

NEWSLETTER #12
November 1976

- (1) The BRS Psychology Symposium drew a full house (3). The program for the BRS at APA (philosophy) is set (61). 5 Directors are re-elected (no surprise)(12). 7 BR films are listed (15). Hook's article is making waves (23-26). A visit to P------(29). The BRS Library is growing (52). The Army failed to appear at the chemical weapons symposium (60). More about BRS aims (70). The index is at the end (69). An asterisk in the left column indicates a request or an offer to lend.
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COMING EVENTS

- (2) Next Annual Meeting will be in Los Angeles, February 4-5-6, 1977. Details will come in a letter from President BOB DAVIS.
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RECENT EVENTS

- (3) "The psychologist nobody knows." That was the slogan of the BRS Symposium, held in Washington on September 5th, during the Annual Convention of the American Psychological Association.
- The Symposium came into existence because PETER CRANFORD, himself a clinical psychologist, believes that most psychologists are unaware of BR's very considerable contributions to psychology. Peter wanted to spread the word.
- His was the program, as presented:
- . PETER G. CRANFORD, Chair: "The Relevance of Bertrand Russell to Psychology."
 - . JACK PITT, California State University: "Bertrand Russell and the Logic of the Double-Bind."
 - . THOMAS W. SIMON, University of Florida: "Russell, Practical Philosophy, and Philosophical Therapy."
 - . ALBERT ELLIS, Institute for Advanced Study in Rational Psychotherapy: "Bertrand Russell and Rational Emotive Therapy."
- Peter describes the evening this way:
- After initial difficulties of which you have been informed (NL11-2), the BRS scored a gratifying success at the Washington meeting. Over 90 people crowded the Chinese Room of the Mayflower Hotel, and heard an excellent and well-balanced panel discuss many facets of Russell's association with psychology. KEN BLACKWELL's 4-page Russell Book-List (with asterisks added to indicate books of particular relevance to psychology) and the BRS Fact Sheet were distributed to those attending, a number of whom were obliged to sit on the floor when available seats

were exhausted.

At the end of the verbal presentation, the film was shown to an audience which had strongly protested the suggestion that it might be too late in the evening to put it on.

Some members continued the discussion far into the night, and it is rumored that daylight was rapidly approaching before everyone was bedded down.

BRS members present included MARTIN GARSTENS and wife, ED HOPKINS, and HERB LANSDELL, as well as all members of the panel. Was any other BRS member present?

There'll be another BRS session next year, when the APA meets again. HERB LANSDELL will be in charge. His address: 8412 Harker Drive, Potomac, Md. 20854.

If you'd like to read the Symposium papers, borrow them from the BRS Library (c/o Don Jackanicz, 3802 N. Kenneth Avenue, Chicago, Il. 60641.) 2 of the 4 papers are already in the Library, and the other 2 are expected.

We have some posters left over, announcing the Symposium. Excellent picture of BR smoking his pipe. 8½ x 11 on light cardboard. When requesting one, send about 20¢ in stamps, to cover postage, etc.

REPORTS FROM OFFICERS

(4)

President Bob Davis reports:

My attempts to have the Annual Meeting at UCLA have come to naught; if it is not an academic conference sponsored by a department, UCLA wants none of it. I am in contact with city officials, with a view to finding a site. I will look for a hotel in the UCLA area or perhaps at the beach. I will send all members a letter giving details, when arrangements have been completed. It will tell how to make reservations, etc.

I would appreciate your suggestions for the Annual Meeting's program or agenda. Please write me, at 7025 W. Franklin #86, Hollywood, Ca. 90068.

I have gotten more information on Red Hackle. See (41).

As reported elsewhere, our Psychology Symposium went very well. We are now organizing something for members who wish to work on problems that interest them, in psychology and philosophy. More about that later, in my letter.

I have read, and recommend, still another CORLISS LAMONT book. See (43).

As President, I am planning to visit Britain in December. I hope to see JOHN SUTCLIFFE, Rev. Michael Scott, The BR Peace Foundation, Cambridge, and possibly LADY RUSSELL. If anyone needs an errand done there, please send me details so I can decide whether I'll be able to handle it. Naturally I look forward to this trip. I think I'll re-read Pickwick Papers to get into the proper spirit.

I will attend the Amnesty International west coast regional meeting later (in October), and will discuss the possibility of having the BRS Human Rights group adopt prisoners in collaboration with AI. If I get positive results, I shall write all BRS members who have expressed interest in the Universal Human Rights Committee.

Treasurer Steve Reinhardt reports:

(5)

For the quarter ending 9/30/76:

Balance on hand (6/30/76).....1551.04

Income: 18 new members.....187.00

27 renewals.....355.00

Total dues.....542.00

Contributions.....622.99

Sale of Newsletters, etc.....13.00

1177.99

1177.99

2729.03

Expenditures: Information & Membership Committees:

3rd quarter.....489.36

1st quarter, balance...71.86

561.22 561.22

Subscriptions to "Russell":

3rd quarter 38.50

1st quarter 144.00

182.50

182.50

743.72

743.72Balance on hand (9/30/76).....1985.31

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(6)

For the year ending 12/31/75*:

Balance on hand (2/7/75).....1244.52

Income: 77 new members.....727.00

49 renewals.....501.00

Total dues.....1228.00

Contributions.....1582.67

Misc.....8.00

2818.87

2818.67

4063.19

Expenditures: Information &

Membership Committees...2241.05

Subscriptions to

"Russell".....357.00

Refunds(dues & contrib.)...112.00

Annual corporation fee.....5.00

Travel expenses.....175.002890.05

2890.05

1173.14Balance on hand(12/31/75).....1173.14

*The period is not quite one full year; about 11 months. We decided to end the BRS's 2nd fiscal year on 12/31/75 (instead of letting it continue to 2/7/76), so that future BRS fiscal years would coincide with the calendar year.

REPORTS FROM COMMITTEES

(7) BRS-Britain(John Sutcliffe, Chairperson):

John has been in touch with the following organizations, to explore the possibility of cooperation: Rationalist Press Association, H.G. Wells Society, Anti-Apartheid Movement, Friends of the Earth, Amnesty International, United Nations Association, Committee on Nuclear Disarmament, and Child Action Poverty Group.

(8) Library Committee (Don Jackanicz, Chairperson):

See (51).

Science Committee (J. B. Neilands, Chairperson):

(9) A report by Joe Neilands on the American Chemical Society Symposium on chemical weapons, held August 31st in San Francisco, and chaired by him, appears on Page 25.

(10) "The local chapter of the Science Committee of the BRS will co-sponsor a discussion, 'Disarmament and Justice,' on Thursday, October 21, here on the Berkeley Campus. We are doing this with the War Resisters League and with a pacifist group here called Pacific Life Community."

PHILOSOPHERS' CORNER

(11) The BRS/APA program, December 28, 1976 — for the meeting in Boston of the American Philosophical Association (Eastern Division) — is reproduced (61). Abstracts of papers: (67)(68).

THE MEMBERS VOTE

(12) Directors re-elected. BRS members BLACKWELL, DENONN, MC DONALD, NEILANDS, and REINHARDT have been re-elected, by mail ballot, for 3-year terms starting 1/1/77, as BRS Directors.

The reason for electing directors by mail is that it permits the entire membership to participate rather than just the relatively few members who attend Annual Meetings. But the "entire membership" (of about 175) did not vote; only 29 voted, about 1 in 6, not many more than the number who attend Annual Meetings. We like to think that this was because, in this particular election, the outcome was not in doubt. (There were 5 candidates for 5 openings; all were going to be re-elected no matter how small the vote.)

There is room for improvement.

BY BERTRAND RUSSELL

- (13) Freedom. The New Haven Journal-Courier has a short quotation, headed "Good Morning," daily on its front page. On August 13, 1976, it read:

"Freedom in general may be defined as the absence of obstacles to the realization of desires."

Bertrand Russell

Our thanks to HERB VOGT.

- (14) BR in anthologies. Some people first become aware of BR through an anthology that contains something by or about BR. Such anthologies are often used in freshman college English courses. Here are some anthologies:

FROM THOUGHT TO THEME: A RHETORIC AND READER FOR COLLEGE ENGLISH, 2ND EDITION. Ed. William F. Smith and Raymond D. Leidlich (New York, Harcourt, 1968). Contains:
 ."The Social Responsibility of Scientists," from BR's Fact & Fiction.

THE NORTON READER: AN ANTHOLOGY OF EXPOSITORY PROSE, REVISED. Ed. Arthur M. Eastman (New York, Norton 1969). Contains:
 ."On the Nature of Truth and Falsehood," from BR's Philosophical Essays.

CLASSIC AND CONTEMPORARY READINGS IN THE PHILOSOPHY OF RELIGION, 2ND EDITION. Ed. John Hick (Englewood Cliffs, N.J., Prentice-Hall, 1970). Contains:
 ."The Existence of God," the debate (N111-15) originally broadcast in 1948 on the Third Programme of the BBC, between BR and Fr. Copleston, S.J. of Heythrop College (England) and the Gregorian University (Rome).
 ."On Death and the Mystical," by Wittgenstein, from the Tractatus.
 ."Gods," by John Wisdom, a student of Wittgenstein's.

PHILOSOPHY AND POLITICAL ACTION: ESSAYS EDITED FOR THE NEW YORK GROUP OF THE SOCIETY FOR PHILOSOPHY AND PUBLIC AFFAIRS. Ed. Virginia Held, Kai Nielsen and Charles Parsons. (New York, Oxford, 1972).
 Contains:
 ."Russell, Radicalism, and Reason," by Stuart Hampshire.

* Know of any others?

Our thanks to TOM TASKONIS for all the above.

- (15) BR films. The following survey of BR films was made by DON JACKANICZ.

From the information I have been able to gather, there now exist at least seven commercially distributed films concerning Bertrand Russell. The Bertrand Russell Society presently possesses one of them in its Library. Certainly it is desirable that the Society acquire the other six.

