

RUSSELL SOCIETY NEWS

No. 17

February 1978

- (1) Save May 19-21 (2). Edith dies (52,6d). Report on Medvedev event (13,6b). Report on BRS at APA (14). Denonn reviews Russell-Jourdain book (51). Sara's questions (26). Books for sale (45). The Newsletter has a new name (58). An asterisk in the left column indicates a request or an offer to lend.
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NEXT ANNUAL MEETING

- (2) May 19-21, 1978 is the date to save. It's the date of the 1978 Annual Meeting, at McMaster University, Hamilton, Ontario, where the Russell Archives are.

We had hoped to provide more details at this time, but they are not yet available. We will provide details — on what events are scheduled, how to make reservations, costs, etc. — in the next issue, which we expect to mail at least a month before the Meeting.

Of this much we are pretty certain: the events will start Friday evening and continue till Sunday noon.

Those who come to McMaster in May will not only have the satisfaction of participating in a BRS Meeting; they will also be able to browse in the Russell Archives. This is no small treat. There you can see just about every book ever published by or about BR, as well as many photos, letters, manuscripts. And you can hear the great man himself on records and tapes.

We hope you can make it.

- (3) Testimonial. BILL YOUNG publishes "The SEA Journal" for The Society of Evangelical Agnostics (Box 612, Fresno, CA 93709). Here is some of what he had to say in his October 1977 issue (p.7) about the 1977 BRS Annual Meeting:

Your editor attended the annual conference in Los Angeles this year and found the pleasure of good company as well as the excitement of complete immersion in Russelliana for a day.

Doesn't that make you want to come to McMaster in May?

RECENT EVENTS

- (4) Philosophers at work. For a report on the latest ERS Symposium at APA, see (14).
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REPORTS FROM OFFICERS

- (5) Chairman Peter G. Cranford reports:

The chief over-all problem for the society is what direction it should now take. Presently, we have close to 200 members of considerable intellectual merit. The size of the membership seems stable but it is a false stability. Lee Eisler has been successful in recruiting but as fast as he recruits at one end we are losing members at the other. Primarily this is occurring because the major area of compossibility between the society and its members is the exchange of information and ideas. This the newsletter does superbly. What is lacking is that, unlike Christ, we have not yet reached the point where the total membership is going "about doing good".

This is not quite completely accurate. We have kept Russell's ideas alive and have done what we have reason to believe will ultimately result in good. We have succeeded in stimulating increased interest about Russell in philosophy and are slowly but surely making psychologists aware of Russell's neglected panoramic thinking in their field.

But this is not enough for the future. There is much to be done... but precisely in what area? This was the question which Jack Pitt and I have been mulling over both by telephone and in person. What we came up with was not completely new. In fact it was simply an extension of the founders' thoughts at their first meeting in New York in 1974. Although we decided that to begin with we would limit ourselves to "spreading Russell's ideas", we thought, further, that we had an obligation to offer younger generations an applied, rational alternative to the self-destructive mysticism of the 60's in which the young followed a succession of Pied Pipers who played weird tunes in praise of mental and emotional masturbation. For many this led to at best, a useless life or at worst, "freaking out" in hospitals, prisons, mental institutions, and exploitive religions.

I think we are now ready to move into the second phase of our activities...the active promulgation of an applied philosophy. But before we do this we must broaden our present activist base...as Tom Taskonis has suggested (among other good things) in his letter of 12/11/77 to Lee Eisler. To do this we need a system of communication that would keep us all currently informed. George Carter has provided us with a key lead that has promise:

"Another possibility is NSF's Office of Science Information (Dr. Bill Savin). They are funding operational trials of a computer conferencing system. Basically a grant from this office would allow the BRS to establish a computer communications network among about 40 of its members to discuss as a group the proposed activity, say the establishment of a science of applied philoso-

phy. The participants would type their comments into a computer terminal (supplied by NSF) which would be stored by a central computer. Since the computer stores the contributions over time, participants can contribute and peruse the proceedings at their convenience. Other features of the conferencing system would permit computer production of the BRS newsletter. NSF will only pay all the bills on this for 18 months, but it could be an interesting experiment for the Society. Usually the grants (about 75K) are made to established scientific disciplines, but the group of people involved are an exceedingly open-minded lot who I think could be persuaded to support a conference designed to create a new science."

Jack and I with the approval of our president, Bob Davis, have a tentative plan for pushing the idea of an applied philosophy. First, I should mention that "we are not alone". Jack has discovered that there is quite an active group at Amherst moving in the same direction. Bob has appointed Jack to organize a symposium of the highest order at the coming meeting at McMaster, bringing together the best thinkers we can interest to discuss the idea of an applied philosophy. We are aware that we are talking of helping to create a new discipline. There should be a place in this venture for all our members interested in establishing an area of ethics which can serve as the core of a philosophical system acceptable to all people. This means, of course, enlisting the help of prominent leaders who see such a system as a laudable goal for all humanity. This certainly includes the religious and educational community.

Jack and I do not have any idea how this is to be financed, but like Franklin D. Roosevelt said when Eleanor asked him where he was to get the money for a memorial to himself, "It will come from somewhere". We thought we might get the money from Health, Education, and Welfare, but we have been turned down by Dr. Klerman. We requested a grant to examine the feasibility of establishing an applied philosophy discipline and of using unemployed Ph.D.'s to establish a clinical philosophy. He said we were premature.

President Robert K. Davis reports:

(6a)

Plans are developing for the Annual Meeting, at McMaster. Lester Denonn has confirmed that he will talk about his own Russell Library ("Roaming in my Russell Library: Some Adjectives, Adverbs, and Descriptive Phrases Applied to Bertrand Russell"). David Harley will talk about "Educational Theory and Beacon Hill School", which was the subject of his doctoral dissertation. Other topics are being solicited. By the time you read this, I will have visited Chicago and New York in planning this meeting.

(6b)

In November I visited San Francisco and Berkeley, to attend the BRS-sponsored talk by Zhores Medvedev followed by buffet supper at the Neilands. Amy Block is covering this event elsewhere in this issue (13). I was fortunate in having a good deal of time alone with Medvedev. He was curious about the BRS and glad to know that we enjoy good relations with the BR Peace Foundation. He respects them very much, apparently for publishing his books and for their aid in the struggle for rights in Russia.

Since he is an eminent gerontologist, I asked him what things the individual should do to live a long life. His reply "watch your diet, exercise, don't drink to excess and don't smoke." We all know about these things, but here it is from an expert. I told him about BR: BR said he did nothing consciously to prolong life, smoked his pipe incessantly from 21 on, and drank seven Red Hackle scotches a day; yet he lived to be 97. Medvedev said, yes, but if he hadn't done those things he would probably have lived another 10 years! Which means he would still be with us.

ER apparently believed in the importance of heredity in this matter; he recommended that the first thing one should do, to live a long life, was to "choose one's ancestors wisely." There are numerous examples of long-lived Russells, including centenarians. Medvedev and I discussed this aspect; I mentioned Elizabeth Russell, the 108-year old transvestite that we reprinted an 19th Century article on in the last issue. (NLL6-41)

Later I mailed photocopies of some of ER's comments on old age to Medvedev. He informed me that he would use some of the material in a popular book on aging that he is writing.

The ERS has imported several copies of Medvedev's two books published by the Foundation, "National Frontiers and International Scientific Co-operation" and "Secrecy of Correspondence is Guaranteed by Law." I own both of these books and recommend them to members who are interested in the dissident movement in the Russian scientific community. They are also interesting as "detective" literature, showing how he sorted out the truth against the regime's will. They are for sale by the ERS Library.

(6c) I have recently read "The Life of William Lord Russell" (1819) by Lord John Russell — ER's grandfather. This is an interesting account of the Russell beheaded in 1683 by Charles II. Russell had opposed the increasingly arbitrary behavior of the King. In that year, there was an abortive plot by the Duke of Monmouth, a bastard child of Charles', to take the throne, to prevent Charles' brother, James (James II of the Glorious Revolution of 1688) from inheriting the throne. The evidence of Russell's complicity was inadequate, but he was executed anyway.

What I found most interesting was Chapter One, which gave the early history of the Russell family. The oldest record is apparently of a John Russell (the names John and William recur frequently) in 1221. Later in the 13th Century, another Russell entered Parliament, as did others in following centuries. In the 16th Century, another John Russell served Henry VIII as a gentleman of the privy-chamber and in other capacities. He was knighted in 1522 and made Lord Russell (an earl) in 1539, and acquired the Abbey of Tavistock. He benefited from Henry's Reformation and destruction of the old nobility. When Henry died, John was made one of the 16 executors of his will, and acquired Woburn Abbey, the great family estate still owned by the Dukes of Bedford. The family participated in the interesting and turbulent life of succeeding reigns. The executed William's son was awarded the dukedom after the Glorious Revolution as an honor to William.

ER's title (Earl Russell) came from his grandfather, Lord John Russell, who was awarded the earldom for his service in Victorian times. We need a new biography of Lord John, a much neglected figure of the time.

(6d) I would like to mention my sadness on learning of the death of Countess Russell (Edith). I met her twice, first in 1972, at the Centenary Celebration at McMaster, and again at Christmas time 1976. We had exchanged a number of letters. She was devoted to her husband's work, and when she perceived the nature of our Society, gave it warm support. When I visited her at Plas Penrhyn (1976) (NLL3-8), she seemed healthy and vigorous, and I was surprised at the news of her death.

(6e) We sent you a copy of the Helsinki accords, with NLL6. For those with a serious interest in the dissident movement, I highly recommend a small magazine from the Khronika Press, "A Chronicle of Human Rights in the U.S.S.R." (505 Eighth Avenue, New York, NY 10018.) It is a quarterly put out by dissidents in both the West and the Soviet Union, available in English and in Russian. Some recognizable names contributing to the last issue: Pavel Litvinov, Andrei Sakharov, Vladimir Bukovsky, Andrei Amalrik, Yuri Orlov, and Roy Medvedev. (Roy Medvedev's books — and brother Zhores' — are available from the ERS Library. They are published by Spokesman Books.)

