennsylvania Avenue; #202; Wilmington, DE 19806.
Thomas J. Stanley. Box 434; Wilder, VT 05088.

Ex officio Directors (terms concurrent with terms as BRS officers)

Michael J. Rockler (BRS President). 14213 Chesterfield Road; Rockville, MD 20853.
John R. Lenz (BRS Vice President). 38 B Loantaka Way; Madison, NJ 07940.
Lee Eisler (VP/Information Emeritus). 13336 Gulf Blvd.; #304; Madeira Beach, FL 33708.
Donald W. Jackanicz (BRS Secretary). 3802 North Kenneth Avenue; Chicago, IL 60641.
Dennis J. Darland (BRS Treasurer). 1965 Winding Hills Rd.; #1304; Davenport, IA 52807.

All addresses are in U.S.A. unless otherwise noted.

(7) ON PAULING AND POPPER

RSN No. 84 (November 1994) reported on the deaths of BRS honorary members Linus Pauling on August 19, 1994 and Karl Popper on September 17, 1994. We renew the invitation for readers to submit reminiscences of these men for future issues. Below are an interesting letter from Pauling to former RSN editor Lee Eisler and the New York Times (Associated Press) Popper obituary, September 16, 1994, p. 54. We regret that the New York Times obituary for Pauling, though well worth reading, is too long for reproduction here.

LINUS PAULING INSTITUTE of SCIENCE and MEDICINE

440 Page Mill Road, Palo Alto, California 94306
Telephone: (415) 327-4064

16 May 1986

Mr. Lee Eisler
The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036

Dear Mr. Eisler:

I am glad to accept the invitation to me to become an honorary member of the Bertrand Russell Society.

I was interested to see that you quoted a statement from Russell's autobiography. This statement is not correct. Russell wrote to me, asking me to sign the manifesto. Because I was traveling or for some other reason my answer was delayed until after the first announcement had been made. I think that by this time Russell had forgotten that he had invited me to be a member of the original group, and thought that I was volunteering.

Sincerely,

Linus Pauling

LP:dm

Sir Karl Popper Is Dead at 92; Philosopher of 'Open Society'

CROYDON, England, Sept. 17 (AP) — Sir Karl Popper, a philosopher who was a defender of democratic systems of government, died today in a hospital here. He was 92.

He died of complications of cancer, pneumonia and kidney failure, said a manager at the hospital in this London suburb. Sir Karl was born in Austria but had worked in England since 1945 and lived near London.

Much of his work concerned science and the uncertainty of knowledge. But it was as a defender of democratic systems and an opponent of Marxism that Sir Karl was most widely known.

His book "The Open Society and Its Enemies," published in 1945, has been called one of the most influential books of the century. It was responsible for the widespread use of the phrase "open society."

Sir Karl argued that communism and fascism were philosphically linked.

In England, where he spent much of his career, his ideas and those of two economists, Frederick Hayek and Milton Friedman, provided the intellectual framework for the Conservative Party of former Prime Minister Margaret Thatcher. He was a professor of Logic and Scientific Method at the London School of Economics from 1949 to 1969.

His book "The Poverty of Historicism," another attack on Marxism, was published in 1957.

Sir Karl questioned the idea that there were inexorable laws of human history, believing history to be influenced by the growth of knowledge, which is unpredictable.

He presented his arguments about science in his first book, "The Logic of Scientific Discovery," published in 1934.

He argued that science does not proceed through verification, but through making bold, competing conjectures, exposing them to rigorous tests and eliminating those that have been refuted.

He said decades later that "next to music and art, science is the greatest, most beautiful and most enlightening achievement of the human spirit."

During the 1960's, Sir Karl came to be labeled a reactionary. He said that his views had been misrepresented.

"Criticism of my alleged views was widespread and highly successful," he said. "I have yet to meet a criticism of my views."

Karl Raimund Popper was born in Vienna, the son of a prominent liberal lawyer, Simon Popper, who was a doctor of law at the University of Vienna, where Karl was educated. His mother was a pianist, Jenny Schiff Popper.

Associated Press

Sir Karl Popper

He was the son of Jews but was christened in a Protestant church. As World War II approached, he left Austria with his wife, Josefine, for New Zealand. There he became senior lecturer in philosophy at Canterbury College in Christchurch.

He came to London in 1945 to accept the post at the London School of Economics.

Karl Popper began his opposition to Marxism during his youth in Vienna, soon after World War I.

After considering himself a Communist for a few months, he witnessed a confrontation between Vienna police and young unarmed socialists trying to rescue some Communists from the police station. The police fatally shot several of the young people.

He said that while a Marxist would have accepted that such deaths might be necessary on the road to revolution, he could not.

In a 1992 interview with The Sunday Times in London, he remarked on the collapse of the Marxist states of Eastern Europe.

"I will not except to say, 'I told you so.' I just knew that these were beastly regimes and I kept saying so. That is all."

Sir Karl's wife died in 1985. He had no children.

(8) LETTER FROM CARL A. WESTMAN

We are pleased to have received this thoughtful letter from BRS member Carl A. Westman. Replies may be made either to him directly or to RSN.

Carl A. Westman
802 Susan Carol Lane
Chattanooga, TN 37421-4561
18 December 1994

Russell Society News
c/o Donald W. Jackanicz
3802 North Kenneth Avenue
Chicago, IL 60641-2814

To the Editor:

I read with pleasure David M. Daugharty's letter in the RSN No. 83. While I enjoyed Moorehead's biography of Russell, I wonder if she too quickly cast off Russell's activities in his final decade of life as being primarily orchestrated by Ralph Schoenman. Consider the fact that Schoenman is hardly mentioned in Feinberg and Kasrils' Bertrand Russell's America: 1945-1970. However, if Russell felt compelled to write a 7,500 word memorandum clarifying his relationship with him, then Schoenman's relative absence from Feinberg and Kasrils' book seems rather conspicuous. The key to understanding the extent of Schoenman's influence may be in the memorandum itself, but I have been unable to find it published. Moorehead's notes are a bit confusing; can it be found in Ronald W. Clark's The Life of Bertrand Russell? Can other RSN readers help?

With regard to Russell's stand on Vietnam, I must first confess a degree of ignorance. I was *born* during the Vietnam War (1967), and have not read extensively on the history of the conflict. However, having read many of Russell's works, I would offer two observations. First, and most importantly, Russell's stand on the war was entirely consistent with the values he advocated throughout his life. As Daugharty notes from personal experience, Russell was not an isolated old dupe for opposing the war.

The second observation concerns Russell's handling of the War Crimes Tribunal. I do not contest its findings (in fact, the evidence I *have* seen supports them; compare Crimes of Obedience by Kelman and Hamilton). However, criticisms of its impartiality seem justified. One concern is obvious, but hardly Russell's fault: no defense was offered by the U.S. However, even the balance of the proceedings lacked some qualities I think an impartial inquiry would have. The jurors appear to have been hand-picked, at least in part, by Russell. Also, Russell made several statements prior to the proceedings that indicated that he was convinced, prior to hearing any formally submitted evidence, that the U.S. was guilty as charged. This could have influenced his jurors. Also, Russell tended to give full credibility to reports from those who were predisposed to his own prior opinion. Fortunately he mitigated this by extensively using press reports from papers that were not opposed to the war.

My point is that Russell had strayed far from his own first commandment "Do not feel certain of anything." He hardly seemed like the same person who wrote:

> The scientific attitude of mind involves a sweeping away of all other desires in the interest of the desire to know – it involves suppression of hopes and fears, loves and hates, and the whole subjective emotional life, until we become subdued to the material, without bias, without any wish except to see it as it is, and without any belief that what must be determined by some relation, positive or negative, to what we should like it to be or what we can easily imagine it to be.