Individual members or groups within the Society would find these films of great value; it appears to be a tradition that at the annual meeting a Russell film is shown. Prices for both rental and purchase are increasing over time, and some or all of these films may soon be withdrawn from order catalogues. Although the cost of purchasing films is rather high, in the long run purchase is preferable to repeated rental of the same titles. The three firms have each expressed a genuine interest to be of help even though none can offer a discount to the Society or to any individual member.

I recommend that the Society act to acquire each of the films. Perhaps Society funds could be appropriated. Perhaps a member or members would be willing to contribute toward their purchase. The following describes the seven available films. I trust all members will consider their worth and will make their opinions known as to whether the acquisition of these films should be a major Society goal and, if so, how this should be done.

1. Bertrand Russell Discusses Philosophy; the one film now owned by the Society; this and the following four films are approximately 13½ minutes long, are in black and white, and are 16 mm.; each of these five are interviews of Russell by Woodrow Wyatt and are available in printed form with eight others in Bertrand Russell Speaks His Mind (Cleveland: The World Publishing Co., 1960); on the copyright page of this book the following appears which may give reason to suspect all thirteen interviews may be available: "This is a transcript of a Television Series filmed and produced in England by VanCon Productions and distributed by Telemat Sales Limited."; each of the five are available for what was said to be "a short time longer" from Coronet Films/65 E. South Water St./Chicago, Ill./60601//312-332-7676 at the price of \$1.25 per film; no rental or previewing.

2. Bertrand Russell Discusses Happiness.

3. Bertrand Russell Discusses Mankind's Future.

4. Bertrand Russell Discusses Power.

5. Bertrand Russell Discusses the Role of the Individual.

6. Bertrand Russell; 30 minutes, black and white, 16 mm.; produced by the National Broadcasting Company in 1958 for its "Wisdom Series"; the following is descriptive information supplied by Films Inc.: "The noted philosopher, mathematician, and Nobel prize winner talks about his 'eighty years of changing beliefs and unchanging hopes.' He tells what he feels he has learned and what he feels he has not learned in his long, distinguished career, discusses the present needs of the world and his hopes for the future."; available from Films Inc./733 Green Bay Road/ Wilmette, Ill./ 60091// 312-256-4730 at the price of \$175.00 for purchase or \$21.00 for rental; no previewing.

7. Bertrand Russell; 40 minutes, black and white, 16 mm.; produced by the British Broadcasting Corporation; no available printed description; available from Time-Life Films / 401 N. Michigan Avenue / Chicago, Il. / 60611 // 312-467-9700, at the price of \$275.00; no rental or preview.

SHORT & SWEET

- (16) "Near Harvard Yard I used to eat in a cafeteria where the food was cheap but not very good," says William Jovanovich. "I would sit at a long public table where on many occasions there also sat the philosopher, Bertrand Russell. One day I did not contain my curiosity. 'Mr. Russell,' I said, 'I know why I eat here. It is because I am poor. But why do you eat here?'" 'Because,' he said, 'I am never interrupted.'

From a Commencement Address given at Colorado College, May 30, 1966. Reprinted in The American Scholar, Vol.36, No. 1, p.40. Winter 1966-67.
Our thanks to STEVE REINHARDT.

BR'S INFLUENCE

- (17) Jimmy Carter. The Hugh Sidey article in TIME, 9/6/76, titled "The Presidency/ A Man Among Old Friends," contains this paragraph:

A few days ago, Carter plucked out Bertrand Russell's "A History of Western Philosophy." He handled it gently, like an old friend, opening the worn pages carefully and glancing at familiar lines. "I've read it three or four times," he said.

- (18) B. F. Skinner. "Through articles in 'The Dial' in 1927 he was led to Bertrand Russell's book, "Philosophy," and then, on the basis of Russell's qualified enthusiasm, to John B. Watson's doctrine of behaviorism."

From Allan Lacy's book review in "The Chronicle of Higher Education" (9/7/76) of the first volume of Skinner's autobiography "Particulars of My Life" (New York, Knopf, 1976).

Our thanks to DON JACKANICZ for both of the above.

PUBLICIZING BR

- (19) Libraries. "After it has been approved by the Indianapolis Public Library, literature may be placed on a public table, for distribution. I imagine other city libraries have a similar arrangement," writes CAROL MULL.
Some libraries have bulletin boards where approved notices may be posted, instead of a public table.
Members who would like to help spread the word about BR (and the BRS) through their public library should post the BRS Fact Sheet ("Some facts about The Bertrand Russell Society, Inc.") on their library's bulletin board, or make a few photocopies of it and place them on the library's public table.
The BRS Fact Sheet is part of the Information Packet that was sent you when you originally inquired about the BRS. If you can't locate yours, ask Carol for one. (Mrs. Carol Mull, 240 S. Chester Avenue, Indianapolis, In. 46201.)
- (20) Information Packet. For the benefit of older members, and also for the record, here is what today's Information Packet contains: (1) Letter of Invitation (to join), revised 8/76; (2) Fact Sheet, revised 8/76; (3) Russell's 2 Audiences, revised 8/76; (4) The BRS has no Conformity Requirement; (5) What Kind of People Join The BRS? (6) BR on the subjection of women; (7) Presentation of the Nobel Prize; (8) Members Reply to a Questionnaire; (9) BRS's Program at APA (philosophy), 12/76.
- (20.5) "Serials Review", a new publication destined for library reference shelves, useful to scholars and other researchers, has written up the BRS in its Inaugural Issue (Jan.- June 1975) p. 23. It is published by Pierian Press, which seems to be affiliated with Ohio State University Libraries. For those unfamiliar with the term, "serial", The BRS Newsletter is a serial; there is a series of BRS Newsletters.
- (21) Epstein head. Back in May 1974 we reported on our efforts to have replicas of Jacob Epstein's head of BR become available. (For a photo of Epstein, BR, and the head, see the Autobiography, Vol. III, p. 116. New York, Simon & Schuster, 1969.)
We regret that our efforts have been stymied by Lady Epstein, the sculptor's widow, whose permission to reproduce the head seems to be essential. Lady Epstein said no on the grounds that replicas would "infringe the interests of the owners of the original bronze" and that Epstein had been "very much opposed to commercialization of his work."
The owner of the original bronze -- BR's widow, EDITH RUSSELL -- does in fact want the replicas made, and has informed Lady Epstein of this.
If colleges, universities and libraries -- and individual admirers of Russell and Epstein -- were to purchase replicas of the head, that would hardly fit the usual notion of commercialism.
We have brought this to Lady Epstein's attention, but have had no further response from her.
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ASSESSMENTS OF BR

(22)

PC on BR. PETER CRANFORD writes:

I have re-read Marriage and Morals, and I think the answer to Don Jackanicz's perturbation (NL11-34) may be found in its pages.

One question to be answered is: What should society's relationship to Russell be, even assuming his sexual activities to have been deplorable? Here I think we would all agree that even if he had been a rapist or a molester of children, we would still need to balance what in his life was socially beneficial against what was socially destructive. Certainly we would want such a standard to be applied to ourselves, just as the world has applied it to the many sexually aberrant who have made major contributions.

On the implied question raised by Don -- Did Russell lead a life that was consistent with what he seemed to represent? -- BR's "reply" can be found in Marriage and Morals. This was published in 1929 and probably written in 1927-28, some 5 or 6 years before his divorce from Dora.

BR's sexual ethics were derived from basically scientific premises. He thought the fundamental purpose of marriage was to perpetuate the species, and that the greatest duty and pleasure was in the raising of children. His first wife could not have children, and this with other factors of less significance brought about the dissolution of the marriage. Because of Victorian pressures from which he was intellectually but not emotionally emancipated, he delayed divorce for a number of years.

Russell deduced that a marriage should be open, that jealousy should be controlled, that adultery was not a world-shaking event that should affect a solidly-based marriage, that there were instinctive, legal, psychological and moral reasons why extra-marital sex should not lead to pregnancy, and that "there must be a certain similarity in regard to standards of value." His consistency of belief in the latter area led to another divorce.

When he sought happiness in another marriage to a much younger woman, love was not strong enough to overcome the problems related to sex discrepancy. He acknowledged that his marriage was a bad mistake. Divorce was the logical remedy.

His 4th marriage was a long and happy one.

I conclude that his personal sexual life is basically irrelevant to the assessment of his genius, but that it was nevertheless fundamentally consistent with his views, which are now being rapidly absorbed into Western ethics.

* * * * *

From time to time, attempts are made, in print, to diminish BR's stature. I therefore ask this question: To what extent, if any, should the BRS undertake to refute charges against BR, when these appear to be false or misleading?

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(23)

Garstens on Hook. MARTIN GARSTENS writes:

There is a very serious problem about the image BR presents, arising from the recent 3 books (Clark, Tait, Dora).

A particularly devastating attack has appeared in "Commentary" (July 1976) by Sidney Hook. He makes several serious charges which I believe

are valid, and raise doubt as to whether BR's "good life" was one "inspired by love": (1) There is good evidence that BR had the virus of anti-Semitism (See "Commentary" and Clark). (2) There was a large element of hypocrisy in his "conscientious objection" to World War I. (3) His treatment of his daughter was thoughtless and cruel. There are many other similar items. I am afraid our picture of BR is going to have to be drawn "more accurately" than it has been in the past.

(24) Sidney Hook's "Bertrand Russell the Man", in "Commentary" July 1976 (62).

(25) Jackanicz Hook-ed and (possibly) un-Hook-ed. DON JACKANICZ writes:

I find Prof. Hook's article-review extremely disturbing. I must agree with parts of it even though I feel Hook has misjudged much. (Incidentally, I strongly disagree with his analysis of Dora Russell's autobiography, which I continue to hold a worthy book even though not written by a master of style.) Nevertheless I feel we must all examine what Hook has said. It is a well-executed statement of one view of BR. It is a strong challenge. This is the point of view from which I would begin a discussion of BRS aims.

