

RUSSELL SOCIETY NEWS

No. 18

May 1978

- (1) Annual Meeting: time and place (50a); how to reserve a room (50b); 3-day schedule (50d). What J. Carter reads (13). Pseudoscientists(20). Allen & Unwin books for sale (31). Dora reviewed (40). Director-nominations invited (43). The Index is at the end (55). An asterisk in the left column indicates a request or an offer to lend.
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MAY '78 ANNUAL MEETING

- (2) See (50).
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REPORTS FROM OFFICERS

- (3) Chairman Peter G. Cranford reports:

See (51).

For a comment on the Chairman's previous report (RSN17-5), see (21).

- (4) President Robert K. Davis reports:

See (52).

- (5) Treasurer Stephen J. Reinhardt reports:

See (53).

- (5.5) Secretary Jack Pitt reports:

See (54).

REPORTS FROM COMMITTEES

(6) Membership Committee (Beverly Smith, Co-Chairperson):

Twenty-three new members, representing sixteen states, joined the BRS during the first quarter of 1978. Inquiries totaled one hundred twenty-one and came to the Society from a variety of sources, including publications, present members, and the BRS-sponsored talk by Zhores Medvedev, held in Berkeley in November 1977.

Most members seem to join within two months of our response to their initial inquiry, although one new member has joined after a period of two years!

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

The following Letter-to-the-Editor appeared in "Chemical & Engineering News", issue of March 20, 1978:

Social responsibility

SIR: Your editorial on the social responsibility of the scientist vis-a-vis weapons systems and the accompanying article by Wil Lepkowski pose the problem of what action is to be taken on this question, which affects the survival of civilization and the integrity of the life support system of the planet. The Committee on Science of the Bertrand Russell Society makes the following motion: "Resolved, that the professional science societies of the world establish a short-wave radio network, the program content to be divided equally between advances in basic research and the impact of technology, especially modern weapons systems, on the biosphere."

J. B. Neilands

Committee on Science, Bertrand Russell Society, Augusta, Ga.

ABOUT BR'S WRITINGS

(8) On BR's science fiction. LEONARD CLEAVELIN writes:

To comment on Frank Bertrand's musings on BR and Science Fiction, I get the feeling that they are partly based on a deprecating notion of what science fiction is. I haven't read the story in question, but I don't see how it could be a "fluke" that a story by BR was considered science fiction. I don't know that much of the recent intellectualizing over science fiction as an art form is really justified; I think that the important thing to remember is that good science fiction must be good fiction, and the decision by the author to use what we would think of as a science fictional setting as opposed to a more orthodox setting depends on the message he wishes to get across, and how he wishes to affect the reader. It is certainly no blemish on BR's reputation if

he wrote a science fiction story, as long as it was a good story.

(9)

BR according to the 13th Edition (1926) of the Encyclopedia Britannica:
 This is the write-up KEN BLACKWELL told us (RSN17-24) that BR "evidently loathed":

RUSSELL, BERTRAND ARTHUR WILLIAM (1872-), British mathematician and philosopher, grandson of the first Earl Russell (Lord John Russell) and brother and heir of the second Earl Russell, was born at Chepstow, Monmouthshire, May 18 1872. He became a scholar, and subsequently a fellow, of Trinity College, Cambridge, and with peculiar lucidity propounded the theory of Neo-Realism. During the World War Mr. Russell twice infringed the emergency regulations, was for some time in prison, and was deprived of his fellowship in 1916. Thereafter he lectured and wrote on the major questions of metaphysics without the support of academic authority. He travelled through China and Bolshevik Russia and unsuccessfully contested the Chelsea constituency in the Labour interests. His most important works are: *Principles of Mathematics* (1903); *Principia Mathematica*, in which Prof. A. N. Whitehead collaborated (1910); *Mysticism and Logic* (1918); *The Analysis of Mind* (1921); and two books of popular exposition, namely the *A. B. C. of Atoms* (1923) and the *A. B. C. of Relativity* (1925).