A STATEMENT FROM POLITICAL PRISONERS IN PERM CAMP 36

The West faces an unavoidable choice which will establish the moral as well as the political climate in Europe and the world for a long time to come. Although this choice is linked to questions about political prisoners and inalienable human rights, its main focus is not the fate of several thousand hostages confined in labor camps or still living outside in the "big zone" of wrongdoing, violence and lies. The central issue is the value attached to freedom and law by persons who are accustomed to their secure enjoyment.

Before the eyes of the whole world, the Communist Bloc's irresponsible political leaders cynically disregard international obligations and brazenly violate their own laws in the dark of closed courtrooms, concealing their crimes behind false and empty words about service to the people, about some higher form of democracy.

Does the West wish, in pursuit of fragile and temporary safety, of transient political and economic profits, however substantial, to ignore tyranny once again, to pretend to innocence and credulity, to smooth over sharp corners with polite phrases about each side's allegiance to its own social conceptions? Do the military power and the iron will of the totalitarian states constitute sufficient justification in Western eyes to tolerate a situation where criminals sit in judgment over the vulnerable?

We shall call a spade a spade. Do you think your complaisance compels you to shut your eyes to crimes? A lie is effective only if someone believes it or pretends to believe it. The lawbreakers need your acquiescence no less than your dollars, your unconcern no less than your machines.

Or does the West possess:

the wisdom to understand that no more important and urgent task exists than the restraint of violence and of the lies which conceal violence?

the wisdom to stand up for a morality and law common for everyone as constituting the only safeguard for the security of our crowded, interlinked world?

the wisdom to prefer eternal values to the exigencies of the moment, and to defend those values today, not tomorrow?

the wisdom to disregard shortlived and minor conflicts of interest in order to unite for the sake of a great cause?

the courage to declare forthrightly that blood and tears are no one's "internal affair", to grapple with problems with no evident or simple solutions, to strive to halt lawless actions in a land where deceit and the temptation to violence are omnipresent?

the patience and persistence honestly to do everything possible to avert armed conflicts while at the same time refusing to retreat one step?

Will the West display sufficient fidelity to its moral duty?

That is the real question.

They are trying to persuade you that despotism can be peaceloving, that leaders who have made lies, slander and unlawful violence the professional occupation of hundreds of thousands of persons, sincerely wish to respect their external obligations. They are telling you: "Be realistic. Don't forget how strong we are. Don't drag morality into politics. Leave that for sermons on Sunday. Is it sensible to notice things which we are trying to hide and to talk openly about them? That can complicate detente."

The choice is simple in moral terms, although not so easy in the context of traditional politics.

But if liberty once again becomes a bargaining chip in the political game – somebody else's liberty, and your predecessors have contributed to the loss of many persons' liberty by such an attitude – remember this: the base attempt to bargain away somebody else's liberty inevitably threatens the loss of your own.

*Zinovy Antonyuk, Semyon Gluzman, Igor
Kalynets, Sergei Kovalev, Valery Marchenko,
Petras Plumpa, Bagrat Shakhverdyan, Evgeny
Sverstyuk, Ivan Svetlichny*

THE PERSECUTION OF GERMANS IN LITHUANIA

DOCUMENT 6 OF THE LITHUANIAN HELSINKI WATCH GROUP

During World War II Stalin committed one of the greatest crimes of our era: he deported entire peoples from their territories, and on the lands they left behind them he settled people from other areas. Among those resettled were the Crimean Tatars, the Volga Germans, the Kalmyks, the Ingushi, the Chechens, the Balkars, and others. Now, twenty-four years after the death of the tyrant, we have received a communication from forty-nine families of Volga Germans who have been living in Lithuania, in the Radviliskis Raion, describing how the Volga Germans are still treated as outlaws: all kinds of obstacles are put in the way of their getting a job or a residence permit. The Germans have appealed to the main administrative offices in Moscow and Vilnius, but no help has been forthcoming. They therefore declare that if they are not granted equal rights as citizens they will renounce their Soviet citizenship and demand permission to emigrate to their historic homeland – the Federal Republic of Germany.

The foregoing represents a violation of the 1965 Decree lifting the restrictions applied to Germans on the territory of the USSR, a violation of the USSR Constitution itself, and of the International Covenant on Civil and Political Rights.

There are many interesting articles in each issue. Here is a sample:

Treasurer Stephen J. Reinhardt reports:

(7)

For the quarter ending 9/30/77:

Balance on hand (6/30/77)	1878.68
Income: 14 new members	153.80
17 renewals	<u>235.00</u>
Total dues	388.80
Contributions	373.10
Other, and adjustments	<u>-75.57</u>
Total income	686.33
	<u>686.33</u>
	2565.01
Expenditures: Information & Membership	
Committees	825.94
Subscriptions to "Russell"	168.00
Other	<u>459.17</u>
Total spent	1453.11
	<u>1453.11</u>
Balance on hand (9/30/77)	1111.90

* * * * *

(8)

For the quarter ending 12/31/77:

Balance on hand (9/30/77)	1111.90
Income: 15 new members	158.80
30 renewals	<u>398.39</u>
Total dues	557.19
Contributions	919.50
Total income	1476.69
	<u>1476.69</u>
	2588.59
Expenditures: Information & Membership	
Committees	1406.03
Subscriptions to "Russell"	122.50
Other	<u>301.00</u>
Total spent	1829.53
	<u>1829.53</u>
Balance on hand (12/31/77)	759.06

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(9)

For the year ending 12/31/77:

Balance on hand (12/31/76)	1561.23
Income: 55 new members	582.33
106 renewals	<u>1321.32</u>
Total dues	1903.65
Contributions	2606.83
Other, and adjustments	<u>320.48</u>
Total income	4830.96
	<u>4830.96</u>
	6392.19

Carried forward.....	6392.19	
Expenditures: Information & Membership		
Committees.....	3237.29	
Subscriptions to "Russell".....	676.50	
Other.....	1719.34	
Total spent.....	5633.13	5633.13
Balance on hand (12/31/77).....	759.06	

REPORTS FROM COMMITTEES

- (10) International Human Rights Committee (Bob Davis, Acting Chairperson):
See (6e).
- (11) Library Committee (Don Jackanicz, Chairperson):
See (54).
- (12) Philosophers' Committee (Edwin E. Hopkins, Chairperson):
See (14).
- (13) Science Committee (J. B. Neilands, Chairperson. Amy Block, Committee Member reporting):

On Tuesday, November 22, 1977, Dr. Zhores Medvedev spoke on "Environmental Problems in the Soviet Union." The seminar, sponsored by The Bertrand Russell Society, was held in the Biochemistry Department of U.C. Berkeley. Dr. Medvedev, a Soviet scientist living in exile in London since 1973, addressed a large audience.

Dr. Medvedev began the lecture by identifying two of the major problems of the industrial age: pollution due to oil and coal production, and contamination due to radioactive wastes. The radioactive waste problem was the focus of his talk. He cited a major industrial disaster occurring approximately in 1957-1958. This industrial accident probably involved a steam explosion of stored radioactive waste in the South Urals region of mid-western Russia. Two mining and industrial cities, Chelyabinsk and Sverdlovsk, both heavily populated, were located near the accident's focus. The contamination eventually spread over 1000 square miles, dispersed by rainfall and weather changes.

Dr. Medvedev showed slides to document the contamination. On a map of Russia he pointed out two lakes that were studied in 1966-1967. The lakes, each about 10 square kilometers, contained substantial amounts of ⁹⁰Strontium and ¹³⁷Cesium. Some plant and animal life was investigated to determine to what extent the contamination had changed existing food chains. The soil was in fact so heavily contaminated that forests in the area were almost totally destroyed. Dr. Medvedev cited animal contamination of a similar nature.

The lecture was actually an exposé. Dr. Medvedev drew on many sources, including pages 45-50 of the CIA report of the incident, the latter obtained by American friends under the Freedom of Information Act. The Soviet government has made no mention of the event. Dr. Medvedev's research and report, however, fully documents the disaster. His active involvement in social responsibility is in the Bertrand Russell tradition.

Following the seminar, friends and members of The Bertrand Russell Society reconvened at the home of Dr. and Mrs. Neilands for a delightful buffet supper.

PHILOSOPHERS' CORNER

(14) The BRS at APA (Washington, 12/28/77), as reported by Justin Leiber, Chairman of the event, and member of the Philosophers' Committee:

The Program of the Bertrand Russell Society at the American Philosophical Association meetings, December 28, 1977, consisted of "Acquaintance and Naming: A Russellian Theme in Epistemology" by Augustin Riska, St. John's University (George Reberts, Duke University, commenting) and "Russell on the Essence of Desire," Raymond Frey, University of Liverpool (Thomas Simon, University of Florida, commenting); Justin Leiber (BRS), MFF, chaired. The meeting was well attended, particularly considering the labyrinthine ways of the farflung, neo-Victorian Park-Sheraton Hotel.

Russell often argued that pure — or "real" — names simply pick out objects and in no way describe these objects. For example, "the present King of France is bald" does not consist of a name and the predication of baldness; rather it states that some individual or other has various features, and so consists of a quantifier, some, a variable, x, and predicates such as King of France, bald, and so on. The logical form of the quoted sentence is, roughly, some x is King of France, bald, and uniquely so. (More strictly: there exists an x such that x is King of France and bald, and for any y whatever if that y is King of France, then that y is the same as x.) No names. As Russell also noted, what we ordinarily call proper names have a bit of description in them: for me, "Jimmy Carter" does not pick out someone from my acquaintances, rather it means something like "the individual who is now the President of the United

States, formerly of Plains, Georgia, and so on . . ." Russell came to think that this (and in "this blob in my visual experience") is the closest we have in English to a pure name: there is no way one can be giving a false description when one says this. Professor Riska raised problems about Russell's view of ~~names~~ which Professor Roberts dismissed; Professor Roberts also made some remarks about the possibility of a causal theory of facts (two facts are one and the same fact if and only if both have all the same causal relations to everything else).

Mr. Frey defended a view of Russell's that he took to amount to saying that animals as we have needs but that animals may not (or cannot be shown to) have desires. (One may establish that an animal has a need on behavioral and physiological grounds. To say an animal has a desire is to suggest that the animal has "propositional attitudes" or "intensions".) Professor Simon raised various issues about Mr. Frey's defense. A general discussion ensued that suggested the cause of animal liberation is in much better shape than it was a decade or two ago.