Nowhere does Hook dispute BR's greatness as a philosopher. Rather, his arguments center on BR's life and personality as revealed in the 3 books. Hook offers specific examples of questionable incidents and questionable attitudes to mankind and life: anti-Semitism, aristocratic privilege, outbursts of extreme condemnation of individuals, etc. A claim is made that "the discovery that the moralist has failed to live up to his own precepts destroys faith in his sincerity, creates doubts about the principles he offers as guides, and deprives him of the authenticity -- and the moral authority -- that accrues to any person who seems willing to stake his life or reputation on his beliefs."

"Those who are concerned about Russell's image might well hope we will be spared further revelations about the events and intimacies of his life," says Hook.

What is to be made of this?

As I have expressed earlier, there is much of BR's life that continues to present difficulties to me. One example would be his 4 marriages. I would not criticize his enjoyment of sexual relations with so many women, but I cannot understand why BR continued to commit himself to marriage. The full details of the marriages have not yet been produced, but Dora Russell has provided considerable material. Perhaps some day issues such as this one of marriage will become more clear to me. But a man of such general wisdom is not one I would readily expect to suffer from so many personal problems of judgment. From certain sources I find BR was so extremely kindly and friendly and humane. From others this is contradicted strongly, as in the Hook article. I can only conclude, as have others, that BR was a strongly troubled man, subject like every person to so many problems of life. His powerful sense of reason continually conflicted with his equally -- or perhaps stronger -- emotional nature. He had a profound utopian vision, like so many wonderful men, but he also seems to have realized, as most of them did not, that it could not be fully or even substantially realized. Perhaps, in addition to the study of history and the events of his own time, BR came to see this through critical self-observation.

Yet I continue to think of BR as the foremost representative of the rational ideal I would have men follow. Learning more about his life tells me more about everyone and so much about myself. Every biographical revelation will only more strongly confirm for me that his psychological

and social ideas have great importance as they can even be applied to the person who had formulated them.

I very much would like to hear from other members. My feeling is that anyone admiring BR who can transcend the Hook article will know much about the proper aims of the Society.

(26) The above was written September 18th. What follows was written October 8th:

Our meeting at Gary Slezak's house on September 27th was memorable. Besides Gary and his wife, 7 people were there. We arrived around 7:30 and some of us stayed until after 12. We were to have discussed Authority and the Individual, but the group's concern turned to the Hook article, which was read aloud and discussed in sections. While Gary shared some of my thoughts, the others seemed not too concerned, and saw some of Hook's statements and views loaded, trivial, unprovable, false, misleading, subject to qualification, and in other ways of doubtful importance. I must say, speaking with these people was refreshing, after having been so taken by the Hook article. I still consider it a powerful anti-Russell (ie, anti-Russell the man, not the philosopher) position. I hope others will comment on it through the Newsletter or in other ways.

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SPREADING BR'S VIEWS

(27) The Great Unbelievers -- from Voltaire to Bertrand Russell is a course being given by Paul Edwards at The New School for Social Research (65 Fifth Avenue, New York, N.Y. 10003.) (It began September 23rd.) Edwards is Editor-in-Chief of Macmillan's superb 4 (and 8) volume Encyclopedia of Philosophy, and the author of "How Bertrand Russell was prevented from teaching at the College of the City of New York," which is included in Why I Am Not A Christian (London, Allen & Unwin, 1957), which Edwards also edited.

Excerpts from the course description: "Bertrand Russell's objections to Christianity and other religions; critique of traditional sexual morality; educational theories; persecution and imprisonments; Russell on life without religious illusions."

Our thanks to DON JACKANICZ.

LEARNING MORE ABOUT BR

(28) Mail study scheme (continued). "I have to agree with ED HOPKINS (NL11-18)," says JOHN SUTCLIFFE. "My ideas on this subject, as it stands, would tie people up." John suggests an alternative: have a list of recommended books, and let the Newsletter also list members and the subjects they would like to discuss (by mail) with other members. Any further comments?

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PENRHYNDEUDRAETH

(29)

John Sutcliffe visits Edith Russell. Excerpts from his letter:

Our short visit to Wales began with a journey that took my mother and myself across the flat Cheshire plain, by the old Roman walls of Chester and into the beautiful Welsh countryside. Eventually by way of such places as Roman Bridge, Betws-y-Coed, and Blaenau Ffestiniog, we arrived at our destination, Portmeirion.

Altogether we spent about 5 or 6 hours in Lady Russell's company.

We were cordially welcomed and taken into the main living room of Plas Penrhyn. It is an ideal room for study, for relaxation and for conversation. Its window looks out on the garden and on the view toward Portmadoc and the hills beyond. Above the fireplace was a small alcove window, in which rested a number of gifts Bertie had received, including a beautiful pair of ornaments sent by Ho Chi Minh at the height of the Vietnam war, for his birthday. Behind where I sat one bookcase contains all of Bertie's books; another contains the books that had come from Pembroke Lodge. There were also shelves containing books on philosophy and history. I saw a complete set of the Cambridge Ancient History, that they had both found very dry going, the complete works of Hegel and Schopenhauer in the original German, Cornford's work on Plato, Crossman's "Plato Today", a multi-volume set of Aristotle's works, Erdman's "History of Philosophy", and much more. Along the wall is Bertie's desk with its well-known chair...and the 90th birthday medallion made by Christopher Ironside. The rest of the desk is as it appears in countless pictures, with its silver ink stand, scissors, and letter-opener, and the tobacco bowl that had once been Wittgenstein's.

On both our visits we spoke of the problems between the BRS and the Foundation. I said it was unfortunate that they saw fit to antagonize those who could be their friends. Lady Russell agreed, but pointed out that the circumstances (of the Inland Revenues' claim for back taxes and the action of the Nottingham local authority to impose a compulsory demolition order on the building) had meant that they were working very long hours without much rest, and this had led to short tempers and a suspension of the usual rational processes and whatever manners accompany them. I felt we both knew that neither of us actually believed this explanation. On the 2nd visit, I said I hoped the differences between ourselves and the Foundation had not seriously distressed her. She said that they had, that they were silly and unnecessary. I am confident that Lady Russell will support us and do her best to ease the situation.

Lady R. was most concerned with how we saw our purpose. I said we were not a memorial society, but that we believed BR's ideas worthy of greater application in a world so divided against itself and so close to destruction; that in a personal sense we all felt a tremendous loyalty to him; that it was not possible to give a precise answer to that question; that it was BR's very human quality that had made life all the more valuable.

Lady R. then asked what we hoped to achieve. I outlined what I hoped the BRS could achieve, now that more than ever there was a need to express the hope for a rational alternative to the present state of things. Lady R. agreed, but asked, how — with so few and so scattered a membership — could we achieve anything. I said our diffuseness throughout the world was one of our advantages; it meant we could cover a larger area, that our members came from diverse backgrounds and cultures, with

wide interests and varied outlooks. Also that we hoped in future to cooperate with other organizations who are "compossible" with our aims. The use of this word interested her; she said, "Bertie had hoped it would be generally adopted."

On the way up to the first floor, we passed Epstein's sculpture of BR. Lady R. had once liked it, she said but did so no longer.

She commented on Dr. Cranford's enthusiasm for obtaining Red Hackle, and ordering it by the case. When I mentioned how good it was, she said I was to be careful to get only the "de luxe", not the ordinary.

I mentioned Clark's biography. Evidently he had insisted on writing it, and faced with this situation, Lady R. decided to cooperate with him. Although he saw her often, he made many errors in areas she has personal knowledge of, such as, that she came from Mormon parentage, that Freda Utley was "right wing", politically, that the post was delivered to Plas Penrhyn by bicycle, that the house stands at the end of a tree-lined lane (it is mostly lined with hedges and local farmers' barbed wire). Lady R. said these were only the errors she knew of, but how many more were there in that big book? We both agreed the book could not claim to be the definitive work on BR.

LOCAL CHAPTERS

- (30) Chicago. The Hook article was discussed. See (26).

NEWS ABOUT MEMBERS

- (31) Peter Cranford once invented a quiz show called "The \$64 Question". It became widely known on radio, and grew to be "The \$64,000 Question" before it disappeared from TV. Now it's back again, on syndicated TV, bigger than ever, as "The \$128,000 Question." (If you answer the \$64,000 question correctly, you get a chance at another \$64,000 question.) A man of many parts, Cranford.
- (32) Bill Eastman has recently "returned from six months in Japan. Interest in Russell (or British/American philosophy generally) is less than lively around Kyoto."
- (33) Corliss Lamont. The following appeared in The New York Times, in the "Notes on People" column, on July 17th: "Asking the full release of security files kept on him, Corliss Lamont has filed suits under the Freedom of Information Act against the Central Intelligence Agency, the Federal Bureau of Investigation and the Department of Justice. The 74-year-old Socialist author and teacher, a longtime proponent of Soviet-American friendship, has also filed a \$150,000 damage claim for violation of his rights by the C.I.A.
"In his suits in New York Federal District Court, Dr. Lamont said that the C.I.A. had withheld 'in their entirety, 76 separate records identified by the agency' and had deleted parts of 11 other records released to him at his request. The F.B. I., he said, withheld 'an unspecified number of records' in their entirety and deleted parts of 274 pages of records it released to him."

"A spokesman for Dr. Lamont's lawyers, Leonard B. Boudin and Michael Krinsky, said yesterday that the \$150,000 preliminary administrative claim is based on indications in the released C.I.A. documents that the agency had 'opened a lot of' his first class mail." Our thanks to DAN MC DONALD.