It is *this* part of Russell that I sensed missing in his later years. Whether a dupe of Ralph Schoenman or not, I cannot say; nevertheless, his late writings took on a tinge of surety, which may have been what truly disappointed some of his admirers.

I would be very interested in the thoughts of fellow RSN readers on these matters, whether in a reply to the editor or directly to my address above.

In RSN No. 84, I noted Sharon Morrison's letter mentioning Russell's On Education. I had spoken with Sharon about a copy I had located, and we intended to correspond. I could not locate her at UConn before I moved to TN (Sharon, I am interested in corresponding with you on Russell's theories and experiments in education. Please write or call me at the address above.).

Sincerely,

Carl A. Westman

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(9) RUSSELL VS. DURANT ON MODERN EDUCATION

This advertisement appeared in The New Republic, October 9, 1929. If a debate questioning "Is modern education a failure?" were held today, what modern equivalents of Russell, Durant, and Dewey could be found to participate?

TICKETS STILL AVAILABLE

RUSSELL vs DURANT

Debate!

Is modern education a failure?

JOHN DEWEY, Chairman

This SUNDAY EVENING, OCT. 6 at 8.30

Mecca Temple, 55 St. & 7th Ave.

Reserved Tickets $1. to $2.75 for sale now—Rand School, 7 East 15 St.; New School, 465 W. 23 St.—Columbia University Book Store.

BOX OFFICE, OPEN FROM—11 A. M. to 9 P. M.
Special Phone Circle 2053

By Mail or in Person at
Discussion Guild—15 East 40 St.—Room 1002—Lexington 7483

RUSSELL'S ONLY PUBLIC APPEARANCE

(10) BLACKWELL/RUJA BR BIBLIOGRAPHY REVIEWED

We offer congratulations to Kenneth Blackwell (Russell Archivist at McMaster University) and Harry Ruja (former BRS Board Chairman) on the appearance of their three volume work, A Bibliography of Bertrand Russell. This undated (December 1994 of January 1995?) review by Ray Monk in The Observor Review, p. 16 is the first of what we expect to be numerous complimentary reviews.

Politics, logic and adultery: if **BERTRAND RUSSELL** wrote about it, it's all in the files in Hamilton, Ontario. *Ray Monk* is astounded by an extraordinary bibliophile

The spirit and the letter

In a book published in 1974 called *The Link: the Extraordinary Gifts of a Teenage Psychic*, a curious conversation is recorded between Matthew Manning, the teenage psychic of the title, and the spirit of Bertrand Russell. 'Do you still believe that there is no life after death?' asks Manning, perhaps somewhat redundantly, to which Russell's spirit (determined, no doubt, to avoid an insoluble paradox) replies that, as a matter of fact, his views on the immortality of the soul have undergone a fairly drastic change since he found himself to be existing after his death. 'The universe is deathless,' the deceased Russell declares, 'because having no infinite self, it stays infinite.'

In the ordinary course of events this implausible exchange might have been lost and forgotten years ago, but it has now achieved a kind of immortality by being preserved (albeit in a section headed 'Spurious Publications') in **A Bibliography of Bertrand Russell**, a monumental three-volume set that seems certain to remain the definitive reference work on its subject for many generations to come. Indeed, it provides what is surely one of the most complete records of a writer's work ever compiled.

As well as listing all those things that have been falsely attributed to Russell (quite an undertaking in itself), it records, with an attention to detail that borders on the fanatical if not the insane, over 3,000 publications that are indubitably Russell's work. The result is an astonishing testament, both to Russell's awe-inspiring productivity and to the equally wondrous diligence of the bibliography's editors, Kenneth Blackwell and Harry Ruja.

It is the result of more than 30 years' work, which began in the early Sixties when Kenneth Blackwell, then an undergraduate student of philosophy in Canada, became interested in Russell and decided, with the reckless optimism of youth, to make a list of all Russell's publications.

By coincidence, Russell was at that time trying to find somebody to make a detailed catalogue of all his manuscripts – he had decided to sell his papers to the highest bidder in order to raise funds for the recently established Bertrand Russell Peace Foundation – and when, in the summer of 1966, Blackwell visited England and got in touch with him for help with his bibliographical research, Russell immediately enlisted him as a kind of live-in archivist.

Total record: 'I'm impressed,' said Russell, 'but I don't think it's worth it'

For three weeks, Blackwell worked in the basement of Russell's house in North Wales, putting into some kind of order the enormous collection of manuscripts and correspondence which Russell, then 94, had amassed over an extraordinarily prolific lifetime.

It was the beginning of an association between Blackwell and Russell's papers that has remained unbroken to the present day. Wherever the papers have gone, Blackwell has gone too. At the end of his three-week spell working in Russell's basement, the archives were sent to London to be catalogued, and Blackwell went with them to work for Continuum, the company employed to produce the catalogue.

With the Bertrand Russell Peace Foundation casting its net ever wider in its scrutiny of the dangers to world peace, and the War Crimes Tribunal beginning its work of indicting the United States for its crimes in Vietnam, these were heady days for those associated with Russell, and Blackwell did not remain immune from the intoxicating sense of involvement with world politics that prevailed among the Russell circle. 'Most of us felt,' he once told me, 'that, like Russell, we could make a difference.'

In the course of writing a biography of Russell, I have got to know Blackwell quite well, and when I once referred, with slight mockery, to Russell's habit of formulating his own personal foreign policy – 'I'm rather displeased with India at the moment,' he told one journalist who came to interview him – Blackwell exclaimed: 'We all did in those days!'

Being at the centre of this somewhat fantastic whirl of political activity served to increase still further Blackwell's dedication to both Russell and his work, and when, in March 1968, the archive was sold to McMaster University in Hamilton, Ontario, Blackwell – by now almost part of the collection – went with it. He has been there ever since, serving as Russell Archivist and continuing his quest to find and describe every book, article, and blurb that Russell ever wrote, every film and record he made, every speech and interview he gave (posthumously or otherwise) and even every snatch of his conversation that is recorded in the work of others.

Nothing is too trivial or too ephemeral to be beneath Blackwell's consideration. When, for example, he heard that, in one of Tony Hancock's 'Half Hours', Hancock was to be seen lying on his bed reading Russell's *History of Western Philosophy*, he immediately took steps to acquire a video of the programme for the archives.

Blackwell was not alone in his determination to detail Russell's entire publishing record. While he was in London, he learned that Harry Ruja, a Professor of Philosophy at San Diego State University, was on the same mission. After a short period of competition, the two did the only sensible thing and joined forces. 'Harry,' Blackwell says, 'is the only person who will pursue a bibliographical lead longer, or harder, than I.' Anyone who has seen Blackwell at work will struggle to imagine someone more tenacious.

The question that must be asked, however much both Ruja and Blackwell have banished it from their minds, is whether a complete list of Russell's work really justifies the effort involved. Russell himself was in no doubt that it was not. 'I am impressed,' he told Blackwell, when he saw the number of things Blackwell had listed in 1966, 'but I don't think it's worth it.'

But when, in March 1945, he was asked what he had published since the previous June, he mentioned just one article on nationalism, and remarked: 'Otherwise I have published nothing to speak of. This 'nothing', we can now see from Blackwell and Ruja's work, includes no fewer than 14 articles in newspapers and magazines, ranging from an analysis of political and military 'spheres of influence' in *The New Leader* to a discussion of 'What Makes a Woman a Fascinator?' in *Vogue*.

Of course, to the author of *Principles of Mathematics* and the co-author of *Principia Mathematica*, such pieces were practically nothing. And yet it is good to have them all duly recorded and listed, for they highlight what it is that makes Russell's huge corpus of work unique in the history of philosophy and literature: its truly astonishing diversity.