Both papers may be borrowed (at no cost) or purchased (for \$2) from Don Jackanics, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641.

(15) 2 more dissertations, to add to the 62 (NL15-16), from Frank Bertrand:

63. Dennis Earle Bradford, "Russell's Theories of Existence and their Philosophical Background," Diss. University of Iowa 1977, 77-21,117, 428 pgs.

64. Charles Joseph Schlee, "Russell's Critique of Complete-symbol Theories of Definite Descriptions," Diss. University of Kansas 1976, 77-16, 297, 146 pgs.

(16) Dissertations 17, 25 and 30, of the 62 listed in NL15-16, were done at Canadian universities, and should be ordered from:

National Library of Canada
395 Wellington Street
Ottawa, Ont., Canada K1A 0N4

and not from University Microfilms International, Frank Bertrand advises, and it is well to inquire first, since only microfiche copies may be available.

(17)

Re the poor "voter turnout" in the recent vote for directors, (NL16-12), Greg Beaulieu suggests that most people did not vote because there was no real reason to; for the members had been told that all the candidates were first-class, so they were sure to get good directors no matter how many or how few voted.

BY BERTRAND RUSSELL

(18)

"Education for Democracy" is the title of an address given by BR before the Cleveland convention of the Department of Secondary School Principals of the National Education Association, February 25, 1939. The NEA printed the address as a small pamphlet, which we reproduce:

Education for Democracy

I SHALL TAKE it for granted that democracy is a desirable thing, that we should like to preserve democratic government, and that we want to know how it is to be made workable. It is quite clear that education has a very large part to play in making democracy a workable system. You certainly cannot work a democracy when your population is illiterate; if they cannot read or write, all the machinery which is required for democracy does not work. But I am not concerned with this elementary portion of the matter. I am concerned rather with what kind of education is necessary if one is to avoid the pitfalls into which many democracies have fallen and which have led in many parts of the world into dictatorships.

There is a curiously difficult line psychologically to be drawn if democracy is to succeed, because it needs two things that tend in different directions. On the one hand, every man needs to have a certain degree of selfreliance and self-confidence, a certain willingness to back his own judgment and to set forth his own point of view, to defend it, to do propaganda for it, to organize the propaganda if necessary, and so on. But then, on the other hand, if democracy is to be workable, a man must be willing to submit to the authority of the majority when that majority goes against him.

You find that one or the other of those

two things is very apt to fail. Either men become too subservient and follow some vigorous leader into dictatorship; or they are too selfassertive, they do not submit to the majority, and lead their country into anarchy. One or the other of those opposite dangers faces democracy, and the business of education is to try to produce the type of character which is willing to advocate its own opinion as vigorously as may be, but also willing to submit to the majority when it finds the majority going against it.

There are two different parts of what education has to do in this matter. There is on the one hand the relation to character and the emotions, and on the other hand the intellectual part. The part that has to do with character and the emotions I should like to say something about, altho it is in the main not a matter for schools; it is much more a matter that is determined in the home. It is so important that one cannot pass it over, but in this respect schools for parents are as much needed as schools for children.

If democracy is to be workable, the population must be as far as possible free from the fiercer emotions of hate and destructiveness and also from the emotions of fear and subservience. Now, those are emotions which are inculcated in very early childhood. A parent of average ferocity begins with his child by the attempt to teach him complete obe-

dience, and makes him either a slave or a rebel, and neither a slave nor a rebel is what is wanted in a democracy.

It is clear that too much discipline is not a good thing if you want to produce a population capable of democracy. If you want to get people into the habit of initiative, of thinking for themselves and not taking over their opinions from others, you must get them into the attitudes of neither subservience nor rebellion against authority. In a democracy what is needed is equal cooperation, which involves assertion of your opinion up to a point but not further.

This brings us to a source of trouble to a great many democrats, namely, what is called "principle." It is wise to scan rather skeptically most talk about principle, about selfsacrifice, heroic devotion to a cause and so on. There is always more of what appears like heroic, unselfish devotion where the cause is bad. It is not what it appears to be. It is really people's pride, or hatred, or desire for revenge, that has got itself idealized and collectivised and personified in the nation as a noble form of idealism. That is extremely dangerous. When you find a man patriotically devoted to his country, ask yourself, "Now what is it that he is willing to do for his country?" It appears that what the Nazi is willing to do is to kill people. That is the reality of the "unselfish devotion" that he shows for

his country. Killing people, if you do not say you are doing it for your country, is not considered admirable, and it does not seem to me to be any better because a lot of people do it all together. If this activity, which they all believe to be noble, is really one that does harm to mankind, you may be sure that the passion which inspires it is really not a good one. If you had a kindly population, a population who in their childhood had been well-treated and happy, who had grown up imagining the world a friendly place, they would not have had that particular sort of idealism which consists in joining together to kill people in large numbers and is called patriotism.

The temper of intelligence that is needed to work a democracy is exactly analogous in practical life to what the scientific temper is in the intellectual life. The man of science lives in a sort of half-way house between complete skepticism and complete dogmatism. He neither, like the skeptic, says, "All knowledge is impossible," nor does he say, like the dogmatist, "I know the truth already." He is always just between these two, saying, "The truth is impossible to ascertain completely, but up to a point, to a certain degree, some of it can be found out by hard work." That is the scientific attitude of mind.

I do not mean to say that there are no sacred causes, but I do say you want to be very careful before you claim that your particular nostrum is a sacred cause and the other man's is something devilish and horrible. We have to have a kind of tolerance one towards another, and that kind of tolerance is much more easy to have if you think, "Well, I may after all be mistaken. People have been mistaken in the past. Human beings are fallible and I am a human being. It is just conceivable that I may be wrong."

I should like to see people exposed in schools to the most vehement and terrific argumentation on all sides of every question. If you had opposite points of view put on every kind of thing, the opposite propagandists would neutralize each other, and in the end you would get people who might be capable of listen-

ing to eloquence without being carried away by it. That is one of the most important things—to learn to be immune to eloquence. You will not be that by never hearing eloquence; you have to hear a lot.

The whole modern technic of government in all its worst elements is derived from advertising. Advertisers are the practical psychologists of our day. The advertisers led the way; they discovered the technic of producing irrational belief. What the person who cares about democracy has got to do is deliberately to construct an education designed to counteract the natural credulity and incredulity of the uneducated man; not want to teach people one opinion or another opinion; it is not the business of education to do that. The business of education is to teach pupils to form opinions for themselves, and they need for that purpose to be rather impervious to eloquence and propaganda, to be on the lookout for the things that are intended to mislead, and to be able to pick out what really is an argument and base themselves on that. You cannot get any kind of improvement in the world, or any kind of good life, without a basis in the emotions. But you have to be sure that that basis is the right one. I think that the only sort of emotional basis is what I should call kindly feeling, that is to say a wish, not only in regard to your friends and the people you know, but in regard to mankind at large, that as far as possible they should be happy, enlightened, able to live a decent sort of life. The emotion that must inspire our purposes is an emotion of pain in the suffering of others, and happiness in their happiness. That is the only emotional basis that is any good.

Given that, you then want a belief that it is possible to make human life happier. Many people are so pessimistic and so miserable that they feel as if that were impossible, as if it were no use to struggle; the world, they think, is just dreadful, and we cannot do anything about it. I cannot and do not take that view. Whatever the immediate future may be, I do not feel any doubt that human beings will emerge into a world

very much happier than any that we have known in the past, a world in which ordinary men, women, and children will be finer than they were before, freer, healthier, less destructive, and more kindly. While I want as far as possible something like the scientific attitude, I do want also besides that some capacity to feel what are the ends of life and what makes life important to human beings.

That is a matter for the cultural side of education. I do not think that is to be obtained merely by knowing facts. It is to be obtained in different ways by different people. Many get it from music or poetry. Some people get a great deal from astronomy. I sometimes think that if people would reflect upon the size and antiquity of the stellar universe, they would perhaps feel that some of the controversies upon this rather insignificant planet are not so important as they seem to some of us, and perhaps that might take a little of the acerbity out of our disputes. We need negatively the realization that our disputes are not so important as they seem, and positively, thru art, thru music, thru poetry, and so on, the feeling that there are things really valuable that human beings can enjoy and achieve, and that these are different things from the ones that come in the clash of politics, not the sort of things that happen on a battlefield, but individual things, things that happen in your own mind, important feelings, emotions, and insights. All these things are to be kept alive, things not to be sacrificed to the collective, organized life of the community. That life is necessary, it has to go on, but it is not the highest part of our life. The highest part of our life is more analogous to what the religious teachers have always spoken of. It is something more individual. I think perhaps that is the deepest quarrel I have with the people who believe in the corporate state and all the rest of it, that they seem to think that our highest life is in collective activities, and I do not believe that at all. I think our highest life is something more personal, and that where we cooperate in large groups, altho cooperation is immensely impor-

tant and necessary, it is not as a rule with the very highest part of our nature, because we all of us reach our best in somewhat different things, so that where we all work together it is hardly possible that we can each of us reach quite the best that our nature is capable of.

All education ought to bear that in mind and ought to be very conscious of the possibility of individual excellence in

the future. For that reason much the most important of all qualifications in a teacher is the feeling of spontaneous affection towards those whom he teaches, the feeling with each one of them, "This is a person with certain capacities, a person who can do certain things, who has a right to his place in the world," and not "This is a soldier in the army," or "This is one of the persons out of whom

I can make a great power which can do this, that, or the other." That is not the way to use the material which you teach. The right way is one much more analogous to the religious way, which realizes that each human being has in himself certain possibilities, and that the business of education is to bring those out.

(Thank you, Tom Stanley.)

ABOUT BR'S WRITINGS

(19) Science fiction? No, says FRANK BERTRAND:

One's immediate reaction to learning that someone has dared link together Bertrand Russell and Science Fiction is surely that of, put politely, incredulity.