Mr. Russell has been peculiarly successful in eliciting from contemporary physics those theorems that are most nearly consonant with his temper. He began by trying to impose upon psychological and metaphysical speculation the orderly logic of pure mathematics. As time went on, he came to despair of a successful issue, and in his later work admits that neither materialism nor idealism can wholly satisfy him. He has therefore tried to formulate a neo-realism, the substance of which is the existence of some primary stuff neither mental nor material. But

temperamentally he is a desperate man, loving extremes, and too many of his speculations are deliberately intended "à épater les bourgeois." His works on Russia *The Practice and Theory of Bolshevism* (1920) and China, *The Problem of China* (1922) deepen the impression made by his works on general philosophy. He is, essentially, an intellectual, who believes that the truth may be acquired by well disciplined ratiocination, but does not believe that the Governments of the world, whether despotic or democratic, will ever attain to the perception of truth. Therefore he is a deliberately lonely figure, almost querulously criticising the world's workings, ever ready to champion unpopular causes, slow in accepting any "fait accompli." He has with some justice been called a Huxley who has not found his Darwin. In collaboration with his second wife, Dora, daughter of Sir F. W. Black, he wrote *The Prospects of Industrial Civilization*, 1923. (See KNOWLEDGE, THEORY OF; RELATIVITY.) (H. C. HA.)

Its author is Henry C. Harwood, Literary Critic, "The London Mercury", "The Outlook" (London), and author of "Judgment Eve", etc.

Thank you, Leonard Cleavelin.

ASSESSMENTS OF BR

- (10) Osmosis. From the column, "Southland Parish", by Dan L Thrapp, in The Los Angeles Times of 2/7/70:

Bertrand Russell, who died this week at 97, in his recently completed 3-volume autobiography, displayed "no allegiance to religion," and may have died rejecting Christianity as he had lived in that posture.

Yet many would deny him that self-proclaimed desert of the soul.

In his autobiography he looked ahead to the specter of ultimate obliteration:

"We stand on the shore of an ocean, crying to the night and the emptiness sometimes a voice answers out of the darkness. But it is the voice of one drowning; and in a moment this silence returns. The world seems to me quite dreadful; the unhappiness of many people is very great, and I often wonder how they all endure it. To know people well is to know their tragedy: it is usually the central thing about which their lives are built. And I suppose if they did not live most of the time in the things of the moment, they would not be able to go on."

Yet, in a book disavowing Christianity, Lord Russell wrote of the world he desired:

"The world that I should wish to see would be one freed from the virulence of group hostilities and capable of realizing that happiness for all is to be derived rather from cooperation than from strife. I should wish to see a world in which education aimed at mental freedom rather than at imprisoning the minds of the young in a rigid armor of dogma calculated to protect them through life against the shafts of impartial evidence. The world needs open hearts and open minds, and it is not through rigid systems, whether old or new, that these can be derived."

What better definition of Christianity at its finest can there be save in Russell's proclaimed philosophy of love, kindness, peace, cooperation and the alleviation of human suffering?

Religious News Service, in commenting on the skeptic's death, observed: "Ethicists have argued that nowhere are such virtues taught in Western culture except in Christianity. One labeled Russell a 'Christian by osmosis'. If that is what he was, he had abundant company. Sometimes one believes that the most numerous body of Christians are those who deny they are such."

Thank you, JOHN TOBIN.

BR'S INFLUENCE

- (11) Ayer influenced. "I bought Russell's 'Sceptical Essays' when it first came out in 1928, and was immediately captivated by the opening sentence:

"I wish to propose for the reader's favorable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true."

"Russell went on to say that 'if such an opinion became common, it would completely transform our social life and our political system,' and then and thereafter I was disposed to think him right." Part of My Life. The Memoirs of a Philosopher, by A. J. Ayer (Harcourt Brace Jovanovich, New York, 1977) p.53-54.