His early work on logic and mathematics has an importance in the development of philosophy comparable to the work of Kant, Locke, Hume, Wittgenstein or any of the other towering figures in the Western tradition. But the man who wrote 'On Denoting' – an article that has long been required reading for every undergraduate student of philosophy – was also the author of urgent comments on current affairs such as 'Has Man a Future?', of elegant and witty essays like those collected in *Sceptical Essays*, and of atrociously inept fiction like *Satan in the Suburbs and Nightmares of Eminent Persons*. He was a regular contributor – to glossy magazines like *Esquire*, *Vogue* and even, on occasion, to *Playboy* – of articles like the one he wrote for New York's *Glamour* magazine in 1943 on 'What to do if you Fall in Love with a Married Man'.

It is an amazing body of work, and, if this new bibliography forces us to realise how much dross a great philosopher is capable of writing, it also enables us to appreciate, perhaps for the first time, the full scope of Russell's achievement.

A Bibliography of Bertrand Russell *edited by Kenneth Blackwell and Harry Ruja (Routledge £250)*

(11) JOHN SLATER ON RUSSELL

Below is an announcement from Thoemmes Press of Bertrand Russell by John G. Slater. The thirteen chapter titles are "A Sketch of His Life"; "Logic and the Foundations of Mathematics"; "Scientific Method in Philosophy"; "The Theory of Descriptions: An Example of His Method in Use"; "Metaphysics: 'The Skeleton of the World'"; "Epistemology: 'A Map of the Theory of Knowledge'"; "Ethics: The Ground for Moral Rules"; "Religion: A Sceptic's Testament"; "Political Theory: Liberal and Democratic"; "Political Activism: His Duty to His Family"; "The Importance of the Study of History"; "The Proper Role of Education in the Life of the Child"; "Some Thoughts on His Achievements".

(12) CAMBRIDGE MINDS

Russell's relationship to the University of Cambridge was, to say the least, a complex one. Cambridge Minds, edited by Richard Mason (Cambridge: Cambridge University Press, 1994), is comprised of sixteen essays on great recent Cambridge figures. Ray Monk's essay, "The Effects of a Broken Home: Bertrand Russell and Cambridge," is well worth examining, as is the book as a whole. Below are this book's title page, contents summary, table of contents, and preface.

CAMBRIDGE MINDS

Edited by

RICHARD MASON

CAMBRIDGE UNIVERSITY PRESS

This collection of essays by a group of leading authorities is addressed primarily to a non-specialist readership, with the aim of introducing people and achievements associated with the University of Cambridge over the past 150 years. It explains, in simple terms, what has been done in a wide variety of fields – including philosophy (Ray Monk on Russell, Peter Hacker on Wittgenstein, Robert Grant on Oakeshott); economics (Geoffrey Harcourt on Keynes); anthropology (Ernest Gellner on Frazer); the study of English (Stephen Heath on Richards and Leavis). Some who have made important contributions to Cambridge science describe their own work and discoveries – Max Perutz in molecular biology ; Antony Hewish in radioastronomy; Simon Conway Morris in palaeontology. As a whole, the book offers an intellectual portrait of many of modern Cambridge's most notable achievements which will be appreciated by a broad range of readers within the University and far beyond.

Contents

Preface

The chapters in this book are based on a series of lectures given to the Cambridge University International Summer School in July 1993. The Summer School was attended by about 350 people from over thirty countries, studying a variety of subjects. Summer School students spend a month in Cambridge and can appreciate for themselves the visible splendours of its college and university buildings. Its intellectual achievements are rather less visible. As director of the Summer School, I invited the contributors to this series to explain the importance of what had been achieved in each of their subjects, for a completely non-specialised audience.

Many of the resulting studies concentrate on individual figures. This is not intended as an endorsement of history through the Great Names of the Past, but only to provide some focus of interest for subjects that may be alarmingly abstract to grasp. And the subjects here are almost absurdly varied: radioastronomy, economics, anthropology, molecular biology, philosophy, palaeontology, and many more. There is an equal variety in the fame of the characters whose work is discussed: from Keynes and Wittgenstein at one end of the scale to James Stuart and John Neville Figgis at the other.

The series goes back only about 150 years, partly because of a need to draw the line somewhere, and partly because this has been a period when whole careers – rather than only short years as students – were spent in Cambridge by some of its most well-known products. So Byron, Bacon, Milton, Wordsworth and Cromwell can wait, perhaps for another occasion.

One limitation in the contents calls for an embarrassed apology. Gillian Sutherland's chapter explains some of the reasons why this book might almost have been called *Cambridge Men*. The story of the acceptance of women in Cambridge is far from concluded. It has contained some shameful episodes which Gillian Sutherland relates with telling restraint. Although Dorothy Garrod in archaeology, Charlotte Angas Scott in mathematics and Dorothy Hodgkin in molecular biology do receive recognition in these pages, it will be many years before women could take up a just proportion of a collection equivalent to this. A collection entitled *Cambridge Women*, cited by Carmen Blacker and Edward Shils, is, however, planned for publication in 1995.

In 1970, the editors of an anthology of articles from *The Cambridge Review* – Eric Homberger, William Janeway and Simon Schama – seemed to feel a more than normally English diffidence about bottling the spirit of Cambridge into a volume which they called *The Cambridge Mind* (Cape). Maybe we are less modest today, or perhaps in today's climate we *have* to be less modest. It is doubtful whether anyone in 1970 could have foreseen a day when our University would have produced a prospectus for applicants carrying advertising from commercial sponsors, or a day when it would employ a fund-raising director with a salary higher than those of its professors; but these days are now with us. In any event, there are some good reasons for a lack of modesty, as well as less good ones. This collection, for example, could contain several other, wholly different sets of Cambridge figures from the same period, with no loss of eminence: Turing or Ramanujan in mathematics; Moore, McTaggart or Ramsey in philosophy; Dirac or Clerk Maxwell in theoretical physics; Acton, Maitland, Knowles or Trevelyan in history; Housman or Forster in literature; William Whewell or Joseph Needham in many fields; and so on. And this still leaves untouched whole areas where there is much to be said: theology, espionage, classics, law . . .

The chapters in this book present almost as much variety in genre or style as in their subject-matter. They include biographical portraits, critical appraisals, family history, personal accounts of scientific discovery, philosophical exposition and advocacy on behalf of the nearly forgotten. Reading through them leaves their editor reluctant to speculate on whether they display any unifying attitude or mentality. I would only add one episode that seems to me to represent what Cambridge has been able to offer. It includes two of the characters in this book: on 18 October 1911, Bertrand Russell received an unannounced visitor in his rooms in Trinity: 'a man who had learned engineering at Charlottenburg, but during his course had acquired, by himself, a passion for the philosophy of maths . . . ' This was Wittgenstein, at that time with no status whatever in the College or in the University, not even as an undergraduate, and with no qualifications or formal background in philosophy. He had arrived to study logic, and he believed that Russell, as the greatest authority, should be his teacher. Russell could have ignored him, thrown him out or sent him to whoever dealt with college admissions at that time. Instead he listened, talked and argued late into the nights and gave Wittgenstein, intellectually, all he had. By April 1913 he was writing: 'I find I no longer talk to him about *my* work, but only about his . . . '

As an instance of openness and generosity this could hardly be bettered, although not everyone would have been so impressed by Russell. A few years later, D. H. Lawrence wrote of a day's visit to Russell and Keynes in Cambridge: 'it sent me mad with misery and hostility and rage', and he dreamt afterwards of 'black beetles'. Not long after that, Russell was removed from Trinity for his activities in the First World War.