On second thought, however, juxtaposition of the two is not that farfetched. In the June, 1964 Dell paperback 8th Annual Edition The Year's Best S-F, edited by Judith Merrill, is a story titled "Planetary Effulgence" by, yes, Bertrand Russell! Reprinted from the collection Fact and Fiction (New York: Simon and Schuster, 1962), the story was originally published in New Statesman, September 5, 1959 and can also be found in The Collected Stories of Bertrand Russell (New York: Simon and Schuster, 1972), compiled and edited by Barry Feinberg.

If one accepts the notion advanced by literary scholars such as Professors Robert Scholes and Leslie Fiedler, that Science Fiction is preeminently a literature of ideas, in that it seeks to deal with Man in relation to his environment and abilities, or, what it means to be a human being -- the ideas being manifested as problems of perception and knowledge -- it is not a perverse fluke that Russell's story was included in a Science Fiction best of annual.

It is, rather, an uninformed fluke that it was so included, for "Planetary Effulgence" is actually a political parable with a "science fictional" setting. In fact, the story when published in Fact and Fiction appeared with several others under the heading of "Parables." It would seem that Ms. Merrill chose this story on the basis of its other worldly setting and its author's famous name, the latter predominating.

(20)

BR'S WRITINGS STUDIED

"Do We Survive Death?" by BR is assigned reading in the course, "Psychology and Sociology of Death," at Virginia Commonwealth University. It is included in the anthology, "Death: Current Perspectives," G. S. Schneidman, ed.

(Thank you, John Mahoney.)

ABOUT BERTRAND RUSSELL

(21)

BR according to Mortimer Adler. From his latest book, "Philosopher At Large," (Macmillan, New York. 1977) pp.8-9 and 219-221:

As late as 1941 I had no hesitation in talking about education in terms that would have been congenial to Aristotle in the fourth century B.C. I mention that year because I can vividly remember a debate that I had in Chicago that January with Bertrand Russell (who had just become Lord Russell). The subject in dispute was stated as follows: Resolved that the objectives of education are always and everywhere the same. I took the affirmative side, arguing that since human beings are always and everywhere the same in the specific properties they all possess as members of the same species, it must follow that the goal to be achieved by the educational process should be the same for all.

How Aristotelian and repugnant to Lord Russell my argument must have sounded! I summarized it in the following words: "If education must aim at the betterment of men by forming good habits in them, and if the virtues, or good habits, are the same for all men because their natural capacities are the same and tend naturally toward the same developments, then it follows that the virtues, or good habits, as the ends of education, are absolute and universal principles on which education should be founded."

The conclusion follows logically, I conceded, only if the premises—the two *ifs*—are true, but I immediately went on to assert that they were. "If my premises are in fact true, and if my reasoning is valid," I told Lord Russell and the audience, "then the conclusion is inescapable."

I will never forget Bertrand Russell's opening rejoinder. We had been asked to wear dinner jackets, I suppose to ensure the formality of the proceedings. It was to be a formal debate—in dress if not in thought. Respecting Lord Russell as my senior by many years, and also as immeasurably more eminent, I had carefully prepared my initial presentation of the affirmative position. It was all written out. Lord Russell came to the platform without a shred of paper and, I suspect, without a jot or tittle of preparatory thought on the subject. But he did have a clean stiff white cuff on his boiled shirt, and on it, I observed as I looked back at him from the podium in the course of reading my speech, he jotted down notes from time to time. When he arose to present the negative position, his opening sally was "I greatly admire Dr. Adler's rugged simplicity."

From that point on, with one off-the-cuff remark after another, Lord Russell provoked outbursts of laughter. At the end, the applause, won easily by his witticisms, appeared to indicate that he had triumphed. I felt that I should have been adjudged the victor at the bar of reason, though not in the court of laughter. But I now know that Lord Russell had the better side of the question, though not for any reason he gave at the time.

In the summers of 1973 and 1974, the Aspen Institute for Humanistic Studies held conferences on the changing concept of the educated person. It was generally agreed that traditional ideas of what it means to be educated, in the fullest sense of that term, can no longer be applied in the contemporary world, especially not in the technologically advanced industrial societies which are committed to political democracy and, consequently, to equality of educational opportunity. When such a society undertakes to educate its whole population, it must acknowledge the principle that every human being, with the possible exception of those in asylums, should aspire to become an educated person.

In view of individual differences in talent, aptitude, and temperament, the way in which the educational ideal is realized cannot be the same for everyone. On that score, Russell was right. However, if we conceive the educated person as any human being who, having acquired the tools of learning in school, goes on in the rest of life to use them for the fullest possible development of his or her capacities, then the ideal is realizable, at least to some degree, by every member of the population.

* * * * *

Is science by itself—without philosophy—enough, either theoretically or practically, to guide us in leading good human lives or to lay the foundations of a good society?

That question framed the issue of the second public debate that I had with Bertrand Russell. My first debate with him took place in January 1941. In that dispute, Lord Russell challenged my thesis that the objectives of education were always and everywhere the same because education must be defined as "the process whereby the powers of human nature become developed by good habits." He doubted that we could know enough about human nature and its powers to know which habits were universally and objectively good for human beings to form. In his rebuttal of my affirmative position he regaled the audience with quips and sallies—a display of great wit rather than wisdom. My distaste for Russell's performance still lingered when, a year later, the People's Church in Chicago asked whether I would debate him again. My first inclination was to say no, but after some reflection, I said I would be willing on one condition—that this time he would take the affirmative position and allow me the pleasures of rebuttal. It took at least six months or more for Russell to come up with a proposition he was willing to affirm, and when he did, it put him on the affirmative side of the resolution that science is enough for the good life and the good society.

Preparing for the debate, I put into my file a letter from Bertrand Russell to the *New York Times*. It filled three columns on the editorial page. The headlines conveyed the gist of the message: "Long-Time Advocate of Peace Approves Present War: Professor Bertrand Russell States Reasons for Changing Positions, Disputes Stand of Dr. Hutchins, and Hopes Ultimately for Federation of the World." Though the letter fell short of being explicit on the point at issue, I thought I could cite Russell's approval of the present war, in spite of his resolute commit-

ment to pacificism, as some indication that he regarded the Allies as being on the right side of this conflict—right in some rationally arguable sense, not just a reflection of personal feelings about what was at stake. I could, therefore, use this letter to rebut Russell's position out of his own mouth.

I was mistaken in my impression that Russell had changed his views about the nonobjectivity of value judgments. As it turned out, I did not need to quote Russell against himself. In the first ten minutes of his defense of the affirmative position, he contradicted the proposition he had undertaken to affirm. In rapid order, he made the following assertions: first, that empirical science constitutes the only objectively valid knowledge available to us; second, that our knowledge of the world and of man is by itself incapable of answering any questions of value, for we have knowledge only of matters of fact, and what is good or bad, right or wrong is not a matter of fact; third, that our decisions on questions of value as opposed to questions of fact are determined by our feelings. From these three propositions, only one conclusion logically follows—that knowledge by itself does not enable us to decide how to lead a good life or establish a good society. That conclusion directly contradicted the proposition Russell was supposed to be defending—that science (for him, equivalent to knowledge) is enough for the good life and the good society.

In my rebuttal, I pointed out this contradiction, but that hardly settled the matter. I proceeded to put Russell into the logical box of a *reductio ad absurdum*. Feelings, he had said, decided our judgments about good and bad, or right and wrong. Was there a difference, I asked, between good and bad feelings, right and wrong feelings? The Nazis and the Allies harbored opposite feelings about which party in the present war had right on its side. Could Lord Russell, I asked, tell us on what grounds he thought his feelings were right and Hitler's were wrong?

If he could not provide us with objective grounds for asserting that rightness or goodness attached to one set of feelings, and wrongness or badness attached to the opposite (if, in short, our feelings are purely personal and subjective), then only might or force in the awful arbitrament of war can decide which of conflicting feelings about what is right and wrong shall finally prevail. I then argued that Russell, in order to avoid this horn of the dilemma, was logically compelled to impale himself on the other: if might should not be allowed to decide who is right, then reason must, and reason can do so only by having recourse to objectively valid knowledge of right and wrong.

Were he to adopt this view, Russell would be able to assert that his feelings about the issues in the European war were objectively sounder than Hitler's, not just an expression of his personal prejudices. However, in doing so, he would also once more contradict the proposition he was supposed to be affirming—that science is enough for the good life and the good society. He had himself maintained, and I fully agreed, that science gave us knowledge only of matters of fact, not about values. For there to be objectively valid answers to questions of value, there had to be valid knowledge other than empirical science. Such "knowledge other than empirical science" was clearly not mathematics or history. There was nothing left for it to be but philosophy.

Russell was correct in thinking that we needed something more than science to settle questions of value; that something more, however, was not feelings, but moral philosophy—the objectively valid principles and conclusions of ethics and politics. If he were to agree to this, in order to avoid embracing the view that might makes right, then he would also have to change his mind not only about the character of philosophical

knowledge in differentiation from empirical science, but, even more radically, about the validity of moral philosophy. He would have to abandon his endorsement of the then current view of ethics as completely noncognitive (as emotive, an expression of feelings rather than of knowledge) which he, with characteristic wit, had epitomized by saying that "ethics consists in the art of recommending to others what they must do in order to get along with one's self."

I wish I could report that my arguments had some effect on Russell. They did win the audience over to my side, but Russell quipped his way out of the box I had put him in without even trying to resolve the contradictions. When I was a philosophy student at Columbia, I had great respect for Russell's views, his philosophical writings before World War I, especially his contributions to the philosophy of mathematics and to mathematical logic. But the more I studied the books he wrote from the twenties on, especially his writings on the philosophy of language, the more my respect for him as a philosopher diminished.

However, on one point I found myself in complete agreement with him at the time of our second debate. In the concluding paragraph of his letter to the *New York Times*, Russell wrote:

There is one hope that is important and, I think, not utopian; that at the end of the war some step, less ineffective than the League of Nations, may be taken toward the Federation of the World.

It may be questioned whether the United Nations has turned out to be that more effective step, but the goal toward which effective steps should be taken is certainly, as Russell indicated, world federation to create world government and to institute and preserve world peace.