This is of course the "Russell Doctrine" that Reston wrote about (N116-17).

(12) Ayer compared. From a review of Ayer's memoirs:

Ayer would like, I don't doubt, to be a living reminder of the late, amazing Bertrand Russell, the impish earl who was only too ready to divide his attention between knotty points of Boolean algebra and the virtues of birth control, with no loss either of zest or authority. Ayer is by no means the lasting force in philosophy that Russell was; he may profess logic but he isn't a strong enough mathematician to work on the questions in symbolic logic that now count for most. Nor is he such an excitable or picturesque man. But the resemblance is there and Ayer knows it. His views on the world are close to Russell's, he is yet another unshakeable, godless empiricist; his physical frame is bony, in some lights almost spectral, as Russell's memorably was; his delivery, when he speaks, is like an imitation of Russell's, impatient, precise, sardonic.

¹ The reviewer is John Sturrock, an editor of The (London) Times Literary Supplement. The review appeared in The New York Times Book Review of 1/22/78.

Thank you, HARRY CLIFFORD.

(13) What Jimmy Carter reads.
What books did President Carter bring from Plains, Georgia, that he could not be without?

Here's the list, as supplied by Walter Wurfel, deputy press secretary, after poking around the President's study and quarters:

- . Carl Sandburg's 6-volume Lincoln biography, "The Prairie Years" and "The War Years"
- . "Rheinhold Neibuhr on Politics", edited by Harry R. Davis and Robert C. Good
- . "A History of Western Philosophy" by Bertrand Russell
- . "Let Us Now Praise Famous Men" by James Agee and Walker Evans
- . "Collected Poems" by Dylan Thomas

These books are in the President's study. The family Bibles are in the residential rooms.

All the above is excerpted verbatim from The New York Times of 11/4/77.

Thank you, STEVE REINHARDT.

(14) BR and a USSR nuclear physicist. The following 4-page article, from "Bulletin of the Atomic Scientists" (11/77), takes its opening remark from BR's Manifesto to Mankind, which led to the Pugwash Conferences, which in turn led to the Salt Talks.

Thank you, Bob Davis.

A Soviet physicist's
warning of the dangers
of nuclear war



An eternal flame commemorates Leningrad's unnumbered World War II dead.

Have we learned to think in a new way?

Since the mid-1960s, the proposition that thermonuclear war would be suicidal for both parties has been used by the Russians largely as a commodity for export. Its chief proponents include staff members of the Moscow Institute of the USA and Canada, and Soviet participants at Pugwash, Dartmouth and similar international conferences, who are assigned the task of strengthening the hand of anti-military intellectual circles in the West.

—Richard Pipes in
Commentary,
July 1977.

Editor's note: Since Pipes and other U.S. "hard-liners" seldom directly quote these alleged Soviet seducers of western intellectuals, and rely instead on the words of Soviet generals of a mentality akin to some of our own, it may be instructive to read first-hand the kind of siren songs to which the deluded Pugwashites are subjected.

M. A. Markov is a distinguished theoretical physicist who is academic secretary for nuclear physics and astronomy of the Academy of Sciences of the USSR. He is also chairman of the Soviet Pugwash Committee. Following are excerpts from his report to the 27th Pugwash Conference August 24-29 at Munich, the latest in a series of international meetings which, since 1957, has engaged scientists and other public figures in a continuing discussion of science and world affairs.

We leave it to our readers to judge the sincerity of Academician Markov's position on nuclear war.

M.A. Markov

Learning to think in a new way" to preserve life on our planet is the motto of the historic Russell-Einstein Manifesto to mankind.

The words of the Manifesto were first heard 20 years ago, when top scientists from many countries got together in Pugwash, a small fishing village in Canada.

"We have to learn to think in a new way. We have to learn to ask ourselves, not what steps can be taken to give military victory to whatever group we prefer, for *there no longer are such steps* [emphasis added]; the question we have to ask ourselves is: what steps can be taken to prevent a military contest of which the issue must be disastrous to all parties?"