I am grateful for advice and help from my colleagues Sarah Ormrod, Jem Poster, Maggie Jones and Piers Bursill-Hall; and for guidance from Jeremy Mynott, William Davies and Simon Mitton at Cambridge University Press. The lectures on which the chapters are based were supported by the University of Cambridge Board of Continuing Education.

Richard Mason
Madingley Hall

(13) INTRODUCING BR TO A BRYAN/COLLEGE STATION, TEXAS AUDIENCE

BRS Vice President John Lenz recently moved from College Station, Texas, where he was on the faculty of Texas A & M University, to Madison, New Jersey, where he is on the faculty of Drew University. Here is his article, "Who Was Bertrand Russell?" prefaced by his words of explanation.

My little piece on BR appeared in The Touchstone ("Progressive/Left Journal") of Bryan/College Station, TX for Summer 1994 (pp. 7-8). It was actually my mildest piece, and the last of a series that gained me some notoriety. My missionary work in Texas.

My others (the first three might interest RSN) are: "What I (Don't) Believe" (Feb./March '93, cover--the "Ich bin ein Atheist" piece), "Resurrecting an Old Debate" (April/May '93, on the mythology of Easter), "Hard to Believe? Religous Lunacies and Other Paths to Worldly Rewards" (summer '93), something like "Top Ten Signs You've Joined a Bad Aggie Cult" (can't locate it now), "Football vs. the Faculty" (Nov. '93), and "Some Anti-Aggie Memoirs" (April/May '94). These got me some interesting mail, graffiti on my office door, punctured tires, ...

Here [at Drew University], on the other hand, I blend into the woodwork and am even, as a Classicist, suspected of being so reactionary as to place importance on unfashionable, outmoded concepts like Western Europe and its history and ideas.

WHO WAS BERTRAND RUSSELL?
by John R. Lenz

"He was perhaps the last public sage," writes Caroline Moorehead in her new biography of Bertrand Russell.

Russell has been called the greatest logician since Aristotle and one of the two most important Englishmen of the twentieth century. Admittedly, both of these distinctions once meant more than they now do--a change Russell lived to see and had something to do with effecting. His life and his mind were equally epic. At the time of Russell's birth in 1872, Queen Victoria still had 29 years to reign; his grandfather (her prime minister) had known Napoleon; his secular 'godfather' was John Stuart Mill. The First World War shattered that world and made Russell a life-long social activist. He had already opposed the Boer War and British imperialism; until his death in 1970 at age 98 he led the first important campaigns against World War I, atomic weapons, and Vietnam. Many of his 70 books published between 1895 and 1969--like *Why I Am Not a Christian*, *A History of Western Philosophy* and his *Autiobiography*--remain in print and can be found in any place with real bookstores.

As long as human beings continue to reflect, Russell deserves to be remembered in three ways: as one of the great philosophers; as a modern Socrates and Voltaire who popularized the intellectual life in trenchant and satirical works; and as a life-long fighter for peace, reason and human progress.

In his mind Russell kept his grandmother's advice, "Thou shalt not follow a multitude to do evil." This motto is useful to remember when, say, voting for U.S. Senator in Virginia. Russell, to be sure, did not like following any multitude, either for good or for evil. His is one of the great voices for independent thought. He was jailed for opposing the First World War, appalled by the mass hysteria for blood that gripped the British and caused them to dehumanize the Germans. Again at age 89 he was sent behind bars (controlled, of course, by the multitude) for leading peaceful civil-disobedience rallies against nuclear weapons, shocked by mankind's irrational capacities for cruelness and self-destruction.

Russell attracted much criticism when together with Sartre and others he held a mock War Crimes Tribunal that condemned the actions of the United States in Vietnam: "Wherever men struggle against suffering we must be their voice ....". In 1967 this tribunal uncovered evidence for atrocities that would soon become commonplace with the disclosure of incidents like My Lai. Needless to say, throughout his life Russell was pilloried by unthinking loyalists for vehemently asserting his right and duty to criticize authority and governments when they acted stupidly.

Russell opposed orthodoxies of any kind. He began his own experimental school in the '20s because he knew that the purpose of education was indoctrination in the prevailing idea of virtue. (This is probably the second or third time you are asking yourself, but, no, he was never in this town as far as I know.) He alienated the left, too, by writing of the cruelty of Lenin (whom he interviewed in 1920), but, eventually, realization of this truth turned the new Russian left (or was it the right?) against Gorbachev.

"Bertie," as he was called, is also famous as one of the world's all-time most passionate atheists. Every self-respecting young intellectual used to read his book, *Why I Am Not a Christian*. He stated, "I firmly believe that the doctrines of all religions are not only false, but harmful." When it came to ideas, he took the scientific high-road: truth was everything and it was hard and unyielding. Most people cannot stomach this. But Russell, with his mathematical background, could not compromise intellectually in favor of beliefs that gave people comfort based on delusions. He held a Victorian belief in progress, reason and science. He wrote "I hope that every kind of religious belief will die out" because religion meant dogma, superstition, mythology and the dead-weight of tradition. "Religion is based primarily upon fear and is a source of untold misery to the human race." "If we must die, let us die sober, not drunk with pleasant lies."

Many feel that Russell's stress on the human intellect makes him a tragic figure of another age. But he always carefully distinguished what we can know--as science--from emotions, such as love, morality, or the appreciation of beauty. (He wrote books on marriage, history, education and human happiness and the famous epitaph: "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind.") He simply put religion in the first category (knowledge of the universe): after all, it offers highly emotional responses to some simple factual questions. Do false ideas have fatal consequences? Yes. In the U.S., it is sad that the frequent public debates about religion never touch on the truth of its claims, as if this is in bad taste. "America is essentially a country of pious peasants" was one of this cerebral British aristocrat's less flattering remarks; American universities, he criticized, were manipulated by big business and suffered from "theological persecution." (No, he never set foot here in town.)

He was one of the great skeptics. *Skeptical Essays* begins: "I wish to propose for the reader's favourable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true." (Prose like this won him the Nobel Prize for Literature in 1950.) In his philosophical works he sought several different ways of explaining the world and how we know it. All of these were based upon the premise that this world is all there is. First, this led him (in 1900-1910) to redirect Anglo-American philosophy back towards empiricism and away from idealism--a move slow in reaching large parts of the American South. Then it led him through his own personal vicissitudes to ask how mankind can be happy. His solution was to unite skepticism with courage. Russell's ringing message is that we can be happy here: "I believe that when I die I shall rot, and nothing of my ego will survive. But I should scorn to shrivel with terror at the thought of annihilation. Happiness is none the less true happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting."

Writing about "Bertie," as you see, can verge on hagiography. However, four marriages and numerous love-affairs taint him in the eyes of feminists, despite his work for women's rights. He sometimes took his "longing for love" and professed "free love" to ridiculous lengths. (This led to his being dismissed by a judge from an appointment at the City College of New York in 1940 on the grounds of immorality--an egregiously shocking but salutary example of the fragility of academic freedom.) Russell also felt a distaste for homosexuality (although this is a fact discovered by detective-work and not evident in his writings). If these traits alienate sensitive people today, Russell would be the first to be amused (and, also, to learn). He was an old-school Liberal (with a capital "L") fighting to the death for individual liberty. He opposed orthodoxies of either the left or the right and thumbed his nose at respectable positions that commanded assent just because they were respectable. He gave people the courage to think for themselves and the optimism that this is mankind's only hope.

There were certain members of the British Mission, however, not entirely inclined to look in open-mouthed wonder at the things about them, with their mental eyes shut. These were not of the labouring element. One was Mr. Bertrand Russell. Very politely but decisively he had from the first refused to be officially chaperoned. He preferred to go about himself. he showed no elation over the honour of being quartered in a palace and fed on special morsels. Suspicious person, that Russell, the Bolsheviki whispered.