That goal, as Russell observed, should be regarded as a practicable objective, not a utopian one. There may be many causes of war, but there is only one cause of peace, and that is government. Civil government produces civil peace. Anarchy, or the absence of government, is identical with a state of war: either the cold war of the diplomats and of espionage or the actual warfare of the generals with guns and bombs.

(22) BR according to Ayer. "At the time of these lectures [at Oxford], he was in his middle sixties, looking his age, but not betraying it in any lack of physical or intellectual vitality. As a philosopher, he was not at all arrogant; not only did he not talk down to us, but he appeared remarkably sensitive to the opinions that we held of his work. This remained true of him also in his later years." "Part of My Life: The Memoirs of a Philosopher" by A. J. Ayer. Harcourt Brace Jovanovich, New York, 1977. p. 214

(23) BR according to Will Durant. Here are excerpts from "A Dual Autobiography" by Will and Ariel Durant (Simon & Schuster, New York, 1977) pp. 118-9 and 273:

The excitement of the lecture platform, and of two debates with Bertrand Russell, kept me from brooding over my hurts. Our first encounter took place in Symphony Hall, Boston, on October 12, 1927, and "attracted the largest audience since the famous Butler-Borah debate." Judging from the five columns given to it in the morrow's *Herald*, our battle over "Is Democracy a Failure?" must have been the best sporting event of the year. Russell, of course, was the major attraction. He was already fifty-five years old, and could hardly have guessed that he had forty-two years still left to him. His hair was silvery white. His sharp nose and gleaming eyes promised an alert intellect and a pointed wit, a keenness and relish in debate. Luckily for me, I had dealt with him

handsomely in *The Story of Philosophy*, so that we were friends even as our swords crossed. I need not summarize my share in the performance; I polished it up to form a chapter in *The Mansions of Philosophy*, where it still stands as proof that I can be as one-sided as a debate requires. The unusually full stenographic report in the *Herald* of October 13 did more justice to me than to Russell, for it could not convey the smile on his lips and the twinkle in his eyes.

The debate was repeated on October 22 in Mecca Temple, then the largest auditorium in New York. The reports in the *Times* and the *Tribune* indicate that neither speaker varied much from the arguments he had used in Boston. We had the honor of evoking editorial comment in some newspapers, and the *Times* whimsically remarked: "It certainly cannot be said of the participants that they . . . were swayed by personal prejudice. Mr. Russell is the author of a *Principia Mathematica* which has probably sold 120 copies. Mr. Durant has written a *Story of Philosophy* which is selling close to 200,000 copies. Yet Mr. Russell believes in the common people and Mr. Durant does not." (I believe in the equal right of common people to access to the education that may make them uncommonly fit for uncommon tasks.)

After the New York debate Mrs. Durant lured Russell to a more friendly bite with me in a nearby hotel. We made a bad choice, for the hotel orchestra disported itself in jazz music of a wild sonority that made conversation impossible; I was ashamed. We—or Russell—had a better time when, a week later, he had dinner in our apartment at 5 West Sixty-ninth Street. I was still at that time under the spell of the Little Corporal, and tried to convince Russell that Napoleon's defeat at Waterloo was a victory for reaction; I failed; I have yet to find an Englishman who can stomach Napoleon.

Our guest preferred Ariel. When he left she accepted his invitation to share with him the ride to his room in Eighty-fifth Street. He did not know that our car was driven by her brother Mike. After a few blocks the engaging Briton began to fondle Ariel's hand; after a few more he asked Michael to make a detour through Central Park. Michael sternly ignored the request and drove without delay to Eighty-fifth Street. When I consider that Russell was soon to publish his view that a man compelled by his business to be absent from his wife for more than three weeks should be allowed a temporary moratorium on monogamy, I tremble to think what might have happened in Central Park.

(24)

BR according to the 14th Edition. We mentioned (N116-36a) that the 14th Edition of the *Encyclopedia Britannica* (1930) (correction:1929) had a good write-up of BR. KEN BLACKWELL tells the story of the good write-up:

BR evidently loathed the write-up in the 13th Edition (1926). There is no mystery, however, as to why the 14th Edition's write-up was so good. The biographical section was written by BR's close friend, Charlie Sanger, who had considerable intellectual and linguistic attainments himself.

The biographical section contains information and judgments which, 50 years ago, only a close friend could have known and could have made: e.g., "his perfect knowledge of French and German"; "lived very simply and worked very hard"; "many valuable books were lost"; "the more philosophic Chinese..."; "his wit, his love of truth, and his capacity for hard work seem to be innate." We don't know if BR vetted Sanger's write-up before it went to the Editor; probably he didn't need to. If he had vetted it, it is unlikely that he would have tolerated the description of the "Everett" leaflet of 1916 — which brought him the

fine of 100 pounds — as one concerning "an early Christian conscientious objector". It in fact concerned a conscientious objector of 1916.

We reproduce the biographical section from the 14th Edition:

RUSSELL, BERTRAND ARTHUR WILLIAM, F.R.S. (1872-), was born May 18, 1872. His father was son of Lord John Russell, his mother a daughter of the second Lord Stanley of Alderley. At the age of three he was left an orphan. His father had wished him to be brought up as an agnostic; to avoid this he was made a ward of Court, and brought up by his grandmother at Pembroke lodge, in Richmond park. Instead of being sent to school he was taught by governesses and tutors, and thus acquired his perfect knowledge of French and German. In October 1890 he went into residence, as a very shy undergraduate, at Trinity college, Cambridge. After being a very high Wrangler and obtaining a First Class with distinction in philosophy he was elected a fellow of his college in the autumn of 1895. But he had already left Cambridge in the summer of 1894 and for some months was attaché at the British embassy at Paris. In December 1894 he married Miss Alys Pearsall Smith at the Friends meeting house at Westminster. After spending some months in Berlin studying social democracy (*German Social Democracy*, 1896), they went to live at a small cottage, some miles from Haslemere, where he devoted his time to the study of philosophy. A visit to the Mathematical Congress at Paris in 1900 with his friend Alfred Whitehead (afterwards professor of philosophy at Harvard) had important results. Russell was impressed with the ability of the pupils of the Italian mathematician Peano, and immediately studied Peano's works. In a short time he wrote his first important book, *The Principles of Mathematics* (1903) and in collaboration with Alfred Whitehead proceeded to develop and extend the mathematical logic of Peano and Frege. The first volume of their joint book, *Principia Mathematica*, was published in 1910.

During all this period Russell lived very simply and worked very hard. He and his wife had moved to a small house near Oxford, but he often went abroad, and from time to time, as when Mr. Chamberlain started his tariff reform campaign, abandoned philosophy for politics. In 1910 he was appointed lecturer at his old college. After the World War broke out he took an active part in the No Conscription fellowship. He was fined £100 as the author of a leaflet describing an early Christian conscientious objector. His library was seized to pay the fine; it was bought in by a friend; but many valuable books were lost. His college

deprived him of his lectureship. He was offered a post at Harvard university, but was refused a passport. He intended to give a course of lectures (afterwards published in America as *Political Ideals*, 1918) but was prevented by the military authorities. In 1918 he was sentenced to six months' imprisonment for an article he had written in the *Tribunal*. His excellent *Introduction to Mathematical Philosophy* (1919) was written in prison. His *Analysis of Mind* (1921) was the outcome of some lectures he gave in London which were organised by a few friends who got up a subscription for the purpose. The *Practice and Theory of Bolshevism* (1920) was written after a short visit to Russia to study the conditions on the spot.

In the autumn of 1920 he went to China to lecture on philosophy at the Peking university. In the spring he caught pneumonia, and for three weeks was on the point of death. To the distress of his friends some enterprising Japanese newspapers announced his death. The more philosophic Chinese, who wished to be present at the deathbed of the philosopher Lo Sou, offered to bury him by the Western Lake. But the German doctors saved his life. On his return in September 1921 he married Miss Dora Black and they lived for six years in a small house in Chelsea during the winter months. He earned a livelihood by lecturing, journalism and writing popular books such as the *A.B.C. of Atoms* (1923), the *A.B.C. of Relativity* (1925) and *On Education* (1926). The summers, spent near Lands End, were devoted to serious work such as the new Introduction to the second edition of the *Principia Mathematica*; the *Analysis of Matter* (1927) and the *Outline of Philosophy* (1928). In 1922 and 1923 he stood for parliament as Labour candidate for Chelsea; and his wife stood in 1924. He also in 1924 and 1927 lectured in the United States. In 1927 he and his wife started a school for young children.

His admirable and lucid English style may be attributed to the fact that he did not undergo a classical education at a public school; his religious views and his moral character may be due to the wise exercise of the paternal jurisdiction of the court of chancery; but his wit, his love of truth, and his capacity for hard work seem to be innate. (C. P. S.A.)

The other sections of the write-up — on philosophy and mathematics — are also first-rate. They were written by the illustrious Frank Plumpton Ramsey, who had worked closely with BR, and whom BR probably recommended to the Editor.

There apparently are 2 versions of the bad write-up in the 13th Edition. If you should come across either or both of these, would you kindly send * a copy to the "News".

ASSESSMENTS OF BR

We also sometimes talked about politics, in which he retained a strong interest, though he was not yet so absorbed in it as he became in the last decade of his life. He had long held the view that the only remedy for the evils of nationalism lay in the establishment of a world government and he then believed that the only practical way in which this could come about was through the hegemony of the United States. Though there was much that he disliked in its political and social climate, he still preferred it to that of Soviet Russia; but this counted with him for less than the fact that the Americans possessed the atomic bomb, while the Russians did not. He was convinced that it would be enough for the Americans to threaten the Russians with the bomb, without actually using it. This did not, however, absolve him from holding the view that in the last resort its use would be justified. In later years, when he was leading the campaign for nuclear disarmament, he forgot that he had ever taken this view and admitted that he had done so only when it was shown that he had expressed it in print. His critics naturally accused him of inconsistency, but they could have been wrong. Taking, as he did, a predominantly utilitarian view of politics, he could have argued that so long as only one power possessed this superior weapon, the evil resulting from its limited employment, though very great, would be outweighed by the probable longer-term good; when two rival powers possessed it, the harm done by their each employing it would almost certainly be greater than any good that could be expected to result. But while Russell might have accepted this argument theoretically, I doubt if he would have been ready to see it put into effect. His reason was often in conflict with his emotions, and this is most probably an instance in which his emotions would have prevailed. If it had come to an issue, I think that he would have recoiled from the infliction of so great an immediate evil, even with the prospect of its leading to a greater good. It was because I believed this at the time that I did not on this point take him wholly seriously.