Have we learned to think in a new way?

"We are speaking on this occasion, not as members of this or that nation, continent, or creed, but as human beings, members of the species Man, whose continued existence is in doubt."

Have we learned to think in a new way as human beings?

An analysis of international developments over the past decade reveals that we have been successful when we have thought in a new way as "members of the species Man"; but we have suffered defeat when we have been unable to think in a new way and follow the methodological principles of the Manifesto, which formulates the idea of détente in a different language.

With regard to the solution of the main task, *making war impossible*, the answer is, regrettably, negative. Not only have we not learned to think in a new way, but we sometimes seem to have unlearned to think altogether.

The arms race is continuing and even accelerating, contrary to all logic.

It would be wrong, however, to assert that the past 20 years saw no real steps along the "road to peace." The presumptuous pessimism of such a statement would foreclose

the road to a reasonable future.

Let us look back on recent history. Have we forgotten that intensive nuclear tests in the atmosphere, outer space and the sea threatened life on the planet long before nuclear conflict was possible?

Have we forgotten the declaration of 9,235 scientists, presented by Linus Pauling to the U.N. Secretary-General on January 13, 1958, warning of the grave danger of radioactive contamination by atomic tests?

As a result of multilateral agreements that grave danger for all things living has been essentially eliminated. (All the nuclear powers except China have stopped nuclear tests in the atmosphere, outer space and the sea.) This is but one positive result of international negotiations which go a long way to change the international climate. Here reason was prevailing.

A number of other bilateral and multilateral agreements have been signed which have improved international relations. These are some concrete advances along the road to peace.

We are entering the fourth post-war decade. Let it be recalled that less than 20 years separated the first and second world wars. One can point to real steps along the road to peace taken when reason has prevailed, when we have been able to think in a new way.

A Wartime Budget

On the other hand, the material preparations for war, far from ending, are being vastly intensified. According to the Stockholm International Peace Research Institute, the arms race annually devours \$300 billion. Without a war the world lives according to wartime budgets. About half of all the Earth's scientists and engineers are involved in the death industry.

A new and sinister danger stems from the fact that a disaster can be triggered not only by irresponsibility of government leaders, but also by designs of gangster groups or individuals, or simply as a result of psychic derangement of the people who have their finger on the "push-button." There are more and more people who have their finger on the

"push-button" as autonomous nuclear weapons systems are placed on bases scattered virtually all over the planet.

One of the main tasks along the road to peace that faced the authors of the Manifesto was to make possible the beginning of a dialogue between East and West. At the time it seemed impossible to start such a dialogue without the mediation of third countries, for example India.

The process of détente has initiated a direct dialogue between East and West, a process that the authors of the Manifesto could only dream of. If the dialogue is to succeed in resolving the main problem to which the Manifesto is devoted, the most important thing now is not to allow ourselves to be distracted from the main behests of the Manifesto by the relative trivia of "all the rest."

Mankind, if it escapes the destruction which threatens it, will have its own history which will develop according to its inherent laws. Forgetting the rest does not mean forgetting all ideological and social differences. The greatest minds in the history of our science, the authors of the Manifesto, call on us to "forget the rest" in talks and agreements aimed at avoiding the destruction of mankind, a threat that is becoming more and more real.

"All the rest" cannot be ignored, and it cannot be discussed as we move on our parallel courses along the road to peace. However, it should not impede our progress along the main road to peace.

One of the Manifesto's main points of departure can be briefly summed up in the following words: There can be no winners in a third world war.

What are the motives for the purely military character of the arms race? What purely military considerations could lie at the basis of this point?

Evidently there is one reason: military strategists hope to gain purely military advantages; advantages which could promise military-technical progress.

But scientific and technological progress is nonpartisan; it serves any opposing side in the same way. And it is no secret that these sides care-

fully follow each other's "successes."