-- Emma Goldman in her autobiography *Living My Life* on the visit of Bertrand Russell to Russia in 1920

(14) WELLS BIOGRAPHY BR REFERENCE

For those interested in matters pertaining to H.G. Wells, Shaw, the Bloomsbury Group, the Fabians, and BR, here is an excerpt from Michael Coren's The Invisible Man: The Life and Liberties of H.G. Wells (New York: Atheneum, 1993), pp. 132-135. Our thanks to Linda Egendorf.

he called for an American blockade of the Germans, so as to starve them into submission. As when he was a boy in Kent, the glamour and glitter of war made his head swirl with images which belied reality.

Various friendships were twisted or broken by Wells' attitudes during the war, but no rupture received more publicity than that with George Bernard Shaw. Ever since the Fabian campaign Wells and Shaw had tiptoed along a thin, crooked line between strained friendship and downright contempt. They had walked well and successfully. Now Wells learnt that Shaw's attitude towards the war was that of informed cynic. Nobody was entirely correct, he believed, but he and his family happened to be resident in Britain and hence did not desire a German victory. He playfully compared the combatants to pirates. Late in 1914 Wells wrote an article in the *Daily Chronicle* on the subject of Scandinavia's role in Northern Europe, and referred to Shaw's muddle-headedness. This was the spark for the latest episode in the debate. Shaw soon replied:

> There is a point at which Mr Wells' mind gives way. There are two symptoms. One of them is the now familiar and apparently inevitable English symptom of a kind of breakdown; a sudden and unprovoked attack on me. Mr Wells, without a word of warning, calls me muddle-headed. Muddle-headed! Me! Bernard Shaw! the man whose clarity England can often hardly bear! I ask you – I Well no matter . . .

He went on to eviscerate Wells' argument about Swedish intentions and aspirations, and as in past disputes to make Wells appear as a callow amateur, this time badly versed in diplomacy.

Wells' reply was long and heartfelt. His letter claimed that Shaw was a mischief-maker, an attention-seeker, an eclectic gatherer of second-hand theories and opinions, an irresponsible and shallow man. He continued:

> The first thing he does almost invariably in his controversies, if one may give his displays so dignified a name, is to create a serio-comic atmosphere, the Shavian atmosphere, by wild boasting about his mental clarity and facetious abuse of his antagonist. My mind he declares is 'giving way' and so on. At this the well trained Fabian spinster smiles almost maternally and prepares for the next phase of the 'intellectual treat'. This is a carefully untruthful statement of the antagonist's position. I say 'carefully untruthful'; he does not err, he deliberately distorts. In this instance he declares that I think that Germany is holding out Finland as a bait to Sweden and so on. It is nothing to Mr Shaw that I did not suggest anything of the kind; the glib falsehood is necessary in this case and he utters it with as light a conscience as if, instead of offering rubbish as international politics, he was introducing a panacea at a fair.

This was an angry and hurt H.G. Wells. He had never fully recovered from his drubbing at the hands of Shaw and the Fabians. This was more than a dozen years later; Wells had achieved so much in his life, yet those same people still dared treat him with suspicion, even patronizing dismissal. For his part, Shaw was genuinely disturbed by Wells' political posturings. The difference was that the eternally self-confident Shaw could hide his feelings behind humour and contrived indifference; Wells was rarely, if ever, capable of such disguise. In this respect Wells was the more honest of the two men and certainly deserves some sympathy. He had not been brought up to play what Shaw saw as the 'great game' of witty insults and pithy attacks. Arnold Bennett was certain that he once saw Wells cry after a morning of quarrelling with Shaw, partly because he was sorry for himself but mostly because of sheer desperation and an inability to fight back with the same weapons. Wells' life-long protestations that he was at heart just a simple man were to a certain extent true.

The conflict deepened when Shaw published 'Common Sense About the War' in the *New Statesman*. The series of articles poured scorn on the allied effort, claimed that the war was merely an excuse for the British to take on their long-term imperial rivals, and urged the rank-and-file military to rebel and shoot its leaders. Wells hit back:

> Mr Shaw is one of those perpetual children who live in a dream of make believe and the make believe of Mr Shaw is that he is a person of incredible wisdom and subtlety running the world . . . an idiot-child screaming in a hospital, distorting, discrediting, confusing, and at the end, when it is all over, we shall have voluminous pamphlets and prefaces explaining how modestly and dexterously he settled the Prussian hegemony and rearranged Europe.[3]

The argument simmered throughout the war, but although Shaw came close to it, he never completely lost his temper with Wells and refused to forsake his former friend or join with others in condemning and ostracizing him. There were many within the anti-war movement who refused to speak to Wells ever again and took every opportunity they had to slander him and blacken his character. They could not forgive him for describing their resistance to the popular mood as a 'scream of extreme individualism'[4]; they would not forgive him for achieving so much acclaim by his actions during the war. Some of the Fabians and certain members of the Bloomsbury group were particularly venomous; writing some forty years after the events, Bertrand Russell still dipped his pen with malice:

> Wells was assailed in the Press . . . for his advocacy of free love. He replied somewhat heatedly that he had not advocated free love, but had merely prophesied possible effects of new ingredients in the atmosphere without saying whether he thought these effects good or bad. This seemed to me disingenuous, and I asked him, 'Why did you first advocate free love and then say you hadn't?' He replied that he had not yet saved enough money out of royalties to be able to live on the interest, and that he did not propose to advocate free love publicly until he had done so . . . After this I did not see much of him until the First World War had ended. In spite of his previous attitude about war with Germany, he became exceedingly bellicose in 1914 . . .[5]

The war represented a watershed in Wells' life. Not only had he altered his political positions, but he had also taken on a new attitude in his personal and social affairs. He seemed to age quickly in the early years of the war, taking on a haggard look not previously noticeable. In the past most of Wells' friends, and some of his enemies, remarked on his seemingly eternal youthfulness; his features and demeanour were often boyish, they remarked, in spite of regular bouts of physical pain and the onslaught of diabetes and stomach ulcers. He drew up a new will in 1914, and asked Robert Ross to be his literary executor. He and Jane placed their sons Gip and Frank, now thirteen and eleven years old, in Oundle boarding school, and settled into the now completed home, renamed Easton Glebe.

This was a relatively good period for the partnership of Wells and Jane, a time when they saw much of one another and appeared to relish the duties and obligations of master and mistress of a sizeable country home. At various stages in his life Wells felt an overwhelming need to play the roles of husband and father and to return to Jane and the family home. The new will and bouts of poor health certainly brought on such a phase. Wells' autobiography lovingly and proudly reproduces photographs of the building of the house and of the interior of the study. Easton Glebe was comfortable and informal, capacious and aesthetically pleasing. Twelve bedrooms meant that guests could be accommodated, and the house was rarely free of them. As if to deny the effects of advancing age Wells planned intricately organized games of hockey and volleyball, and a full-size tennis court was built for those less enthusiastic about team sports. He was determined and merciless when he played sport, particularly if his opponents were younger than him – there was something to prove. The Wells house was a gathering place, a meeting place, a recreational think-tank. Jane worked hard on the garden and in supervising the kitchen. For a while the household was a content, even happy one.

Arnold Bennett was a frequent visitor, a friend now of Jane as well as Wells. He recorded in his inimitable journals a stay with his friends in October 1915.

> Left home at 10 a.m. and drove over slippery roads in a Scotch mist to Little Easton. I walked with Wells in the park at dusk. Stag rutting season. All the bucks were roaring like lions, and we were somewhat intimidated. Two of them made a show of fighting, but funked it. Before this, original ball games in the arranged barn, in front of which a farmyard and cesspool had been turned into a very slightly sunk garden with bathing tank in the middle.
>
> Immense park, belonging to Lady Warwick, and practically wasted for useful purposes. And there must be hundreds such. 'It ought to be taxed out,' said H.G.