LEARNING MORE ABOUT ER

(26)

Sara Levy was in a high school course titled, "Humanities I: Religion and Philosophy". "The teacher, an innovative man, suggested, in order to achieve a more personal facet of philosophy, that each student try to bring in a speaker or interview a qualified authority. In a few days the class was flooded with gurus, priests, rabbis, and yogis; followers of many faiths, but no one truly creative individual..."

Sara decided to submit some questions on ER to the BRS, and then present the results to her class. Here are her questions, and Bob Davis' answers:

(26a)

Q: In the preface to "Unpopular Essays", ER states that most of the material

is intended to combat the "growth of dogmatism". Yet in many of his own works, notably those on education and rationality, he seems to expound a substantial, if unorthodox, dogma himself. Please explain.

A: You ask if ER was establishing a dogma in the areas of education and rationality. I don't think so. ER advocated that opinion be formulated on the basis of evidence and reason, and this by definition is not dogma. Indeed, his willingness to change his opinions on issues is remarked on by philosophers, and is one of the reasons he was able to remain an important contributing figure for over 70 years. You will find differences in his opinions on education in his two books on the subject, due primarily to his experience in running a school.

(26b)

Q: The tone of ER's essays always seems superior, sometimes to the point of arrogance. Is this purely accidental, a by-product of his own natural intellectual superiority; or could ER be accused of snobbery?

A: I don't agree that ER's essays seem "always superior". I have been drawn to him because of his clear, vigorous style. I have the BRS Questionnaires of several hundred people and many have been captivated by ER's style. Most people I have talked with do not feel the way you do; but a few of them do. Perhaps they are put off by ER's clearly superior natural ability. Also, ER, being an aristocrat had that self-assurance and faith in himself that some people interpret as snobbery; as for me, I find it an invigorating individualism. There are a few charges of snobbery that I am aware of; Frieda Utley made this charge in her book, and the Communists of the 30s frequently did so. Considering ER's aristocratic heritage and 19th Century upbringing, he managed to function extremely well in a democratic 20th Century. When he inherited the title, in 1931, he did not use it professionally or socially, though he did use it to catch cabs in London, and took great delight in that fact.

(26c)

Q: ER begins the essay, "An Outline of Intellectual Rubbish", with an extremely pessimistic comment on man's rationality, and follows with dozens of examples of the stupidity of the human race and its great affinity for ignorance and superstition. But the collection of essays titled "The Art of Rational Thinking" supports exactly the opposite view, proposing that all men have high potential for objective thought, and emitting a very positive and optimistic attitude. Why are these works so violently different? Did something happen to change ER's views so drastically?

A: ER had separate purposes in the essays. In one he cataloged the stupidity of man, in the other he catalogued the promise. I don't see any conflict in this; it was a common theme with ER. In many of his essays, you will find a section that is pessimistic, but it will end on a hopeful note, insisting that we can do better — usually with the aid of reason, facts, and a kindly attitude.

(26d)

Q: Why did ER turn to communism in his later years? It has been alleged that his rather ambiguous statements were merely garbled into propaganda. Is there any truth in this hypothesis?

A: ER did not turn to communism; he was never a communist. He adopted guild socialism in 1915 and stayed with it until his death. He did work with communists in the last 15 years of his life, as he worked with Christians, but he did not become one. He states this clearly in his Autobiography, Volume III, and in "Dear Bertrand Russell" (see below)

The belief that he had turned to communism has circulated in some quarters because (a) many people assume that anyone who is left wing or works with communists must be one, and (b) some people — both right wing and communists themselves — have found it useful to circulate this false charge.

(26e)

Q: Are there any comments you would like to make concerning ER, the BRS, philosophy, or these questions?

A: I hope your class will make a positive effort to understand some of ER's social writings. ER was advocating a method — that of science. He felt we should get the facts and use reason, and we should not believe something merely because it was popular in our party, or comforting, or hoary with tradition. I think everyone could benefit from reading "The Practice and Theory of Bolshevism" (one of the greatest communist-debunking books ever written), "Authority and the Individual", and "Human Society in Ethics and Politics."

* * * * *

Sara read the questions and answers to her Humanities class, and then fielded some questions on ER and the BRS. "The class seemed to find the report interesting and enjoyable," she adds.

* * * * *

(26f)

The following exchange of letters, from "Dear Bertrand Russell", (Houghton Mifflin, Boston, 1969), pp. 112-113, seems relevant:

"... Our Class is discussing Communism . . . Under your theory we would like to know:

1. Should we force the individual who doesn't want Communism to accept it?
2. Were the lives lost and the wars fought in the fight for democracy in vain?
3. Which Communism do you advocate, Russian or Marxian?
4. Would your Communistic ideas turn into a second '1984'?
5. Would this result in world wide equality or slavery? . . ."

19 May 1959

DEAR CAROLE KUTNER,

Thank you for your letter of May 11. I judge from it that you have been completely misled as to my attitude towards Communism. I published a book, *The Practice and Theory of Bolshevism*, against it in 1920 which was reprinted a few years ago. I criticized the doctrines of Marx in 1896 in my first published book, *German Social Democracy*. I criticized him again in *Freedom and Organization* (1934). You will find an article called "Why I am not a Communist" in *Portraits from Memory* (1956). In short, I am not and never have been a Communist.

I have been urging recently that, in view of the destructive character of the H-bomb, a world war would now be a catastrophe to mankind. Warmongers have countered my propaganda by pretending that I am a Communist.

Yours truly,
BERTRAND RUSSELL

INFORMATION WANTED

- (27) Undergraduate philosophy. This from LEONARD CLEAVELIN:

I would also like to add a request (read p-l-e-a): as one of the founding members of the Undergraduate Philosophy Association at Washington University in St. Louis, I would like to ask any ERS members (especially those associated with college or university departments of philosophy) to send us information on a) other undergraduate philosophy clubs, b) publications devoted or open to undergraduate philosophical writing, c) undergraduate colloquia or symposia held within a reasonable distance from St. Louis, and d) essay or other competitions in philosophy open to undergraduates. Send any information to me at 6540 Hancock, /St. Louis, Mo./ 63139, and/or to the Undergraduate Philosophy Association/ Department of Philosophy/ Washington University/ St. Louis, Mo./ 63130. Thanks!

LOCAL CHAPTERS

- (28) Fresno. JACK PITT says, "The showing of the Russell film, the one from Time-Life, to our Philosophy Club was a big success, and we met at our place afterwards for general chatter. All in all, Russell had good exposure here (California State University) in 1977."
- (29) Chicago. GARY SIEZAK writes: "The Chicago area chapter has been inactive for several months. We hope to begin meeting again in the Spring."
-

NEWS ABOUT MEMBERS

- (30) Irvin Ashkenazy. "The free-lance writing game is a bit chancy (always has been) and especially slow these past 12 months when I haven't felt much like writing. The luxuries — such as ERS membership, fishing trips, and globs of smoked salmon — have to depend on serendipity. This covers such things as the occasional replays of shows in which I appear as an actor, and a dribble of writing royalties now and then. ABC's anniversary show (Feb. 6) used a clip of an old Disney movie (Davy Crockett circa 1955) in which I appear as a backwoods thug. For such small favors I light candles and genuflect towards Mecca."
- (31) Alex Dely has sent a new report (dated 12/18/77) on his latest round of activities, both here and abroad. Reading it, one realizes that he continues to work at his normal pace (c²) in remarkably many fields. We will lend * his report (5 pp.) on request.
- (32) Francie Dimitt, Albert Ellis, Walter Goodpastor. Francie presented the

results of a joint research project on hyperactivity, at the recent meeting of the American Psychological Association in San Francisco. She has opened a private practice in counseling (Family Counseling and Adolescent Guidance, P.O. 1442, Spring, TX 77373.) She attended ALBERT ELLIS's 2-day workshop on Rational Emotive Therapy, in Houston, in November. WALTER GOODPASTOR was a member of the Ellis workshop panel.

(33)

James Kuzmak's Cortex project (NLL6-46) got no response from HRS members, though he received more than 50 requests for his 7-page prospectus, in response to classified ads in magazines and college newspapers. He has dropped the requirement of a \$25 contribution; there will be no charge for participating in Cortex. His address, in case you want his prospectus: 24 Collingswood Road, New City, NY 10956. Incidentally, he may be attending St. John's College in Annapolis next Fall (the "great books" college).

(34)

Corliss Lamont is listed as Coordinator of the Wilfred Burchett Support Committee, in a large ad in The (Sunday) New York Times (12/18/77), headlined:

THE OUTRAGEOUS CAMPAIGN AGAINST WILFRED BURCHETT

"MCARTHURISM" RIDES AGAIN

IN THE NEW YORK POST, THE HEARST

AND JOHN BIRCH PRESS

Journalist Burchett's reports appear, in the U.S., in The Guardian, self-proclaimed Marxist publication.

(35)

John Mahoney has written us a splendid letter, which will appear in the next issue.

(36)

Jim McWilliams: "Because those Indians got me drunk down in the big canyon in Mexico two years ago, I went to the Oklahoma Horseshoeing School in March. The first day a mule leaned on me. He leaned on me all day, and I took this as a sign to try another profession. So in July I quit hoeing cotton and went to the North Texas Forge at Mineral Wells. There I made a knife. A little later, in Ciudad Juarez, I cut some whores. When I got home, the government called me up and offered me a job as writer-editor. So now I am working for the people who gave us the Bomb. It makes me nervous. I am sorry to be so late with my dues. You see I have had a lot on my mind."

(37)

Steve Reinhardt: "Ten of us from the Sierra Club met at JFK airport in NYC and flew to Nepal for a month (October). Our purpose was to take a 25-day trek (backpack) in the Himalayas of the north-central part of Nepal. Most of the first week was spent crossing rice paddies in tropical lowlands. But as we proceeded north, we gained altitude and the vegetation changed, finally disappearing. Our route took us behind (north of) the Annapurna massif and past Dhaulagiri. At one point, we were within about 15 miles of the Tibetan frontier, and our highest altitude was some 17,500 feet. Following Nepal we went to India and toured some of the cities. Enough. I ramble. But a great trip."