But the sides' material resources and scientific and technological possibilities are such that as soon as military advantages arise they are quickly lost. Thus the purely military point of the arms race is lost.

- *"First-strike" strategy.* All the same, there are ideas of a purely military nature in achieving advantages in a possible military clash. What we are talking about is the "first-strike" strategy.

One of the greatest temptations for military strategists is to achieve a decisive victory through a blitzkrieg.

The conclusion is that this temptation ceases to be a temptation when an upper ceiling of military preparations has been reached whereby, in chess language, it is not possible for "white to open and win."

In other words, as we advance toward complete disarmament, obviously, such a level of military preparations exist that the idea of a blitzkrieg is precluded. Perhaps a discussion should be initiated of such a specific stage as a definite stage in the process of universal and complete disarmament. The impossibility of a blitzkrieg, and the prospects of a drawn-out war demand other conditions for the unleashing of a military conflict. They demand global war preparations of the entire country or groups of countries.

- *The possibility of global war preparations.* The possibility of a protracted war demands that armament be at a high technical level and that a psychological climate, so to speak, of "military enthusiasm," be created, or to put it simply, war hysteria.

Our history has already seen such zig zags and our future is not guaranteed against them if the arms race continues and if the chance of military détente is ruled out.

"I feel crushed," wrote the French writer Romain Rolland in his Swiss diary before World War I. "I would like to die. It is terrible to live among this crazy humanity and to see the bankruptcy of civilization, feeling my own impotence. The greatest catastrophe in the history of the world for centuries—the ruin of our greatest hopes for the brotherhood

of man."

At that time Romain Rolland could not imagine that an even greater catastrophe lay in wait two decades hence.

History has shown such an organization of mass insanity—this insanity is called nationalism and great-power chauvinism.

Albert Schweitzer apparently posed the rhetorical question, "What is nationalism?" He answered, "It is vile patriotism taken to a senseless degree and relating to its healthy and noble variety in the same way that the obsession of an idiot relates to normal human conviction."

Examples from the past are a warning to mankind. Mankind must keep a vigilant eye even on slight manifestations of this illness. History has shown us that nationalism is a disease of epidemic proportions.

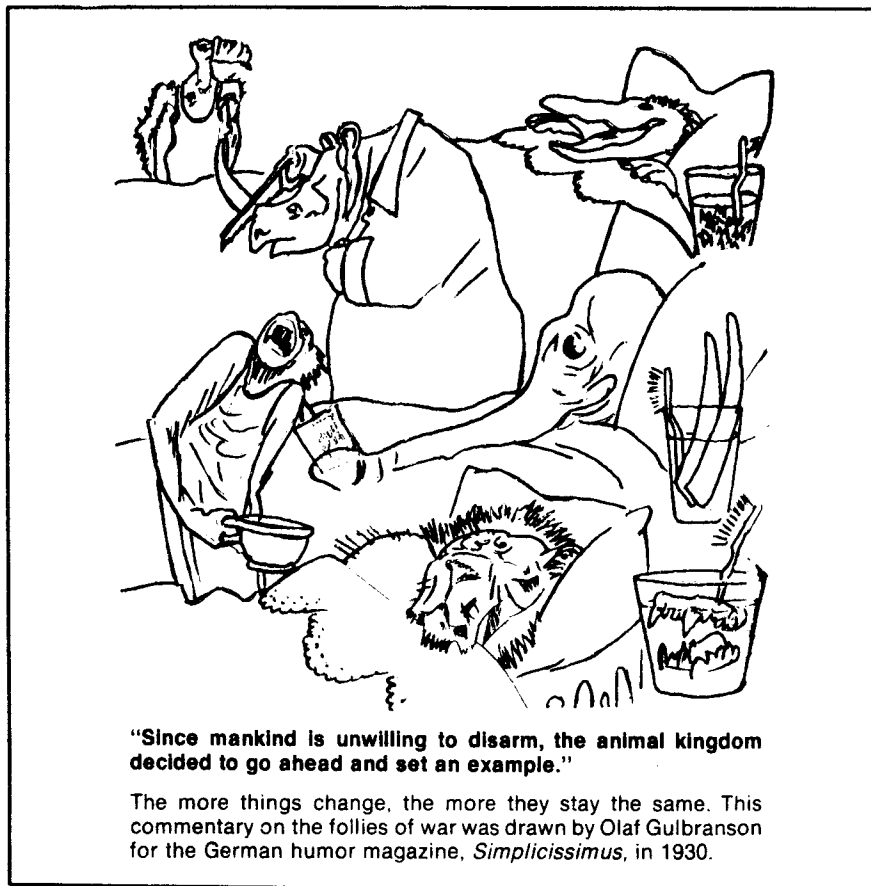
The world recently observed the thirtieth anniversary of the end of World War II. In other words, that part of the world's population between the ages of 35 and 40, who hardly or do not at all recall living