- (34) R.N.(Malt) Malatesha has taken a position as Assistant Professor of Special Education in the College of Education, Idaho State University, Pocatello, Id. 83209.
- (35) Kate Tait "came to Chicago," writes DON JACKANICZ," in late July to deliver a talk to a U. of Chicago philosophy class taught by Prof. Stephen Toulmin and Dr. Robert C. Marsh. Kate invited the class to be imaginary visitors to her childhood home, spoke of Beacon Hill School, and answered all questions. About 35 were present. The day before, GARY (SLEZAK) and his wife had invited me to their home for dinner with Kate. Afterwards we walked to DR. CAROLYN WILKINSON's, who hosted a small local Society meeting in her home. All this was thoroughly pleasant and memorable."
- (36) Herb Vogt and wife, Betty, attended the Olympic Games in Montreal. "Thrilling. My first Olympics were in Berlin, 1936. Later in Rome, 1960. The Opening Ceremonies in Munich, 1972. I am an Olympic fan as well as a BR fan. In Canada, we visited the museum of R. Tait McKenzie, surgeon, sculptor, etc., and purchased a miniature of 'The Joy of Effort' plaque, a large one of which I had seen as a student at Springfield College (Mass.) in the early 30s. Tell KATE TAIT I enjoyed her book as well as any of Anne Morrow Lindbergh's, whom I also admire."
- (37) * Request. When you take a trip and it's particularly enjoyable, tell us about it. It will probably be of interest to other members.

NEW MEMBERS

- (38) We are glad to welcome these new members:

Dr. James D. Boismier/UNMC-NPI/602 South 45th St./Omaha, Ne. 68105
 Trevor Clark/ 173 Blake Avenue/Willowdale, Ont. M2M 1B5/Canada
 James A. Duke/ P.O. Box 27103/Houston,Tx. 77027
 Walter A. Goodpastor / 3304 Manning Road / Indianapolis, In. 46208
 Charles Green / 401 Washington Avenue / Santa Monica, Ca. 90403

Stephen Hamby / P.O.Box 38 / Tusculum College / Greenville, Tn. 37743
 Phillip Isard / 567 Hoyt Road / Huntington Valley, Pa. 19006
 Adam Kasanof / 1349 Lexington Avenue / New York,N.Y. 10028
 Gene King / Rt.2, Box 117 / Dallas, Or. 97338
 Elgin P. Madeo / 1575 Villa Court / Highland, Ca. 92346

Neil McKinlay / 45507 North 10th St. W. #8 / Lancaster, Ca. 93534
 Sandra E. Plummer / 635 W. 25th St., / Lawrence, Ks. 66044
 Prof. S. P. Rosenbaum / Dept. of English / U. of Toronto / Toronto,Ont. M5S 1A1/ Canada
 Cynde Stoll / 16201 El Comino Real #29 / Houston, Tx. 77062

(39)

ADDRESS CHANGES OR CORRECTIONS

Dr. Jean Anderson / 93600 West Fork, Indian Creek Road / Swisshome, Or. 97480
 John A. Butler / Box 52 / Chaplin, Sask. S0H 0V0 / Canada
 Eric Carleen / Apt. 620A / 300 Kendrick Road / Rochester, N.Y. 14620 T6G 2E5
 Dr. William Eastman / Dept. of Philosophy / University of Alberta / Edmonton, Canada/
 John L. Harwick / 97-A Waterman Avenue / Albany, N.Y. 12205

Dr. Edwin E. Hopkins / 2819 N. Calvert Street / Baltimore, Md. 21218
 Thomas Horne / 2824 E. Mission Lane / Phoenix, Az. 85024
 Dr. Frank E. Johnson / 10934 E. 4th Way / Aurora, Co. 80010
 Paul S. Kane / 5600 Fernwood Avenue #406 / Hollywood, Ca. 90028
 Henry Kraus / 5807 Topanga Canyon Blvd. #K202 / Woodland Hills, Ca. 91364

Arlyn Kravig / P.O.Box B-58560 / C. T. F. - Central / Soledad, Ca. 93960

Frances Le Tulle. New name:

Frances Le T. Dimitt / The Woodlodge 2601 / 505 Cypress Station Drive / Houston, Tx. / 77090
 Prof. Charles R. Magel / Chmn. Dept. of Philosophy / Moorhead State College,
 Moorhead, Mn. 56560

R. N. Malatesha / College of Education / Idaho State University / Pocatello, Id. 83209
 James B. Martinson / 420 Ford Road, Apt. 334 / St. Louis Park, Mn. 55426

Mary A. McCallum. Change name:

Nancy McCallum / 321 East 83rd Street / New York, N.Y. 10028
 Vera Roberts / Box 34 / Frobisher Bay / Nunavut, Canada XOA OHO
 William H. Young / Cedar Springs Retreat / 42421 Auberry Road / Auberry, Ca. 93602

BULLETIN BOARD

(40) Choral work. TOM HORNE has written "an 8-part choral work on an excerpt from the introduction to BR's 'Autobiography'". It is unpublished. If anyone has a choir that would like to sing it, or wants to help get it published, I can make a Xerox for him/her." Tom's address: 2824 E. Mission Lane, Phoenix, Az. 85024.

(41) Red Hackle. The BRS is not in the liquor business (more's the pity...it might help our treasury), but we think it might amuse some members to be able to sip the spirits that soothed the sage of Penrhyndeudraeth. That's why we keep providing data (thanks to the efforts of BOB DAVIS) on the availability of Red Hackle on this side of the Atlantic.

Here's what BR had to say about Red Hackle, in letters to Hepburn & Ross, Ltd.:

"You kindly offer to take back part of our supply of Red Hackle if we find ourselves over-stocked. But that is a state of affairs that we cannot believe to be possible. We shall get through the extra supply all too soon." 8 July 1960

"My house in London was recently entered by a burglar. He found 2 bottles of Red Hackle, consumed them on the spot, and thereupon considered further depredations unnecessary. I consider this a tribute to Red Hackle and accordingly I owe you a debt of gratitude. Will you

kindly send me two dozen bottles of Red Hackle to the above address in North Wales." 2 August 1963

From "Dear Bertrand Russell" (Boston, Houghton Mifflin, 1969), p.141-2.

In the USA, the following liquor wholesalers can provide names of retailers in their areas who can supply Red Hackle:

- .D.C.: Central Liquor Store, Inc., T/A Central Imports Ltd., 516 9th St. N.W., Washington, D.C. 20004
- .Florida: Hartley & Parket, Inc., 15800 N.W. 15th Avenue, Miami, Fl. 33169
National Wine & Liquor, 16601 N.W. 8th Avenue, Miami, Fl. 33164
Consolidated Seaboard Distributors, 9423 N. Main St., Jacksonville, Fl. 32203
Leon J. Gulden Associates, 2500 Hollywood Blvd., Suite 312, Hollywood, Fl. 33020
- .Georgia: State Wholesalers, Inc., P.O. Box 20238 - Stan, Atlanta, Ga. 30325
- .Maryland: Beverage Dist. Co. of Maryland, 3001 Cowan Avenue, Baltimore, Md. 21223
- .Nevada: Las Vegas Dist. Co., 4326 Aldebaron Avenue, Las Vegas, Nv. 89103
- .South Carolina: Ben Arnold Co., 700 Gervais St., Columbia, S.C. 29201
- .Texas: American Wines Importing Co., 1907 Edwards St., Houston, Tx. 77007

In Canada, Red Hackle may be bought or ordered in:

- .Ontario: as reported in N111-29.
- .Vancouver: through A.L. Duncan, Esq., Finnex Agencies, Ltd., 1525 Robson St., Vancouver 5. Phone: 684-2351

Here are some retailers who handle Red Hackle in Texas: Richards Store (Houston), Don & Ben's (San Antonio), Centennial Liquor Stores (Austin & Dallas); and in Florida: Jax Liquor Stores (Jacksonville), Big Daddy Stores (Miami & Fort Lauderdale.)

QUESTIONS & ANSWERS

- (42) Sartre, Camus. TOM TASKONIS would like to know "if anyone knows anything of BR's thoughts on Sartre, or perhaps Camus." Please send responses to the Newsletter, for forwarding.

RECOMMENDED READING

- (43) "The Trial of Elizabeth Gurley Flynn by The American Civil Liberties Union" by CORLISS LAMONT, recommended by BOB DAVIS in these words: "Anyone concerned with civil liberties will find this a very interesting book. It carries an enthusiastic endorsement by BR."
- (44) "The Pursuit of Power" by Barry Commoner (New York, Random House, 1976), recommended by LEE EISLER. "It tells specifically what we are doing wrong, and what we ought to be doing, about the energy problem, the

villain being the pursuit of profits. However, not everyone (including myself) will agree with Commoner's prescription (socialism) for dealing with the villain. I prefer Nader's prescription, that would retain privately-owned corporations, but make them behave, through federal charters, etc. If and when the state takes over the private corporations, there will be no recourse against arbitrary authority."

- (45) "Bertrand Russell's Best", ed. Robert E. Egner (London, Allen & Unwin, 1958), recommended by TOM TASKONIS. "For those looking for a whole passel of good quotations on subjects like psychology, religion, sex and marriage, education, politics, and ethics."
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BOOK REVIEWS

- (46) "My Father, Bertrand Russell" by KATHARINE TAIT (New York, Harcourt Brace Jovanovich, 1975) and The Life of Bertrand Russell by Ronald W. Clark (New York, Knopf, 1976), reviewed by S.P. ROSENBAUM in the Toronto Globe Mail:

(We were going to postpone this review till next Newsletter, because this one is getting too fat, but since the review is, in effect, another assessment of BR, we decided not to delay it.)

The mind and personality of Bertrand Russell struck his contemporaries as so remarkable that the first accounts we have of the philosopher -- as distinct from his philosophy -- are in song and story rather than history. His extraordinary mixture of Apollinian genius and Dionysian drives led to his appearance in the poetry of T.S. Eliot and the fiction of D.H. Lawrence and Aldous Huxley some time before he began to be described in memoirs. To a number of Russell's acquaintances his advent seems to have been foreshadowed by that other witty mathematical logician Lewis Carroll and his illutator Tenniel in the character of the Mad Hatter. But Russell finally became too famous for the disguises of fiction: the literary symbol became a legend told by the memoirists, the most interesting of whom is, of course, Russell himself.