(38)

Gary Slezak's new comic review could have been seen Fridays, Saturdays, and Sundays, February 3rd through 26th, at The Body Politic, 2261 N. Lincoln Avenue, Chicago. Gary was both author and producer.

(39)

Tom Taskonis has a new job, as a Unit Manager with the Fuller Brush Company, in Manhattan. "I found one of the few companies left where one can be hired immediately and advance to management, all within a few months....What is unique about this company is that your background

(education, military, prison record, etc.) is relatively unimportant. All you need is a determination to succeed. Age is not important either; we have a Field Manager, age 20, for all of New Jersey. I am slated to become a Field Manager early next year. I offer this information for the sake of other members who might be interested. We have offices all over the country."

(40) Brace Thompson, whose home is in Riverhead, NY, is presently at Stanford University, studying European history.

(41) NEW MEMBERS

We are very pleased to welcome these new members:

Fred Bechtold/7421 Avenue W/Brooklyn, NY 11234
 Linda Blitz/9801 Warington Square/St. Louis, MO 63141
 Steven R. Conn/220 Larzelere Hall/Central Michigan U./Mt. Pleasant, MI 48859
 William Herman/3227 Hewitt Avenue, Apt. 203/Wheaton, MD 20906
 Gary Jacobs/315 Hawkeye Court/Iowa City, IA 52240

Bonnie Kopolow/ #1 Larkdale/St. Louis, MO 63124
 Philip Le Compte, M.D./125 Jackson Street/ Newton Centre, MA 02159
 Gladys Leithauser/122 Elm Park/Pleasant Ridge, MI 48069
 John Liston/805 Verde Vista/Visalia, CA 93277
 Hugh McVeigh/Box 537/Cooperstown, NY 13326

Larry B. Newman/2310 Belmont Blvd. #1/Nashville, TN 37212
 Sally Ong/6969 Broadway Terrace/Oakland, CA 94611
 Stanley R. Ordo/U.S. Soldiers' and Airmen's Home/Washington, DC 20317
 Willard Rosenblatt/2999 Pacific Avenue/San Francisco, CA 94115
 Paul Sacks, Apt. 4-202/745 W. Washington Avenue/Madison, WI 53715

Rudolph Urmersbach/Bldg. I, Apt. 12/140 Camelot/Saginaw, MI 48603

(42) ADDRESS CHANGES & CORRECTIONS

Corrections are underlined. A new address has no underlining.

Dr. Jean Anderson/92600 West Fork, Indian Creek Road/Swisshome, OR 97480
 Greg Beaulieu/114-19 Avenue N.E./ Calgary, Alta./Canada T2E 1N8
 Frank C. Bertrand/135 Rockhill Avenue/Portsmouth, NH 03801
 Alex Dely/423 Bloomington Road/East Peoria, IL 61611
 William M. Goodrich/655 Congress Street, #405/Portland, ME 04101

Frank E. Johnson, M.D./430 East 67th Street, #12-D/New York, NY 10021
 Arlyn Kravig/11137 Hatteras Street/N. Hollywood, CA 91601
 Lois A. Leach/"Moved. Left no address"
 John La Greca/Box 011142 Valley, Mountain Hall/U. of Guelph/Guelph, Ont/Canada N1G 2W1
Prof. James E. McKeown/1469 N. Sheridan Road/Kenosha, WI 53140

Fan Yew Teng/c/o Flat 3/36 Leinster Square/London W2 4NQ/ U.K.

MEMBERSHIP ANALYSIS & STATISTICS

- (43) The ERS is international (sort of). These are the countries in which ERS members reside: USA 142, Canada 14, United Kingdom 3, and one each in Australia, Colombia, Japan, The Netherlands, and West Germany; total 164.
- (44) When they joined. There are 31 current ERS members who joined in 1974, 30 who joined in 1975, 46 who joined in 1976, 55 who joined in 1977, and 2 who joined during the past month (January 1978); total, 164. The percentages are 1974 19%, 1975 18%, 1976 28%, 1977 34%, and 1978 1%; total 100%.
- The 164 total in the above 2 items does not include honorary members.
-

FOR SALE

- (45) The ERS Library is currently offering these items (prices are discounted, and include postage):
- The Tamarisk Tree by Dora Russell. What it was like being married to ER and running the Beacon Hill School with (and without) him. \$4.50.
 - Bertrand Russell 1972-1970. A selection of tributes paid to Russell after his death. 70¢.
 - Essays on Socialist Humanism in Honour of the Centenary of Bertrand Russell, Ken Coates, editor. \$3.15.
 - History of the World in Epitome by ER. 70¢.
 - Icarus, or the Future of Science. ER's response (1924) to J.B.S. Maldane's optimistic lecture on the future of science, "Daedelus". \$1.75.
 - Justice in Wartime by ER. ER's views on war and peace (1916). When he put his views into action, it resulted in his losing his university lectureship and finally being sent to prison. \$5.95.
 - The Life of Bertrand Russell in Pictures and His Own Words, compiled by Christopher Farley and David Hodgson. \$3.15.
 - Mr. Wilson Speaks "Frankly and Fearlessly" on Vietnam to Bertrand Russell. 77¢.
 - Problems of Knowledge and Freedom by Noam Chomsky. The first lectures (1971) in honor of ER at Trinity College, Cambridge. 77¢.
 - ERS at APA. Papers presented at ERS sessions at American Philosophical Association (Eastern Division) annual conventions. 1976 papers, \$2. 1977 papers, \$2.

To order any item, send payment to Don Jackanics, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641.

(46) Ironside Medallion of BR. The BR Peace Foundation is considering striking more of these medallions. The cost per medallion will depend on the number ordered, but it seems likely that one in bronze will cost more than 100 pounds (\$200), and one in silver considerably more than 200 pounds (\$400). To order, or to obtain more information, write Bob Davis (7025 W. Franklin #86, Hollywood, CA 90068.)

(47) BRS stationery for members? Last issue (NL16-30) we offered to print stationery for members' use, if enough members were interested. Only 2 members have placed orders (\$3 for 100 sheets, including postage). Unless 5 more members place orders, we will have to withdraw the offer. If interested, now is the time to act. Send your order to the "News".

QUESTIONS & ANSWERS

(48) Ferenczi was mentioned in the Saul Bellow's quote (NL15-18), and we asked if he was fictional. Bob Davis advised that he was an "important late 19th and early 20th Century psychologist — Freud mentions him prominently". To this Leonard Cleavelin adds the following:

If I am not mistaken, the Ferenczi referred to by Saul Bellow is Sander Ferenczi, one of Sigmund Freud's most brilliant (and/or erratic) followers. Freud, it seems, advocated sexual abstinence for persons undergoing psychoanalysis on the grounds that the libido, deprived of normal sexual outlets, would be concentrated with greater force in the analytic situation. Ferenczi reasoned that not only sex, but other bodily pleasures were outlets for the libido, and therefore instructed his patients to cut to the absolute minimum such activities as eating and drinking, and cut an even sterner, colder, more reserved figure within the therapeutic situation than did most analysts. He had a couple of notable failures using this method, and decided (obviously Ferenczi was not one who was particularly addicted to moderation) to try the other extreme, and showered his patients with "love and affection." Needless to say, the classical Freudians were not amused. Unfortunately, I don't know enough about Ferenczi's theories to say whether or not the view Bellow attributes to him is an accurate description of his views, though I believe Ferenczi's theories did not differ too greatly from Freud's.

(49) Reston's BR quote. (NL16-17) came from "Sceptical Essays" (Norton, New York. 1928) p. 11, as 5 members were quick to advise us: KEN BLACKWELL, BOB DAVIS, HENRY KRAUS, TOM STANLEY, and JOHN SUTCLIFFE. We thank them.

RECOMMENDED READING

(50)

"Delightism" by John H. Pflaum (Prentice-Hall, Englewood Cliffs, NJ, 1972).
 "I think BR would have agreed with many parts of it," says Tom Taskonis.

BOOK REVIEWS

(51)

"Dear Russell, Dear Jourdain: A Commentary on Russell's Logic", based on his correspondence with Philip Jourdain, by I. Grattan-Guinness. (Columbia University Press, New York, 1977. \$20. 234 pp.)

Reviewed for Russell Society News by LESTER DENONN.

If you revel in the symbols of mathematical logic, here is a glorious opportunity for you to enjoy yourself with significant enlightenment. The correspondence covers the years 1902 to 1919. The author summarizes their contents: "Their correspondence covered many aspects of logicism, with especially substantial discussions of theories of irrationals and the real line, the construction of transfinite ordinals and cardinals, possible solutions to Russell's and Burali-Forti's paradoxes, the possible provability and the ramifications of axioms of choice, and some of the theories which Russell attempted before his commitment to the type theory of 'Principia Mathematica'. There are also extensive accounts by Russell of his discovery of the writings of influential predecessors."

The author has admirably brought attention to many facets hitherto unknown or not sufficiently stressed. His researches at The Bertrand Russell Archives and elsewhere have proven invaluable.

Reference is made to my "Recollections of Three Hours with Bertrand Russell" (NL14-16) wherein it is indicated that Russell recalled that Jourdain's articles were compiled by him from his frequent meetings with Russell.