Lady Warwick was something of a patron. She had long been a friend of Wells, had supported him financially when times were particularly difficult and had also acted as his champion in polite society. She was at the centre of a political and artistic set which numbered Fabian writers, labour politicians and fashionable novelists among its members, and she relished their controversial views and heated exchanges. She was often at Easton Glebe and invariably brought some of her followers with her. The Wells house was in turn at the centre of a small literary community. Journalists R.D. Blumenfeld and J. Robertson Scott, editor of *The Countryman*, were neighbours, and author H. de Vere Stacpoole

(15) HUGO BLACK AND RUSSELL

U.S. Supreme Court Justice Hugo Black is the subject of Roger K. Newman's Hugo Black: A Biography (New York: Pantheon Books, 1994). Here is a reduced-size one page excerpt (p. 448) discussing Black's study of philosophers including Dewey and Russell. Thanks to Tom Stanley for this item. Also below for a bit more historical information are a photograph of Black and the first paragraph of the article about him appearing in The Oxford Companion to the Supreme Court of the United States, Kermit L. Hall, editor in chief (Oxford and New York: Oxford University Press, 1992), pp. 72-75.

for getting to the bottom of things. Intellectually he had a kitten's curiosity. He was hellbent on truth and intent on understanding. Only then could the practical idealist move to reform most efficiently.[3]

Philosophers helped in the pursuit. Certain types of technical philosophy gave Black problems. "Hegel's and Kant's works have always been a little difficult reading for me," he confessed. But public-spirited philosophers were different. Black acknowledged the influence of John Dewey's functional approach: "My daughter has frequently told people that if they want to find out what I think they should go to Dewey's works." In a different way Bertrand Russell also influenced Black. When he went in for a hernia operation in September 1956, he was on a Russell reading binge. He took several Russell books to the hospital and was talking about Russell to the doctors and nurses as they wheeled him into the operating room. By the time he left a week later he had the hospital staff reading and discussing Russell.

Black read more in the years after Josephine's death than at any other time. He was a man of regular habits—the same meals each day (light breakfasts and lunches, but a normal-size dinner), the same routine each evening, watering his garden before steak for dinner, then working on an opinion afterward—and he set aside a certain amount of time for reading daily. He kept a pile of books by his bed, and the reading lamp over it burned a hole in the mattress. To him it was part of his job. He continued his regular summer reading program focusing on specific topics. One summer it was all of Dickens and Scott. In the summer of 1950 he read all of Macaulay. The next year he told a clerk to go to a certain part of one of Macaulay's books, where he would find something on bills of attainder; Black put it in the opinion. He was necessarily selective in his reading: he enjoyed novels but read fewer over the years, as he felt he could more fruitfully spend his thinking time on books from which he could gain knowledge, perspective or understanding.[4]

No modern figure supplied any more of those qualities than Thomas Jefferson. He was Black's "number one, number two and number three" historical hero, noted Hugo, Jr.—and had been since law school. "There are few things that have been writen about Jefferson that are not interesting," Black said. He practically downed Jefferson whole. And although Jefferson's cup of libertarianism was chronically overflowing, Black did not even ask him before replenishing his supply. To Black, Jefferson epitomized the mellow respect and tolerance that are the heart of democracy, as Black's underlinings

Black, Hugo Lafayette (b. Harlan, Ala., 27 Feb. 1886; d. Bethseda, Md., 25 Sep. 1971, interred Arlington Cemetery, Arlington, Va.), associate justice, 1937–1971. Black's humble origins as the son of a storekeeper in rural Clay County, Alabama, offered little basis for optimism about his future career. His two-year undergraduate law program at the University of Alabama and brief tenure as a Birmingham police court judge were equally discouraging. But his intelligence and sheer determination—traits inherited largely from his beloved mother—enabled Black to overcome the tremendous odds his background posed. By the early 1920s he was elected to the first of two terms in the U.S. Senate; and in August 1937 he became Franklin D. *Roosevelt's first appointee to the Supreme Court, a position he held for thirty-four years until his retirement in September 1971, a week before his death.

Hugo Lafayette Black

(16) CHOMSKY'S PHOTOGRAPH OF RUSSELL

Noam Chomsky's latest book, Keeping the Rabble in Line (Monroe, Maine: Common Courage Press, 1994, 319 pp., $12.95), is a series of interviews with David Barsamian. This description appears on the backcover: "From one of the world's most formidable political cartographers, a map to the emerging global economic regime[.] In these interviews, Noam Chomsky outlines his views on a wide range of pressing issues including: global warming; free trade and international capital; health care; fascism and the structure of corporations; China, trade and human rights; a comparison of Chiapas and South Central Los Angeles; gun control and the death penalty; the deterioration of intellectual culture; the democracy deficit; the politics of the information highway." This two page excerpt (pp. 144-45), in reduced-size print, concerns Russell.

NOAM CHOMSKY

Keeping the Rabble in Line

INTERVIEWS WITH DAVID BARSAMIAN

told me this was what his kids were saying. what did I think he ought to do? Usually I didn't answer. This once I said, if you want me to tell you the truth, I'll tell you the truth. I told him what I thought. About a week later I got a message signed Labor Committee Intelligence Service: our Intelligence Service has learned that you're spreading rumors about the party. You have one week to clear yourself of these charges. I threw it into the waste basket. Shortly after their newspaper started coming out with crazed attacks. The funniest one was a pamphlet they put out for the Bicentennial, July 4, 1976. It was called "Terrorist Commanders." It had on the front a picture of me and Marc Raskin. It was quite amusing. It was about how the two of us run the KGB and the CIA and the PLO and the Queen of England and whoever else was in their conspiracy at the time. They said we were planning to put atom bombs in major U.S. cities at the time of the Bicentennial. I got it in August, a month after. Usually these end-of-the-world people, when it doesn't happen they have some reason. But they were still predicting it a month after it didn't happen. That was put on the windshield of my car with a death threat scribbled on it. I won't go into the details of what happened next. I didn't hear from them for a while. Since then it's similar things.

DB *Anyone who comes to visit your office at MIT will see a very large black and white photograph of Bertrand Russell in the hallway next to your door. What's the story behind that photograph?*

He's one of the very few people that I actually admire. I did have a big photograph of him. The office

was vandalized during the Vietnam War years. A sauerkraut bomber. One of the things that was destroyed was that picture. Somebody succeeded in putting up another one.

DB *So does Russell exemplify the responsibility of intellectuals?*

Nobody is a hero, but he had a lot of very good characteristics and did a lot of things that I admire.

DB *You do endless rounds of interviews, and I certainly inflict a fair share of them on you, how do you keep awake, much less sustain interest? What constitutes a good interview? What engages you? The questions are interminable, and usually the same.*

They're not always quite the same. And I have to rethink things anyway. These are very important and interesting topics, and as long as people are interested in them, I'm going to keep talking about them.

DB *You can stay awake?*

Most of the time.

DB *Thank you.*

(17) DID RUSSELL BORROW COMPASSION FROM CHRISTIANITY?

Thanks to Steve Shafer for bringing this article (Chicago Tribune, January 22, 1995, section 4, pp. 1, 5) to our attention. The article discusses Jewish and Christian notions of compassion for the poor in the context of today's debate on U.S. political and social issues. The article's Russell reference, a quotation from Michael Novak of the American Enterprise Institute, reads "'Bertrand Russell, the atheist mathematican and writer, pointed out honestly that he borrowed the idea of compassion from Jesus, as wise humanists do.'" Would any RSN reader care to substantiate or refute Novak's claim?