Russell's autobiographies are still the best place to begin reading about his life, yet the simplistic candor with which Russell narrates his life results in some curious distortions. Through his own looking-glass, Russell appears like the knife that Margot Asquith once compared him to: you cannot see him edge on -- he is visible only when turned flat.

The autobiographies beginning to accumulate from what might be thought of as Russell's extended family are adding dimensions to the many roles that Russell played during the 97 years of his life. Lady Ottoline Morrell's give a fuller picture of Russell the Edwardian philosopher and First World War pacifist. Dora Russell, his second wife, has recently published The Tamarisk Tree, an autobiography that includes the 12 years she was married to him, and illuminates Russell as feminist and educator. In both realms his practice diverged notably from his theory.

Most recently, Dora and Bertrand Russell's daughter has written her recollections. Katharine Tait's book is not another contribution to the genre of Bringing Up Father. It documents, instead, Russell's flat statement in his autobiography that despite his intense longing for children he failed as a parent. "He never gave his whole heart to anyone though he tried," she writes. "We were not loved for ourselves,

but as bridges out of loneliness. We were part of a charade of togetherness acted by a fundamentally solitary person. He played at being a father in the same way, and he acted the part to perfection, but his heart was elsewhere and his combination of inner detachment and outer affection caused me much muddled suffering." Her suffering began at the famous Beacon Hill school run by the Russells, and culminated in her conversion. "The doctrine of original sin," she explains, "gave to me...the same sense of intoxicating liberation my father had received from sexual emancipation. It was normal for me to be bad, and I need not feel ashamed." Earlier, however, Katharine Tait explained how she had once tried to find help in her father's book, The Conquest of Happiness, but discovered that his attributing unhappiness to the inculcation of puritan morals did not apply to Bertrand Russell's daughter.

"My Father, Bertrand Russell" is a rather sad, confessional autobiography, whose importance is to be found in the contrast it offers to Ronald W. Clark's attempt at a definitive life of Russell. The difficulties of writing an extended and detailed account of Russell's life -- one needs really to say lives -- are formidable. There are three stories to be told at more or less the same time and all are important. Russell's public career, his philosophical achievement, and his private life were significantly interconnected. It is not always the case that the private affairs of a great man impinge on his public accomplishments, as they did with Russell; and when the hero is celebrated as a man of thought as well as a man of action, the biographical demands are daunting indeed. How Russell's three lives interrelate is illustrated by the scandalous proceedings by which he was judicially deprived of a professorship at the City College of New York. Russell's three marriages (there were eventually to be four, with two mistresses and uncountable affairs along the way), his works such as Marriage and Morals, and his public advocacy of such unpalatable doctrines as pacifism and atheism led to the prosecuting attorney's claim that Russell's works (including presumably those on mathematical logic) were "lecherous, libidinous, lustful, venereal, erotomaniac, aphrodisiac, irreverent, narrow minded, untruthful, and bereft of moral fibre."

Of the three lives to be dealt with, Clark is best on Russell's public roles. He has made excellent use not only of the vast Russell archives at McMaster University but also of the documents in the Public Record Office that reveal in intriguing detail the exasperated and at times almost sinister ways that the Foreign Office tried to cope with Russell's pacifist activities during the First World War. Clark's account of Russell's advocacy, after the Second World War, of a Western preventive war against Russia is superb in its detail and in the objectivity of Clark's conclusion that "The real point is simply that Russell denied making certain statements he had certainly made, and accused his accusers of lies and distortions." The story of Russell's involvement with the Campaign for Nuclear Disarmament and later with the Committee of 100 should remain the standard account. "The Life of Bertrand Russell" is, in short, an important contribution to the history of Russell's times.

The biography of Bertrand Russell as a philosopher is given much less attention by Clark. Russell's works are mentioned as they are written and published, sometimes rather perfunctorily, and there is a general lack of analysis of Russell's intellectual nature. It is here and in his account of Russell's personal life that Clark's writing can be criticized. At its best there is a lack of crispness, of exactness, and at its worst, it is banal and clichéd. Consider the unintended humor of the following prose: "And as background, and never very far from his thoughts, there were high grand schemes of philosophical investigation, powered by a head of steam..." In his biographies of Einstein, Haldane, and

the Huxleys, Clark has shown himself capable of dealing with abstruse ideas in biography, but here there is a disproportionate absence of concern with the life of Russell's mind. One could not possibly tell from Clark's account, for example, what T.S. Eliot was getting at when he wrote that "it is a public misfortune that Mr. Bertrand Russell did not have a classical education." The ideas that molded Russell and that were modified by him require fuller treatment than they have been given in what will remain for some time the standard life of the English-speaking world's most famous modern philosopher. The intellectual biography of Russell is still to be written; for those who do not want to wait, there is again an autobiography at hand -- "Russell's excellent "My Philosophical Development."

In its treatment of Russell's private life, Clark's biography is both deeply interesting and very disappointing. It is here that the contrast with Katharine Tait's autobiography appears. With the partial exceptions of his relationships with Lady Ottoline Morrell and Lady Constance Malleleson, Russell's personal relations are never convincingly portrayed in Clark's book. Katharine Tait's descriptions of Dora Russell, of Russell's son and heir and of Katharine herself have no counterparts in Clark. Russell's first wife is sketched in faintly, but there is practically no attempt to convey the personalities of Russell's other three wives. These failures may be partly the result of restricted documents -- there is no correspondence used between Russell and any of the last three, all of whom are still living. By contrast Clark's original use of Russell's fascinating correspondence with Ottoline is quite possibly the most interesting part of the private biography of Bertrand Russell. But the lack of documents does not explain why we are told so little about Russell's relations with his older brother. Again there is a lack of analysis in the biography. Somewhere in Clark's seven-hundred pages there ought to have been a discussion of the influence on the orphaned Bertrand of his only sibling, the notorious "wicked earl" who was convicted of bigamy in the House of Lords. Clark does suggest, implicitly at any rate, that Bertrand Russell was not a philosopher who happened to be an aristocrat, but an aristocrat who was also a philosopher. The two women he loved longest were both aristocrats, and he once confessed that he would like to have been a French aristocrat in the age of reason, just before the French Revolution. At times Clark's silence on Russell's personal relations is almost mysterious, as in the full account of Russell's relations with Ralph Schoenman, the secretary who many felt had made Russell a dupe for his own political aims and whom Russell finally disowned; the role played by Russell's fourth wife Edith in these and other matters concerning Russell's final political activities is mentioned in Clark's biography only in Schoenman's denunciation of her.

Russell's personal relations are finally so important to his biography because he failed so often in them. With his wives, with Lady Ottoline and Lady Constance, with Whitehead and Wittgenstein, with Lawrence and Eliot, with his own children, with Schoenman, something always went radically wrong. Constance Malleleson's summary of it to Russell after loving and trying to love him for thirty years may be the most perceptive explanation, and it echoes Katharine Tait. "I see everything quite clear now, and it seems a dreary end to all our years. I see now that your inability to care for anybody, with the whole of you, for longer than a rather short time, must be more painful to you than it is to those who are able to continue caring in spite of everything." From Wonderland to Wasteland Bertrand Russell suffered from a fundamental

lack of integrity in the original sense of the word — of wholeness. The Russell family motto is not Know Thyself but Che Sara Sara. Russell seems never to have understood very deeply his role-playing fragmentariness that may have been a necessary condition of his genius. However it was, his biography as we have it is, to borrow the words from a book on Gertrude Stein, a study of Bertrand Russell in pieces.

(47)

"My Father, Bertrand Russell" by KATHARINE TAIT, reviewed by Brian Glanville in The Times (London), July 29, 1976:

We have had in recent months almost a plethora of what one might call Russelliana; and now this fine and moving memoir. Katharine Tait is an admirable writer, with a gift for simple, limpid, evocative prose. She is much clearer headed than Dora, her mother, that confused and passionate bluestocking, Wellsian figure, her ideas so much the simplistic product of her time. She is probably more mature and emotionally objective than her formidable, much loved, much resented father. Yet she knows that she possesses neither her father's matchless intellect nor her mother's phenomenal energy and competence.

As parents, Dora and Bertrand Russell Meant Well, that is the best you can say about them, the best, I suppose, that you can say about most modern parents, with this rider: that the Russells believed in their hubristic innocence that they had found the definitive method of educating children. Alas, this meant stifling common sense and instinct in favour of abstract theory, of letting babies cry themselves into exhaustion, of "curing" fears and phobias by subjecting the children to them in calibrated doses.

"He was such a kind man, my father, yet his method of education seems full of brutal assaults on the childish mind. Had he quite forgotten how a child feels?"

Mrs. Tait, though exasperated, never allows herself to forget the horrors of Russell's own childhood. If family life with Bertrand and Dora was hard enough, however, it was Paradise by comparison with life at Beacon Hill, the "progressive" school they founded, where Kate and her brother John found themselves having the worst of both worlds: the school was full of disturbed, aggressive children, their parents were at once tantalizingly near and, by intention, cruelly inaccessible.

When that marriage broke up, there was the beautiful Peter, Russell's third wife, in some ways a better and kinder companion to poor, plain, plump Katharine, but increasingly alienated by Bertrand's coldness, degenerating finally into a monster of guilt-inducing domesticity.

Shuttling between England and America, ill-equipped for the mundane difficulties of life, Katharine found solace at Radcliffe, and greater solace still in the Church; perhaps the ultimate rebellion against her father's rationalism. Her marriage, after joint missionary work with her husband, foundered; largely, she admits, through her own intransigence. But her father's last years brought her to a genuinely Christian love and forgiveness of which her book is the poignant manifestation.

BOOK REVIEWS REVIEWED

- (48) A. J. Ayer, to the Editor of The Times Literary Supplement (London), November 7, 1975:

Sir -- I think it a pity that Rosemary Dinnage, in her well-written review (October 31) of Ronald W. Clark's biography of Bertrand Russell, should have arrived at the silly conclusion that Russell "may yet be remembered for his love-letters rather than his works of logic." This is, indeed, an impression that one might gain from Mr. Clark's book, but Mr. Clark has strangely contrived to write a very long life of a great philosopher, without displaying the faintest understanding of his philosophy.