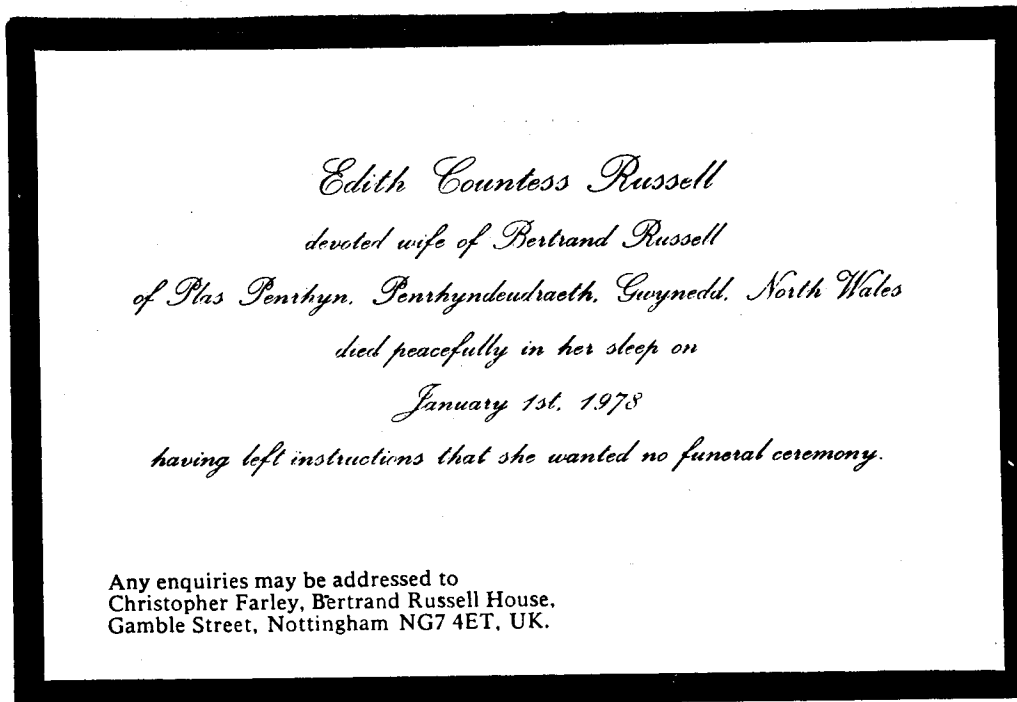
Jourdain died on October 1, 1919. His wife, just four days prior thereto, had written Russell, "You (Russell) are the only person he wanted to see and talk with months ago."

In the Epilogue the author states: "The correspondence between Russell and Jourdain has featured all the issues summarized above, treating some of them very extensively and providing new historical information about them all. It has also shown how often Russell had to change his mind on many problems which beset him."

In conclusion, the author furnishes his translation of a lecture delivered by Russell in Paris in 1911, entitled, "On the Axioms of the Infinite and the Transfinite." He also furnishes some of Jourdain's delightful contributions to "The Granta", the humorous magazine of Cambridge University. He adds some of Jourdain's comments found in his copy of the first volume of "Principia Mathematica", as to which the author comments, "This is the end of Jourdain's critical notes. What a pity that he did not write more."

OBITUARIES

(52a) Edith. Bob Davis received the following card:



(52b) The Daily Telegraph (England) reported it this way, on 1/3/78:

**EDITH, COUNTESS
RUSSELL**

Edith, Countess Russell, who has died aged 77, was the widow and fourth wife of the philosopher Bertrand Russell whom she married in 1952 when he was 80.

She was an American graduate of the famous Philadelphia women's college Bryn Mawr, who studied later at Oxford and the Sorbonne before returning to Bryn Mawr as an English teacher. She met her husband when he lectured there in 1942.

After their marriage she completely absorbed herself in his work and political activities. Both of them spent seven days in prison in 1961 after taking part in a Ban-the-Bomb demonstration.

We greatly regret the loss of this gallant lady, who was an honorary member of this Society and who gave it her warm support.

(53) Rita Haun. We are very sorry to report that JIM HAUN has advised us that his wife, Rita — who had also been a BRS member — died in November.

THE BRS LIBRARY

(54)

Don Jackanicz, Chairperson, BRS Library Committee, reports:

A most noteworthy recent event was the receipt of a tape recording of Graham Whettam's "Sinfonia Contra Timore" (NLL5-14,46), a gift of East German Radio. This music, dedicated to BR, will be available at the May Annual Meeting, at McMaster. (It is Library Item #66.)

Film is well represented in the BRS Library. But 2 BR films are still needed, to complete our collection of BR films that are commercially available. The price of these two is \$270, and we'd be pleased to have members make contributions to help us buy these films. Any amount, large or small, is welcome. We already have one contribution, plus a small amount earned from film rental. We also remind members that we have books for sale — see (45) — which, though sold at a discount, still provide us with a modest profit.

Incidentally, we have recently begun to negotiate with Allen & Unwin, to distribute their publications. They have been BR's chief publishers in England.

The Library now has a new assignment: distributing materials about BR and the BRS to non-members. An ad in the "APA Monitor", which is published by the American Psychological Association, offers Peter Cranford's paper, "Bertrand Russell's Relevance to Psychology", and a BR reading list for psychologists. So far (2/1/78) the Library has filled 80 such requests, and included a BRS fact sheet. The Library also offers to lend or sell the papers presented at the BRS sessions at the annual meetings of the American Philosophical Association (Eastern Division). This offer is mentioned on the program used at the event (NLL6-55). These new activities help spread Russell's views and promote Russell scholarship; they may also recruit new members. The Library's work in this area can easily be broadened, and I expect to discuss the character and potential of the Library — in furthering BR's purposes — at the May Annual Meeting.

(55)

Recent acquisitions:

Previous acquisitions have been listed in NLL3-48, NLL5-33, and NLL6-40. Here are the latest. The donor's name appears at the end of an item.

63. 12 photos of a BR display, prepared by Susan Hunt, on the bulletin board of the Philosophy Department at Moorhead State College, described in NLL8-34. Charles Magel.
64. Syllabus and student evaluation form of a course on BR given by DR. CHARLES MAGEL at Moorhead State College. Author.
65. "Anthropocentrism and the Environmental Crisis" by GEORGE SESSIONS (12 pp.) Offprint of an article in "Humboldt Journal of Social Relations", v.2, Fall/Winter 1972. Author.
66. Tape recording (open reel) of "Sinfonia Contra Timore" by Graham Whettam. The composer has described this work in a supplement to NLL5. East German Radio.
67. Tape recording (cassette) of the 2-LP set, "Speaking Personally: Bertrand Russell" (Riverside 7014-15), recorded 1961. Kenneth Korbin.

68. BRS/APA papers. 3 papers presented before the BRS session at the American Philosophical Association (Eastern Division) meeting in December 1976: "Russell on General Facts" by Antonio Marras; "Russell on General Facts" by David E. Johnson; and "Russell, Frege and the 'Meaning' of the 'theory of Descriptions (or): Did Russell know his Frege?" by Raymond Perkins. The authors.
69. Tape recording (cassette) of excerpts from the LP "Bertrand Russell Speaking" (Caedmon TC-1149), recorded in 1959, and from the LP, "Human Nature and Politics" (Audio Archives LPA-1202), BR's Nobel Prize Acceptance Speech. Kenneth Korbin.
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FINANCES/CONTRIBUTIONS

- (56) Contributors. We thank the following members for their recent contributions: CRANFORD, COWLES, DAVIS, DELY, EISLER, HOOPES, FRANK JOHNSON, KASANOF, NEILANDS, O'CONNOR, REINHARDT, SECKELS, THOMPSON, TOBIN.
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"RUSSELL SOCIETY NEWS" MATTERS

- (57) N116 was mailed late — on November 20 — which was at least 10 days later than planned. This was most unfortunate, since N116 did not arrive in time to remind people of the Medvedev talk on November 22. Reason for the lateness: the N116 typescript had been mailed to the printer, and was lost in the mail 12 days.
- (58) New name. As you know (N116-47), we wanted a more appropriate name than "Newsletter". And as you saw on Page 1, we are now using the name "Russell Society News".
One member objected to this name on the ground that we print things that are not news about BRS activities, which is true. But we think it is legitimate also to print items that are likely to interest BRS members, and are relevant to BRS aims, as well as news about BRS activities. On this theory we chose the present name.
Thank you, Jack Pitt, for suggesting it.
- (59) Next issue will be accompanied by a membership list (including addresses.) Some items originally intended for this issue will appear in RSN No.18, because No. 17 was getting too fat.
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ABOUT OTHER ORGANIZATIONS

- (60) La Biennale di Venezia is the name of a big exhibition of works of art that takes place every 2 years in Venice. The latest one — in November-December 1977 — was on Eastern European culture, including political control and suppression (NL16-51). All writers in the USSR and Eastern European countries who had accepted invitations to the Biennale were denied exit visas (by their governments) to attend, with one exception, George Konrad, of Hungary, who gave a long and interesting talk on "the forcing of political considerations on art." It was published in The New York Review of January 26, 1978, and we will lend it on request.
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- (61) Introductory (1). Time and place of Annual Meeting (2). Testimonial on 1977 Meeting (3). Philosophers at work (4,14). Chairman Peter Cranford reports (5). President Robert K. Davis reports (6). Treasurer Stephen J. Reinhardt reports: 3rd quarter '77 (7), 4th quarter '77 (8), full year '77 (9). Committee reports: International Human Rights (6e,10); Library (11,54); Philosophers' (12,14); Science (13). BRS at APA (philosophy) (14). Two more dissertations (15). 3 Canadian dissertations (16). Re poor "voter turnout" (17). "Education for Democracy" (pamphlet) (18). BR's science fiction? (19). "Do We Survive Death?" (20). BR according to Adler (21), Ayer (22), Durant (23), Encyclopedia Britannica (24). Ayer on BR's preventive-war talk (25). Sara's questions (26); Carole Kutner's loaded questions (26f). Information wanted on undergraduate philosophy (27). Local chapters: Fresno (28), Chicago (29). News about members: Ashkenazy (30), Dely (31), Dimitt-Ellis-Goodpastor (32), Kuzmak (33), Lamont (34), Mahoney (35), McWilliams (36), Reinhardt (37), Slezak (38), Taskonis (39), Thompson (40). New members (41). Address changes (42). BRS is international (43). When they joined (44). For sale: books from the BRS Library (45); Ironside Medallion (46); BRS stationery for members? (47). Q&A: Ferenczi (48); Reston's quote (49). "Delightism" recommended (50). "Dear Russell, Dear Jourdain" reviewed (51). Obituaries: Edith (52), Rita Haun (53). BRS Library report (54); recent acquisitions (55). Contributors thanked (56). NL16 was late (57). New name for the Newsletter (58). Next issue (59). Communists boycott Venice Biennale (60). Index (61).