Winds of change seem unlikely to cool off our compassion for poor

By Paul Galloway

In the approaching debate on welfare reform, it's a virtual certainty that no one will challenge the principle that society has a responsibility to its unfortunate.

It is a principle that is central to the world's three major monotheistic religions and so deeply embedded in our national consciousness and culture, so much a part of our national ethic, that no one in public life will question it, conservative or liberal, Republican or Democrat, believer or nonbeliever.

To the followers of Judaism, Christianity and Islam, God is adamant: The individual and the community are required to help the weak and the poor, the sick and the hurt, the impaired and the uprooted.

Indeed, the holy books of these faiths and the commentaries of their sages could be viewed as a "Contract with Humanity," a magnanimous theological counterpart to the GOP's vaunted political document, "Contract with America."

For government, God is in the details—coming up with a method of defining the needy and rendering aid that is fiscally sound and yet consistent with the country's beliefs about benevolence.

Paul Galloway is the Tribune's religion writer.

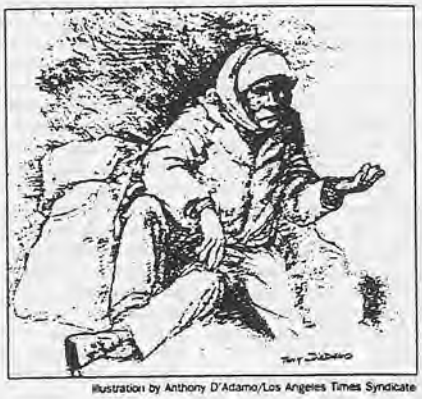

Illustration by Anthony D'Adamo/Los Angeles Times Syndicate

Even the lawmakers who seek to impose limits of financial assistance to unwed mothers, for example, will declare they are acting for the good of the recipients as well as the taxpayers by freeing them from the bondage of dependency.

While some may doubt the sincerity of such avowals,

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Compassion

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it's likely that few of us will pause to look back through the centuries and consider how remarkable it is that our legislators—and almost everyone else, for that matter—at least pay lip service to the ideal of caring for those in need and how stunningly radical this idea once was.

"Probably the most important thing that Judaism and Christianity introduced into the world was the notion of the fundamental equality of all human beings—rich and poor—in the eyes of God, who sees through wealth and status straight to the human heart," says Michael Novak, who holds a chair in religion and public policy at the American Enterprise Institute in Washington.

"No one thought like that in Greece or Rome or Egypt or anywhere else," he says. "Philosophers then embraced inequality. Plato saw the leaders of society as gold, people at the next level as silver, but many to him were like lead, people with 'slavish emotions' who deserved to be slaves."

A corollary of the Judeo-Christian doctrine of equality was the need for compassion and outreach. "The Hebrew prophets talk about caring for the widow and the poor and sick," Novak says, "and Jesus intensifies that, saying, 'What you do for the least of these, my brethren, you do for me.'

"Even atheists have accepted this Jewish and Christian ideal. Bertrand Russell, the atheist mathematician and writer, pointed out honestly that he borrowed the idea of compassion from Jesus, as wise humanists do."

Six centuries after Christ, the prophet Muhammad began to receive revelations from God, which are contained in the Koran and which mandate generosity in strong, absolute terms.

"A pillar of Islam is *zakat*, which is alms-giving," says Ghulam-Haider Aasi, professor of religious studies at American Islamic College. "It is obligatory. You must share part of your wealth with the needy. Further, a just society or government also provides for the unfortunate and assures that all are provided food, education and health care."

Because Judeo-Christian tenets are far more entwined with American history than those of Islam, it would perhaps be instructive for members of Congress and state legislatures, before wrestling with welfare, to reflect on these traditions, their origins and development.

■ **Judaism:** "In our religion, it is an obligation to give generously, through tithing and taxation, to help the less fortunate," says Rabbi Stuart Altshuler, pastor of Beth Hillel Congregation in Wilmette. "Our God commands that we do not turn away from the orphan, the widow, the abandoned, the needy. The Hebrew word for this charity is *tzedakah*, which means justice."

'In ancient Rome and Constantinople, there were doles to the poor, but they were given to keep the masses quiet and prevent rebellion, not out of compassion.'
Author Justo Gonzalez

Says Carol Davidson, coordinator for community outreach at the Jewish Theological Seminary of America: "We are told in no uncertain terms that *tzedakah* is one of the most important commandments we can follow. It is not voluntary. You are forbidden from turning away from need."

■ **Christianity:** "There's a tradition in Hebrew law in the Old Testament where the landowner is forbidden to reap his grain more than once. What was missed was to be left for the poor. It belongs to them. To go over the land again is to steal from the poor," says Justo Gonzalez, author of "The History of Christianity" and "Faith and Wealth."

"Almost all the ancient writers in the early Christian church picked up that tradition, declaring that whatever Christians do not need belongs to the poor. This was an act of justice, not charity. It was considered theft not to give to the poor, and homicide, if a person in need died because someone neglected his duty to give.

"In ancient Rome and Constantinople, there were doles to the poor, but they were given to keep the masses quiet and prevent rebellion, not out of compassion."

Granted, Judaism and Christianity dictate that individuals and communities give to those in need, but what about the state's responsibility?

Says Davidson of the Jewish Theological Seminary: "Judaism has had an uneven relationship with governments. When Israel was occupied by Rome, we had a poor relationship, as we've had in other countries where we have been mistreated. In America, which has been open and accepting, Judaism endorses our supporting the needy through welfare with our taxes."

Says Gonzalez: "The New Testament was written by Christians for Christians when Christians had no clout with governments, so it says practically nothing about the obligation of the state to the poor.

"The Old Testament, on the other hand, was written in different circumstances. When Israel had autonomy and resources, the prophets repeatedly speak of the obligations of the king to judge for the poor. They don't expect the king to be evenhanded; they expect him to be an advocate for the poor."

"Does the state have an obligation to help the needy? The short answer is yes," says Charles Wilber, professor of economics at the University of Notre Dame who was an adviser to the U.S. Roman Catholic bishops' 1986 pastoral letter, "Economic Justice for All."

"Roman Catholicism is fundamentally communitarian," Wilber says. "We believe we have obligations to our neighbor as individuals and as members of a community in establishing policies and institutions that enable all of us to participate.

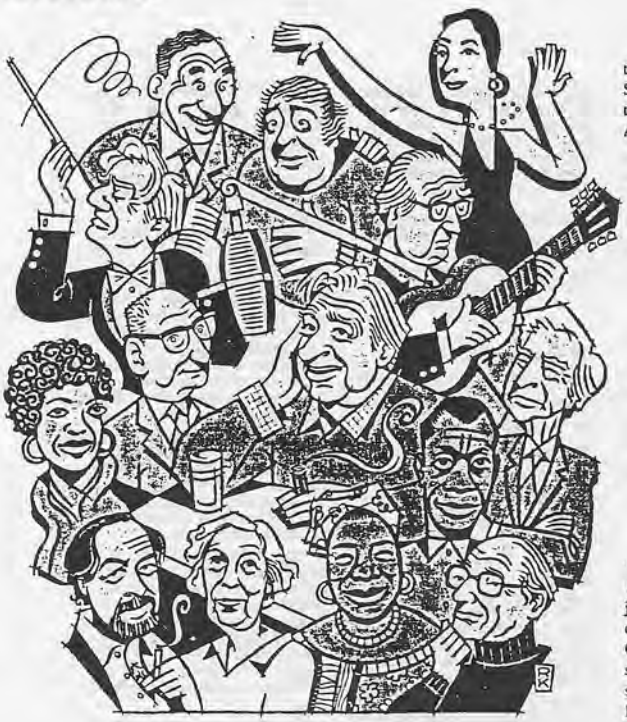
"We believe the best way to do this is starting at the lowest level. Individuals and families should provide for themselves. If unable, then the next level of help should be the parish or church, then the neighborhood association, the county, the state. Finally, the federal government must take on responsibility.