Our thanks to DON JACKANICZ.

- (49) Michael Burn, to The Times (London), November 14, 1976:

More from the Knocking Bertand Russell workshops. This time it is by Dr. A. L. Rowse. Your diarist (July 1) quotes him as having written recently: "The truth of the matter is that Bertrand Russell was a bloody humbug."

Would Rowse be thinking of the private humbug who paid all Professor Whitehead's household bills for many years, while allowing the professor to think that the money was coming from Mrs. Whitehead? Or the national humbug who wrote a letter to The Times (May 17, 1916) taking responsibility for an anonymous leaflet thought seditious, for which he was fined a hundred pounds and deprived of his lectureship at Cambridge? Or the colossal international humbug who kidded Einstein into calling him "wise, honourable, bold, and humorous...in a brutal and arid generation"?

Dr. Rowse is also quoted as unable to think "why Russell had such a success with Americans, except that their charity is inexhaustible". Training in historical research, as well as a little courtesy and kindness, could have led him to ask the reason from Russell's widow, who is American and was married to Russell for the last 18 years of his life.

"Superb stuff" is your diarist's comment on these comments of Rowse's; -- presumably -- for -- the -- compost heap on his allotment.

Our thanks to KEN BLACKWELL.

THE BRS LIBRARY

- (50) BRS Library address: c/o Don Jackanicz, 3802 N. Kenneth Avenue, Chicago, Il. 60641
- (51) Library Committee Report, Don Jackanicz, Chairperson:

From the first contribution to the latest, the Library has owed its character to those who have donated a variety of materials. An examination of the thirty items currently constituting the

collection will show that there is much more which might be contributed, but we should be pleased to have several rather unusual, rare, or expensive items which many members might not otherwise be able to examine. All members are encouraged to consider making a donation. And, equally so, all members are encouraged to consider using the resources of the Library. Donations are made not so that ever more materials are gathered together in one rarely visited location, but so that everyone concerned can benefit from a common collection. Every person making a contribution receives a letter of appreciation and is given recognition in the Newsletter. All interested in borrowing an item receive what I trust is a prompt reply.

As of September 27, 1976 twelve members or organizations have made contributions of films, books, pamphlets, or articles. In addition, several members have individually contributed copies of book reviews of the Clark, Dora Russell, and Tait volumes. Four members have borrowed the following materials: the film, Bertrand Russell Discusses Philosophy (borrowed one time each by two individuals); Freedom vs. Organization; and the Pitt article, "Russell on Religion". From the fee for films the Library has accumulated \$6.00 to be used for future purchases; suggestions are indeed welcome here.

Obviously the volume of contributing is greater than that of borrowing. Perhaps certain members are a bit shy or may feel their requests would be troubling to the Librarian. Please do not allow reasons such as these to be inhibiting. Perhaps certain members simply do not find the presently small collection to hold anything they would want to borrow. Presumably many members personally own or can more readily obtain some or all of what we now have to offer from other sources. For these people all that can be recommended is to wait until a need arises or some desire develops or until the collection has grown sufficiently to include materials of interest to them.

In the last Newsletter members were asked to formulate aims for the Society.. I would suggest that one of principle aims should be to further the study and appreciation of Russell's life, thought, and aspirations for humanity. With the Library the Society possesses one means of enriching every member's knowledge of Russell and all things with which we identify him. Members who support the Library through contributions help to realize the Society's aims through sharing while members who borrow enrich themselves through personal study or introduce others to the reasons why we consider Russell a worthy individual. The Library is becoming a vital resource of the Society. But for this to continue the membership must participate more fully. I believe it will do so.

(52) Recent additions to the Library (where no author is mentioned, the work is by BR):

15. Gotham College by Daniel Manesse. Fiction
16. Russell on Religion by JACK PITT. 14-page essay
17. Book review by HARRY RUJA of Bertrand Russell's Theory of Knowledge by Elizabeth Eames, and The Development of Bertrand Russell's Philosophy by Ronald Jager.
18. The Companionate Marriage by Ben B. Lindsey and Wainwright Evans.
19. Necessary Russell by William Ready.
20. 27 book reviews (at last count) from various publications, of My Father, Bertrand Russell by KATHARINE TAIT, The Tamarisk Tree by Dora Black Russell, and The Life of Bertrand Russell by Ronald W. Clark.
21. The Bitches' Brew, or The Plot Against Bertrand Russell by Myra Buttle, pseud., Victor William Williams Saunders. A play.
22. Russell in Review, ed. by J.E.Thomas and KENNETH BLACKWELL. 13 papers or talks given at the Russell Centenary at McMaster, 1972.
23. My Own Philosophy: A New Essay.
24. The Life of Bertrand Russell In Pictures and His Own Words Compiled by Christopher Farley and David Hodgson.
25. The Future of Science.
26. Bertrand Russell's Philosophy, ed. by George Nakhnikian. 14 papers presented at the Indiana Russell Symposium, 1972.
27. Mysticism and Logic.
28. The Autobiography of Bertrand Russell, Vol. I
29. Human Society in Ethics and Politics.
30. The Problems of Philosophy.

(53) * Book review request. If you come across a book review of the Tait, Clark or Dora Russell books, please send it (or a photocopy) to the BRS Library.

(54) * Logic Conference. The BRS Library has obtained a printed page (loaned on request), listing the contents of The Proceedings of the Bertrand Russell Memorial Logic Conference, Denmark 1971. Excerpts:

- ."The particular stimulus for the conference was opposition among some logicians to NATO finance for logic conferences."
- ."The conference was dedicated to the memory of Bertrand Russell because it was thought that he would have approved the guiding spirit of the conference, namely, that mathematics cannot be cut off from other human activities. This volume begins with a short tribute to Russell which includes (by kind permission of the publishers) a reprinting of the moving postscript to his Autobiography."
- ."These proceedings will be about 350 pages long and will be published in the Spring of 1973."
- ."For further details, write to: Bertrand Russell Memorial Logic Conference, c/o Dr. A. Slomson, School of Mathematics, The University, Leeds LS2 9JT, England."

GOOD QUOTES

- (55) From the liver. Although TOM TASKONIS thinks the following quote "came more from the liver than from the heart," it is one of his favorites:

"In 1997, if we still exist, we must expect rival parties of Russian Commissars and American Marines to travel at enormous expense to the surface of Mars and to keep themselves alive there for a few days while they search for each other. When they find each other, they will exterminate each other. Each side will hear of the extermination of the other side and will proclaim a public holiday to celebrate the glorious victory." From Has Man A Future? (New York, Simon & Schuster, 1962.)

FINANCES/CONTRIBUTIONS

- (56) Contributions have been made by the following members, for which we say: "Thank you very much!":...: COCHRANE, DAVIS, REINHARDT, RUJA, WRAY.
-

BRS BUSINESS

- (57) Bylaws. The Corporation's bylaws (the BRS is a non-profit corporation), which were discussed and agreed on at the last Annual Meeting, have been written up by BRS Secretary JACK PITT, and are enclosed with this Newsletter. Also enclosed are tentative ("draft") bylaws for the BRS Board of Directors.

* Anyone who wishes to suggest changes in either set of bylaws, for future consideration, should send them to the Newsletter, for forwarding.

- (58) Minutes of the 3rd Annual Meeting, held in NYC on December 26-28, 1975, are enclosed with this Newsletter. They were prepared by BRS Secretary JACK PITT. Terminology note: In NL10-2 we called the December 1975 meeting "the 2nd Annual Meeting." Jack's minutes call it the 3rd. We'll go along with Jack, and hereafter will call it the 3rd. Our idea had been that the Feb. '74 meeting was the "Founding Meeting"; the Feb. '75 meeting was the "1st Annual Meeting"; the Dec. '75 meeting was the "2nd Annual Meeting." Jack's way is simpler, and therefore better.

- (59) Secret ballot. HERB LANSDELL thinks that members should have the option of casting a secret ballot, when voting. Agreed. In future, you may use your ballot and not sign it; anonymous ballots will count as if signed. However, we do prefer ballots that are signed, because a ballot is also an indicator: members who vote indicate more interest in BRS affairs than members who do not, and we like to know who they are.
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(60)

BINARY CHEMICAL WEAPONS - THE ARMY IS A "NO-SHOW"

The U. S. Army cannot defend its plan to launch a major escalation in the technology of chemical weaponry. That has to be the conclusion from a BRS initiated symposium at the August 31 meeting of the American Chemical Society in San Francisco. The Pentagon had promised to send a representative, whose name appears in the program, but as the date drew nigh he withdrew and the Army went without an official spokesman.

About a year and a half ago the Science Committee of the BRS proposed that the American Chemical Society co-sponsor a full discussion of chemical weapons at the San Francisco meeting. The Chemical Society agreed but asked that the topic be narrowed to just binary chemical weapons. Later the chemists asked to go it alone without co-sponsorship by the BRS. However, the chairman of the Science Committee* was asked to preside over the afternoon session.

Binary chemical weapons, a major advance in the technology of nerve gases, are fabricated in such a way that the two components of the gas, each of which is relatively innocuous in itself, are mixed while the missile is in flight. Thus binary weapons are simple to manufacture, transport, store and decommission.

At the San Francisco gathering speakers from academia, the United Nations, Congress and the U. S. Arms Control and Disarmament Agency were in general agreement that a switch to the binaries would have a negative impact on the progress of multilateral talks now in progress aimed at ridding the world of these odious devices. For several years in a row the Pentagon has been unsuccessful in convincing Congress to supply funds for development of the new nerve agents.

* of the BRS

(61)

PROGRAM
of
THE BERTRAND RUSSELL SOCIETY, INC.

at the December 1976 meeting
of the Eastern Division of
THE AMERICAN PHILOSOPHICAL ASSOCIATION

Time: December 28, 1976, 10 A.M. to 1 P.M. (Tuesday)

Place: The Sheraton-Boston Hotel, Boston, Mass.