through the nightmare experience of the war years, is coming to dominate our planet. If these people do not as yet completely determine the world's political climate, they will do so in the near future. Therefore, it is necessary to recall and remember the history of the last war, how it arose, the possible psychological climate, and the accompanying mass war hysteria. The lessons of the last war are very instructive.

- *The Pugwash movement and the danger of military pacifism.* With the invention of the machine gun many considered that war had become impossible and absurd, because the threat of weapons of mass destruction had become enormous. But this threat did not prevent wars from breaking out.

Nobel, the inventor of dynamite, thought that the destructive power of the new weapon would make it impossible for a war to start. But wars broke out, despite the growth, if one can say, of the "coefficient of mass destruction" in the course of military conflicts.

With the appearance of the nucle-



ar weapon, and with the threat of global destruction of life on earth, arose the realization that the use of this weapon was tantamount to self-destruction.

It seemed that the unusual nature of the weapon itself contained the impossibility of its use. However, this type of weapon is now being "improved."

It is a question of perfecting the targetability of the nuclear warhead launched from anywhere on Earth. This leads to the temptation to assert that atomic weapons can be aimed at the destruction of military objects alone without harming civilians. Thus, from being the most inhuman weapon it somehow becomes the most "humanitarian" weapon, if one can use such inappropriate terminology. The well-known idea about miniaturizing nuclear weapons and creating the so-called clean-bomb completes the picture of mankind's "well-being" in a future war.

The duty of scientists is to warn the world about this god of war donning the mask of a pacifist, and to warn about the military strategists' temptation to unleash a preventive war for "humanistic" ends.

The history of war shows that wars of the past and present centuries each time become more and more cruel and more global.

The gentlemanly practice of declaring war has long since become a thing of the past: now war is begun with a surprise global attack.

The task of the scientists is to convince government leaders that it is possible for a previously unknown weapon of mass destruction to appear. The history of war shows that in the process of war it always has and always does appear in an unforeseen form.

The genie has been released from the bottle, and it only remains for us to search for different forms of limiting its spread and preventing its aggressiveness. The danger is that an accumulation of plutonium can take place in reactors designed for generating nuclear energy for peaceful purposes.

Once again we are faced with a global problem, which must be decided in the way recommended by the Manifesto.

The situation is such that the industrially developed countries selling reactors and fuel to other countries must, in the first place, in their conditions of sale, be guarantors of nuclear security. But would it not be expedient also to think about organizing a supreme global inspectorate, for example, within the framework of IAEA with extensive overall powers of control enabling checks to be made, particularly of the new reserves of plutonium.

The mutual mistrust which nourishes the arms race must be replaced by a real feeling of security based on real material, technical and other aspects acceptable to all sides. How difficult it is to do this! But we have no alternative. We have to prepare for this and have to study persistently all the difficulties and possibilities of this slogan.

A certain scepticism exists in scientific circles about the problem of general and complete disarmament; they do not consider this to be a current issue. It is among scientific circles that one would expect the problems of the future to be discussed, however. As a rule these problems are only considered by statesmen when they become problems of the present.