"So yes, we are obligated both as individuals and citizens to be our brother's keepers. The question is finding the best way to do it."

(18) STUDS TERKEL, INTERVIEWER OF RUSSELL, ET AL.

The February 1995 issue of The Atlantic Monthly, pp. 99-100, carried this article about actor/author/interviewer Studs Terkel and newly issued audiotapes of some of his most notable interviews. Note both the Russell-related paragraph in column four and the company Russell has in the clever drawing. Thanks to John Jackanicz and Tim Madigan who spotted this article.

RECORDINGS



A Voice for the Underdog

Studs Terkel's vanishing kind of decency is on display in a taped sampling of his radio show

by Jack Beatty

FOR forty-two years, five hours every week, Studs Terkel has been the host of a music and interview show on WFMT, a Chicago radio station. In the six hours of *Four Decades With Studs Terkel* (four cassettes, HighBridge, $25.00) there are conversations with forty literary, musical, and intellectual figures, ranging from Dorothy Parker to Mahalia Jackson to Bertrand Russell—but no politicians. Why? "They're *so* dull," Terkel told me when I talked to him recently. "Now, if I could have interviewed Bob La Follette, Senator Norris, or Eugene V. Debs..." His cigar-cured voice trailed off, his point made.

Terkel's parents operated a residential hotel for men near Chicago's club and theater district, and young Louis (that's Studs's real name) grew up in the vivid thick of opera, jazz, blues, and drama. After graduating from the University of Chicago Law School, Terkel became an actor. While he was a member of a Works Projects Administration writers' project, he also appeared in the first production anywhere of *Waiting for Lefty*, Clifford Odets's play about America in hard times. He played Joe, a tough cabdriver—a role for which his city-guy voice suited him. Terkel talks "city" the way Ross Perot talks "country."

Indeed, for Terkel, talking city was the way up. It got him on 1940s radio serials—he was Butch Malone, gangster, on *Ma Perkins*, and again a gangster on *The Romance of Helen Trent*—and then it made him the DJ of his own music show, *The Wax Museum*, on which he played jazz, folk, opera (hamming up the libretti), and the blues. "I was the first white guy to play Mahalia Jackson," he told me proudly. An acting job followed in an early television series called *Studs's Place*, a live *Cheers* set in a Chicago restaurant. "We did TV Chicago-style," he said. "Improvising." Though the show was a hit, his sponsors—Manor House coffee—were nervous about Terkel's politics. "I had signed my name to all kinds of petitions in the thirties and forties," he explained. "I was against Jim Crow, for rent control, for 'Friendship With Our Wartime Ally'"—the Soviet Union. Some of the originators and circulators of those petitions were Communists or fellow travelers: the enemy within, in the early fifties. A deputation from his sponsors called on him. Things could be made right if he would issue a statement saying he had been "duped" into signing. "But I wasn't duped. I *was* against Jim Crow!" It wasn't principle that kept him from recanting, he said. It was vanity: "I was too smart to be a dupe!" He was blacklisted from both commercial radio and TV. And of course it *was* principle.

Jobless, Terkel heard Woody Guthrie's voice purling from his radio one night. That was the station for him. He called, asking if he could work there. It was WFMT.

FOR an author, being a guest on Terkel's show is uniquely gratifying: not only has Terkel read your book but he has dog-eared pages and scored passages throughout. In a content-driven business he appreciates style. He loves good writing. This comes through in his interviews on these tapes with Eudora Welty, Arthur Miller, Isaac Bashevis Singer, Toni Morrison, and Tennessee Williams, who tells Terkel that he is drawn to incomplete people—"people that have problems, people that have to fight for their reason." People like Blanche DuBois. Illustrating Nietzsche's idea of the eternal return, Singer tells Terkel that he feels they met in a past life. "You think we've been here before?" Terkel asks, his ham-and-egg materialism edging his voice with incredulity. "I think so," Singer replies, adding, with Bennyesque comic timing, "I'm not so sure if we had an interview on the radio before." Terkel has Norman Maclean read the last, haunting passages of *A River Runs Through It*. Garry Wills reads from George Washington's farewell address, and Margot Fonteyn from her book on the history of dance, delightedly quoting to Terkel an early nineteenth-century writer in the London *Times* on the waltz: "this lascivious intertwining of the limbs."

Bertrand Russell, interviewed in the midst of the Cuban missile crisis, sounds so much like one of Dickens's squirrely-voiced old men—Scrooge, say, or the Aged P. from *Great Expectations*—that you cannot take his apocalyptic musings any more seriously than his pithy solution to the planet's ills: "The first requisite is world government, with a monopoly of all the major weapons of war; . . . great diminution of fanaticism; and . . . a raising of the level of the underdeveloped countries. Ultimately everybody should be at least as well off as people are in the United States." That answer conveys volumes about the Victorian world in which Lord Russell was reared—its firm grasp of first principles, its unshakable confidence. There is a similar historical suggestiveness in this 1972 exchange with Daniel Ellsberg:

Q: "When was *Pentagon Papers* first published?"

A: "June 13, 1971, a million tons of bombs ago."

Terkel asks Andrés Segovia why he decided to play the guitar and not "established instruments" like the violin and the piano. Segovia replies in musically accented English that the pianists and violinists in his village were "very *meedeeocre*." So bad, in fact, that a friend came to describe the piano as "a rectangular monster—he yells when we touch his teeth." Mortimer Adler is pompous. Barry Lopez is too lofty for Terkel: Lopez insists that hunting is a spiritual activity; Terkel asks, What about hunger? Busy Leonard Bernstein has to catch a plane. James Baldwin inhales, eloquently. Kenneth Tynan is wonderfully quotable. Zero Mostel and Mel Brooks are hilarious. Music leavens the talk and serves as a border between one talker and another. And there is the voice and persona of Studs Terkel.

WHAT is special about that voice? This: it is a voice for the underdog, a voice that often registers laughter but never derision. It has been a long time since I heard another radio voice so liberal and humane and yet so rooted. When the African-American poet and author Maya Angelou, in a moving interview, tells of how her grandmother was called by her first name by "the poor white trash" who farmed her land, I wondered, Will Terkel let that pass? Not a chance: "Victims themselves, victims themselves," he interjects, and Angelou, to her credit, quickly agrees. You can count on Terkel for that kind of decency. At a time when mockery and hatred of difference rule the radio dial, poisoning the hearts of America against pity and compassion in this era of majoritarian right-wing populism, Terkel's humanism and tolerance, his generosity of feeling, are worth a full-throated cheer. His social perceptions flow from his literary and musical culture, not from political correctness. Style, language, story, rhythm, voice, tone, laughter: these aesthetic qualities, these properties of language and music, have made him feel more. Feeling more, he sees more. Seeing more, he cares more. The arts and humanities, his example suggests, are the proper stuff of character education. Certainly they have wrought a beautiful character in him. (Terkel's eighth oral history, *Coming of Age*, will be published by The New Press in the fall.)

Interviewees depicted on page 99, clockwise from top left: Mel Brooks, Zero Mostel, Andrés Segovia, Margot Fonteyn, Bertrand Russell, James Baldwin, Arthur Miller, Maya Angelou, Eudora Welty, Tennessee Williams, Toni Morrison, Isaac Bashevis Singer, and Leonard Bernstein.

Illustration by Robert Kopecky