I. RUSSELL ON GENERAL FACTS, Ausonio Marras, University of Western Ontario

Commentator: David Johnson, United States Naval Academy

II. RUSSELL, FREGE AND THE "MEANING" OF THE THEORY OF DESCRIPTIONS,
OR: DID RUSSELL KNOW HIS FREGE? Raymond Perkins, University of
New Hampshire at Manchester

Commentator: Alfred Guy, University of Baltimore

Chairman: Justin Lieber, Lehman College, CUNY

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Observations

Bertrand Russell the Man

(62)

Sidney Hook

THE publication of three books on Bertrand Russell*—one by his second wife, one by their daughter, and one by an admiring but honest biographer—hard on the appearance of Russell's three-volume *Autobiography* gives us more details about Russell's life and loves than about any philosopher who has ever lived. And it is still not the whole story. What Russell's own account has lacked in candor, Ronald Clark has made up in large part. Those who are concerned about Russell's image might well hope we will be spared further revelations about the events and intimacies of his life.

This profusion of biographical detail is rather puzzling if we think of Russell's achievement as a professional philosopher. Neither the validity of his ideas nor even their significance depends in any way upon the startling details of his domestic and public life, and the bizarre record, both comic and cruel, of his multiple extramarital adventures. Russell's place in the history of philosophy is secure just as much as is Wagner's in the history of music. But anyone who expects to learn why, or to deepen his insight into Russell's contributions by reading these biographies, will be disappointed. Only Clark's book makes passing references to Russell's work in philosophy but hardly attempts to do it justice. A dozen other volumes are available for its critical assessment, and happily they ignore biographical details.

Why, then, should these volumes,

SIDNEY HOOK, *the distinguished philosopher, is the author of numerous works, the most recent of which is Revolution, Reform, and Social Justice. His other books include The Hero in History, Pragmatism and the Tragic Sense of Life, Education for Modern Man, and From Hegel to Marx.*

each in its own way, have such a disillusioning effect upon those who, for all their philosophical and political differences with Russell, have admired his intellectual brilliance, his expository clarity, and his critical gifts? These gifts were in evidence not only in the assessment of the doctrines of other thinkers but in his readiness to abandon one philosophical position after another in his own quest for a set of basic ideas that would make sense of human experience, the place of scientific knowledge in it, and the nature of the good life in the good society. No matter what the character of Russell's life, why should it make a difference to our evaluation of any of the views he professed?

The reason, it seems to me, is this: Russell set himself up in the public eye as more than a professional philosopher concerned with the solution of technical problems, some of which had come down from antiquity. For the greater part of his adult life, he played and enjoyed the role of a moral teacher, of a sage passionately concerned with the fate and sufferings of his fellow man, of an enlightened dispenser of wisdom about human freedom, peace, love, education, and the upbringing of children. The discovery that the moralist has failed to live up to his own precepts destroys faith in his sincerity, creates doubt about the principles he offers as guides, and deprives him of the authenticity—and the moral authority—that accrues to any person who seems willing to stake his life or reputation on his beliefs.

Who would have imagined, for example, that Bertrand Russell could have been touched by anti-Semitism? Writing to Lady Ottoline Morrell, one of his mistresses, about the social hardships he endured be-

ing lionized during one of his very profitable lecture tours in the United States, he confides: "I can't imagine how I survived. In New York I stayed with a philosopher, Kallen, a Jew, whose friends are all Jews. All were kind, but I began to long for the uncircumcised. New York is mainly Jewish."

When he makes derogatory references to millionaires, it is always to "Jewish millionaires"—never to English or American or Indian millionaires who are much more numerous. Earlier, in writing to Lady Ottoline about his disillusionment with Bolshevism, he refers to its tyrannical bureaucracy, "with a spy system more elaborate and terrible than the Czar's, and an aristocracy as insolent and unfeeling, composed of Americanized Jews [*sic!*] . . . Imagine yourself governed in every detail by a mixture of Sidney Webb and Rufus Isaacs." (The mention of "Americanized Jews" is characteristically inaccurate. By stretching, it could only fit one man in Russia at the time—Boris Reinstein, whom Russell did not meet.)

Clark is obviously embarrassed by passages of this kind. After citing Leonard Woolf's caustic remark that in such sentences Russell enjoyed "the best of all his worlds—dislike and hatred of Americans, Jews, and even his personal friends," Clark adds: "The accusation is less unfair than it sounds. In no sense an anti-Semite . . . Russell nevertheless sometimes exhibited a personal allergy to Jews which is betrayed in his private correspondence from time to time, lasted until the 1930's, and should not be brushed under the carpet"—which he promptly proceeds to do by calling attention to the fact that after Hitler, Russell's personal allergy to Jews was kept in check and that he approved the creation of a Jewish state. Three hundred pages,

* *The Life of Bertrand Russell*, by Ronald W. Clark, Knopf, 766 pp., \$15.00; *The Tamarisk Tree*, by Dora Russell, Putnam, 304 pp., \$9.95; *My Father Bertrand Russell*, by Katherine Tait, Harcourt Brace Jovanovich, 211 pp., \$8.95.

and twenty-two years later (1970), in the last political statement of his life, Russell delivered himself of a blistering attack against Israel for its "aggression" against Egypt. Clark refers to it with characteristic distress and understatement as "in some ways the most remarkable of his many statements"—remarkable for faulty judgment and irresponsibility.

BUT this streak of anti-Semitism in Russell is far from the most surprising blemish revealed in Clark's biography. To me his most shattering pages are the account of Russell's jail sentence during World War I. It was the news of his imprisonment and the reading of his *Justice in War Times*, while I was a high-school student, that inspired in me the beginning of a lifelong interest in Russell's thought. His behavior seemed a matchless act of intellectual and moral courage. Although not a principled pacifist, Russell staunchly defended the rights of conscientious objectors. The British government, recognizing their scruples, had offered them alternative service in a peaceful non-military pursuit of national importance. Those who refused to compromise in any way, and rejected all forms of alternative service, were called Absolutists and were jailed. Russell was a strong supporter of the Absolutist position.

In 1918 Russell was convicted by a foolish English court for making some foolish remarks about the possible use of American expeditionary forces to break strikes and "shoot down strikers." He was sentenced to six months in the Second Division—where ordinary prisoners were sent. In an effort to escape his prison sentence, he proposed that Gilbert Murray and other friends approach the Tribunal and in his behalf plead that his work in philosophy be regarded as alternative service in the national interest, thus giving him exemption from a jail sentence.

Such a proposal, coming from one who had urged the Absolutists to refuse any alternative service of national importance and insist upon serving jail terms—in those days under conditions extremely prejudicial to their health—was an extraordi-

nary piece of hypocrisy. Nothing came of it. Russell then proceeded to pull strings—which every truly conscientious objector would have scorned to do—to arrange that he should serve his sentence, not in the Second Division, which was organized on a very harsh regimen, but in the First. The aid of Lord Haldane, Lord Balfour, and Herbert Samuel, the Home Secretary—all of whom he personally despised—was invoked, together with that of his blustering brother, Frank, the then Lord Russell. The consequence was that, as Clark puts it, Russell "served his sentence as an aristocrat of the prison world." It was more like living in a hotel than a jail—he was allowed his own food, the opportunity to do his own work, special visits, the services of another prisoner as servant to relieve him "from the performance of unaccustomed tasks or offices." There were hardships, to be sure. "He was worried by the ban on smoking, but agreed to settle for chocolate as compensation."

The simple truth is that Russell enjoyed the appearance of martyrdom but suffered hardly more than he did fifty years later when he again defied the law under the glare of a stage-managed publicity that cost him nothing. In the 1960's he was treated by the authorities as a national treasure. His defiance was much more a form of theater for ego satisfaction than a rational and effective means of furthering a cause. In 1918 he took a taxi to Brixton prison, annoyed that the authorities had not arranged for a Black Maria which would have been a grand occasion for massive press coverage. Under the circumstances, many persons with a cause would have been happy to pay the authorities considerable money for this kind of martyrdom. Thought of his own comfort was rarely absent from his plans. "When Russell protest sat," Clark tells us, "he insured that there was an ingenious air-cushion in his trousers."

IN THE complex entanglement of social and political affairs, to hold to a particular policy regardless of consequences and the unexpected development of events is a mark of fanaticism. It betokens a religious

rather than a rational or scientific approach to politics. And like other thinkers who refused to make a religion out of their politics, Russell changed his views on important matters of public policy often.

But in contradistinction to his change of mind on philosophical questions, he had a tendency to personalize the political positions he abandoned and to heap unmeasured abuse upon those who advocated views not far removed from those he himself had once advanced. They were not honestly mistaken but evil, cruel, corrupt men. Russell himself had gone from imperialism to pacifism to a defense of just war but was mordant about those who did not share his views when he held them. The earliest and most ruthless advocate of a preventive war against the Soviet Union, he was prepared to sacrifice all of Western Europe and almost a half-billion lives for Communist defeat. But at the time of the Cuban missile crisis, because they stood up to Khrushchev, he denounced Kennedy and Macmillan as "wicked and abominable . . . much more wicked than Hitler . . . the wickedest people that ever lived on earth."

When this absurd comparison backfired and the noise of indignation it provoked made him appear ridiculous even to some of his own supporters, he claimed he had been quoted out of context. This, as Clark painfully documents, was not the only untruth of which he was guilty. For a period of a decade, whenever it served his purpose, he denied that he had ever supported a preventive war against Russia—"The story . . . is a Communist invention"; then, confronted by the evidence, compelled to admit it, he blurted, "It's entirely true and I don't repent of it"; yet some years after, he pleaded with a correspondent to give "the lie to the fiction that I advocated war against the Soviet Union." As sympathetic as Clark is to Russell, he is aghast at Russell's tergiversations for the good of the cause: "If the suggestion that he deliberately tried to conceal his earlier version is repugnant, the record does not really allow any other conclusion to be drawn."