New Economic Order

With détente, the need has naturally arisen for setting up a new economic order. This is a global problem of organizing the world economy and, in principle, it can be solved without solving the numerous remaining problems.

The stormy process of decolonization will lead to the appearance of numerous new states. The emergence of groups of states with their own problems will demand the solution of many problems we have not previously encountered.

Military détente will liberate vast material resources so necessary to these people.

Projects of colossal potential will appear for improving living conditions on our planet. With the rational and global organization of a new economic order, unemployment will become a thing of the past. Science will play a greater role under the new economic order. Sci-

ence has long since become a productive force and the most advantageous sphere for capital investment. We scientists can responsibly declare to the world that science has unlimited resources for greater good, bringing full and productive employment to the whole able-bodied population. We appeal to the people of the world to set up a new economic order on Earth, making the twentieth century one of universal flourishing and one of peace and science.

It has become a generally accepted fact that civilized society is intensively working on the transformation of our planet into a wilderness—destroying life.

Everybody understands that it is time to stop this destructive process but we are dragging our feet over making a decisive start. The problem of the environment, being a global problem, can be solved in the same way offered by the Manifesto.

At present, when thousands of millions of people on our planet are undernourished or starving, we are spending \$300 billion a year on armaments and employing in the war industry half a million highly-qualified specialists who are so much needed for peaceful purposes. In effect, in peace time, we are waging an undeclared war of starvation on thousands of millions of people on this planet.

The rapid elimination of the economic and cultural differences between the industrially developed and the developing countries would naturally ease the solution of the problems arising from the population explosion. We all appreciate that population growth in the industrially developed countries is considerably lower than in the developing countries.

Many fundamental, global problems are essentially connected with the necessity of solving the basic task of stopping the arms race and subsequent disarmament. The disappearance of an atmosphere of mutual suspicion and fear in favor of an atmosphere of security will lead to a new economic order and to the peaceful cooperation among people in solving tasks common to all mankind. □

ASSESSMENTS OF BR

(15)

Will Durant:

...we drove out some forty miles, and found him smoking his pipe in rare content, in a room whose walls were almost completely covered with neatly shelved books; here was a library that must be the gleanings of many generations.

Bertrand was now an earl, but there was nothing lordly about him except the confident consciousness of having a mind that moved like a deadly laser among the shams and delusions of his time. This rather awed and frightened me, for I had some romantic fancies of my own. I comforted my pride by wondering whether Russell's sharply quick and decisive thinking, despite his erudition, had ever allowed him to feel the wisdom hiding in the social and moral traditions of the race. But this is ungracious of me after having accepted his tea. He climbed some steps slowly to show us his children; he asked us to remember that he was then seventy-six years old. He lived (1970) into his ninety-eighth year, still leading noble and desperate causes, and sometimes coming out of the contest with glory. I admired him as a miracle among men, but — though I several times met him in friendly debate — I never knew him intimately enough to love him...

from "A Dual Autobiography" by Will & Ariel
Durant (Simon & Schuster, New York, 1977) p.273

PROMOTING BR/BRS

(16)

Psychologists take the bait. Peter Cranford's short paper, "Bertrand Russell's Relevance to Psychology," is offered free to psychologists, via an ad in APA MONITOR that runs in all issues for a year. There have been 126 requests to date (4/3/78). The paper has also just been offered to members of the American Society of Psychologists in Private Practice, through a news item in their newspaper.

SPREADING BR'S VIEWS

(17)

Letter from JOHN MAHONEY:

Please do not construe my withdrawal from the BRS as reflecting any dissatisfaction or malice. I enjoyed the experience, and I still remain an ardent admirer of BR (and the BRS, I might add!)

The simple fact is the grim reality of personal economic retrenchment. I pay my bills first, then my journals and magazines, then the BRS, and finally the various whale funds, Amnesty International, and so forth. The cash ran out before the journals were paid.