"A man's inconsistencies," Russell

54/COMMENTARY JULY 1976

was fond of saying, "are the clues to his passions." What passions are here at work? Here the good Clark for all his remarkable industry fails us. It is not love of power in the ordinary sense. Although in one of his letters Russell writes that "the love of power is terribly strong in me," the context shows that it was a power to influence people and to make them notice him. But he could have exercised this power without becoming a spokesman for appeasement and surrender to Communism. It cannot be his pacifism, which was never principled with him, as is indicated by his support of the war against Hitler and his willingness to sacrifice a half-billion lives to insure Stalin's downfall. Nor was it his anti-Americanism, a passion which, indeed, ran very deep within him.

The passion that underlay Russell's political inconsistencies and led him not only to hail the ruthless Leninist, Ho Chi Minh, as a fighter for human freedom, but to a stoical resignation to the triumph of Communism on a world scale, was stronger than anti-Americanism. Surprising as it may sound in the light of his fervent expression of love of humanity, it was his hatred of mankind, of its stupidity and viciousness, of its persistent refusal to listen and follow the counsels of wisdom he had offered it throughout his life. This mood is not far below the surface of his emotions when he comments on the ordinary run of political events, and it sometimes bursts forth in letters to his intimates: "I hate the world and above all the people in it . . . I hate the planet and the human race. . . ." More than once he confessed himself ashamed to belong to the human race. No one who felt so keenly about intellectual freedom, human dignity, and the glory of untrammelled inquiry and the right to dissent could have been so calmly resigned to the victory of Communism except as a punishment for a world whose policies had contributed to that victory.

DESPITE its limitations, it will be a long time before Clark's biography will be superseded. There probably will be many more discoveries of

episodes in Russell's transatlantic love life—upstairs and downstairs. But they will add little to our understanding either of his philosophy or politics.

Something must be said of the biographies of Russell by his second wife and their daughter. Dora Black Russell seems to have been the least attractive in every way of Russell's wives and of the other women in his life. Her book is really an apology, a reply to Russell's own disparaging comments in later life about her mind, character, and political morals. It throws some light on why he was originally drawn to her. She seems to have been his first encounter with the radical chic that put free sex at the center of the life of freedom—including intellectual and cultural freedom. The book also confirms in some measure the account Russell gives of why she became progressively distasteful to him. It is full of boring inconsequential details about her own activities as a feminist and Communist fellow-traveler in order to create the impression that she led an independent life of her own. She is the ideal type of what in the 30's used to be called a "totalitarian liberal." Speaking of her propaganda for feminism, which was more Bohemian than proletarian, she writes with the typical condescension of the middle-class socialist dependent on servants: "As a socialist, I felt that we were a bit too middle class and ought to be doing something to help those proletarians about their sex."

A REFRESHINGLY different book from that of her mother is Katharine Tait's *My Father Bertrand Russell*. It is painstakingly honest, very well written, and full of psychological insight born of suffering and a sense of being unloved. The author was burdened at an early age by the agonizing feeling that she could not live up to the abstract moralistic pieties of her father, whom she adored. At the same time she had an unerring sense for the hollowness of his words and his complete obliviousness to her needs, her fears, and her hopes. She probably expected too much of her parents, but if only a fraction of her story is true, it makes one wonder about their

psychological fitness as enlightened school reformers. What they could not give their own children, they probably could not give other children.

Katharine Tait intuitively sensed the fact that for all his generous help to her and her family, Russell was emotionally detached from them. He could not live up to his own ideals of human relationship because he lacked the capacity for empathetic identification. She was spared the hurt of knowing that, according to one of Patricia Russell's letters to Freda Utley, her father found her "repulsive," but it was his insensitiveness to her ordinary feelings that disillusioned her in his grand words about reforming man and society. She claims to have been cured in consequence, even as a child, of belief in utopian projects and abstract visions of progress. Having lost her faith in her father, she became convinced that there was a Heavenly Father and accepted the vocation of a Christian missionary to spread the glad news of His existence. There is a certain irony, not lost on Russell, in the fact that the author of *Why I Am Not a Christian* should have indirectly contributed to his daughter's conversion to Christianity. That she could not bring herself to explain to Russell the need or the grounds for her belief in something so central to her life, or even to discuss it with him, indicates how great was the failure of communication between them.

Russell once remarked that Socrates was even more lucky than wise in picking the right time and the right way to die. The world cheated Russell out of his martyrdom. In his eightieth year he had become a pillar of the establishment and was rather unhappy about it. Although he did his best soon after to collapse it on its foundations, he escaped the fate of either Socrates or Samson. During the last ten years of his life he appeared in the public eye as a vain and crotchety figure, often manipulated by others. No one knows how posterity will regard him as a social and political thinker. My guess is that whatever the judgment will be, had he not lived so long, it would have been kinder.

ABOUT OTHER ORGANIZATIONS

- (63) The United World Federalists of Japan meeting in Los Angeles on August 15th was dismal, apparently because the Americans organizing it were incompetent, reports BOB DAVIS. Bob did not stay long.
- (64) H.G.Wells Society. JOHN SUTCLIFFE has arranged for an exchange of newsletters between the BRS and the H.G. Wells Society, headquartered in England.
* We will lend their newsletter on request.
- (65) Committee for Nuclear Responsibility, Inc. has a distinguished Board of Directors that includes Ramsey Clark, Lewis Mumford, Linus Pauling, Harold Urey, George Wald, and James B. Watson. Excerpts from its literature:
 . "Nuclear power will introduce the age of private atom-bombs."
 . "Radioactive poisons are a million to a billion times more hazardous than chemical poisons."
 . "Solar energy is amply adequate for all the conceivable energy needs of the world. It is harmless and certain to work."
 They ask for money (tax-deductible). Their address: P.O.Box 332, Yachats, Or. 97498
- (66) Union of Concerned Scientists points out that, among other things, "it takes plutonium half a million years to lose its killing power." It has asked the government to go slow on the construction and exportation of nuclear power plants, until present controversies are resolved concerning safety, waste disposal, and plutonium safeguards. They too need money. Their address: 1208 Massachusetts Avenue, Cambridge, Ma. 02138.
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PHILOSOPHERS' CORNER, CONTINUED

Abstracts of papers to be presented at BRS/APA on 12/28/76:

- (67) Ausonio Marras. "Russell on General Facts." Abstract:
 In his 1918 lectures on Logical Atomism Russell argued that in addition to particular facts corresponding to particular propositions such as 'This is white' there are also general facts corresponding to general propositions such as 'All men are mortal'. Since facts are essentially conceived by Russell as constituting the truth-conditions for propositions ("they are the kind of thing that makes a proposition true or false"), and since for Russell a necessary and sufficient condition for admitting a given type of fact is to account for the truth-conditions of a given type of proposition, I contend that Russell's argument for the existence of general facts fails to support its conclusion: particular facts are sufficient (and hence general facts are unnecessary) to provide an ontological grounding for general propositions. I also argue that Russell's commitment to general facts rests on the adoption of an (inappropriate) epistemic criterion: he postulates general facts to account not merely for the truth-conditions of general propositions, but for our knowledge of (the truth-value of) general propositions.

(68)

Raymond Perkins. "Russell, Frege and the 'Meaning' of the Theory of Descriptions (or): Did Russell Know His Frege?" Abstract:

The widespread belief that Russell confused meaning in the sense of 'sense' with meaning in the sense of 'reference' is mistaken. The main sources of this belief are : (1) Russell's apparent rejection of Frege's sense/reference distinction in his paper "On Denoting"; and (2) his curious argument in Principia Mathematica which seems to involve an equivocation between sense and reference.

I argue (A) that if Russell's apparent attack on Frege is viewed in the light of his earlier theory of denoting in The Principles of Mathematics, it becomes clear that he is not rejecting the sense/reference distinction per se, but only a particular version of it; and (B) that if one grasps the full purport of Russell's theory of incomplete symbols so that naming is seen as a separate semantic dimension from both sense and reference, the grounds for holding the Principia argument as an equivocation on 'meaning' as between sense and reference collapse.

INDEX

(69)

Next Annual Meeting (2). BRS Psychology Symposium (3). President's Report (4). Treasurer's Reports: 3rd quarter '76 (5); year '75 (6). BRS-Britain (7). Library Committee (8,51). Science Committee (9,10,60). BRS at APA: program (11,61), abstracts (11,67,68). Directors re-elected (12). Freedom (13). BR in anthologies (14). 7 BR films (15). BR's quip (Uovanovich)(16). BR influences Jimmy Carter (17), B.F. Skinner (18). Publicizing through libraries (19). Information Packet (20). "Serials Review" (20.5) Epstein head (21). PC on BR's morals (22). The Hook article:Garstens (23), Jackanicz (25), the Chicago chapter (26); the article itself (62). New School course (27). Mail study scheme (28). Sutcliffe visits Edith (29). News about members: Cranford (31), Eastman (32), Lamont (33), Malatesha (34), Tait (35), Vogt (36). New members (38). Address changes (39). Choral work (40). Red Hackle (41). Member's question (42). Recommended reading (43,44,45). Book reviews: S.P.Rosenbaum's (46), BrianGlanville's (47). Book reviews reviewed: A. J. Ayer (48), Michael Burn (49). BRS Library: address (50), Committee Report (51), acquisitions (52), book review request (53), Logic Conference sheet (54). Good quote (55). Contributions (56). Bylaws (57). Minutes (58). Secret ballot (59). Army absent (60). BRS at APA:program (61), abstracts (67,68). Hook-"Commentary" (62).UWF-Japan (63). H.G. Wells Society (64) 2 anti-nuclear organizations (65,66). Index (69). BRS aims(70).

P.S.

(70)

BRS aims. Enclosed with this Newsletter is the next installment (dated 11/1/76) of Members' Suggestions and Members' Reactions, concerning

* BRS aims. Please send us your Suggestions and Reactions.