But enough of the bad news — here is some good. By virtue of my masochistic bent, I wound up on "another" interdisciplinary project at the

University; I say "another" because, to any research academician, interdisciplinary projects are living death. Not only do they detract from valuable research and writing time, but they also tend to be enormously time-consuming in their own right, since different academic fields must develop an understanding of each other's lexicon — tricky when time is copious, obscenely difficult when communication is via memoranda, which serve only to point up the fact that divisions of academia are essentially islands of ambiguity shouting jargon at each other across seas of misunderstanding.

Anyway, we selected an honors course for freshman selected on the basis of secondary school grades, etc., to represent the upper ten percent of admissions to Virginia Commonwealth University, a 17 k. urban university. The course is taught by many profs from different departments, in the hope that each will provide a different perspective on a common body of data; that is why I was selected, since I am a social/personality psychologist.

BR's "Why I Am Not A Christian" was my sole recommendation for the Philosophy/Religion unit.

There was some trepidation on the part of the committee, about the BR book. There were genuine concerns that it might prove inflammatory; but after rigorous discussion, it was selected as the main text for the unit.

The response was enthusiastic, with many students spontaneously praising the choice. During the class discussion, I circulated my copies of "Russell", which also elicited surprising interest from the group. (Allow me to note, parenthetically, that I thought the freshman would have little interest in a rarefied academic journal; my intent, in bringing "Russell" to class was to illustrate how knowledge is generated and disseminated.)

So, in all, the situation ended quite favorably. The group spent quite a bit of time discussing the politics of academics re the appendix to WIANAC. I also realize the important role the BRS is playing in the situation.

I realize I just talked myself into renewing. To hell with the phone company.

(The appendix to WIANAC is "How Bertrand Russell was Prevented from Teaching at City College, New York" by Paul Edwards. Ed.)

COURSES ON RUSSELL

(18) Jack Pitt, who gives a course on Russell at California State University, Fresno, discusses certain aspects:

The main difficulty in teaching Russell is in deciding which Russell to teach. This is true whether it is an introductory course, a course in twentieth century philosophy, or an undergraduate seminar on Russell. At least three alternatives, plus their various combinations, present themselves. One is to do Russell the professional philosopher, another to do Russell the social essayist, and the third is Russell on other philosophers.

The main problem with the first alternative is that it unavoidably

plunges one into logical atomism, which I have been able to make only partially clear in an entire semester. One can quickly dismiss it as being wholly out of the question in an introductory course, but does it follow that the professional Russell is unsuitable in such a course, or even in the twentieth century philosophy course?

I wish I were confident of the answer to this. What makes it difficult is the variable nature of the students one is talking with. Possibly only "The Problems of Philosophy" could convey some of the professional Russell to general students, yet in many ways this falls into my third category above (Russell on other philosophers). Thus I find that at the introductory level, it is usually best to stay with "Why I Am Not A Christian", say, or "The Principles of Social Reconstruction".

In a course on twentieth century philosophy one might be tempted to try "An Inquiry Into Meaning and Truth" or "Human Knowledge," but both of these books, I have found to my chagrin are a good deal more difficult than they are often regarded as being. A better choice would be "Analysis of Mind", but I do not believe it is presently available in paperback. Depending on the slant of the course, one could try "My Philosophical Development", "Human Society in Ethics and Politics", or "Mysticism and Logic"; yet again, only the latter is available in paper. One soon comes to see that there are a good many commercial as distinct from substantive considerations which affect which Russell is taught.

As it is the aim of our Society "to spread Russell's ideas", I have a suggestions on another issue that those of us who meet teachers could try. Periodically I have found myself teaching freshman English composition, which is essentially the same sort of course students have been having since grade eight. In some mystical fashion, students are to "learn to write". For the teacher this means finding something to write about. I and some of my colleagues in English have found that Russell the essayist fits very well into such a situation, via, say, "The Conquest of Happiness" or "Marriage and Morals" There is precedent then, for supposing that mentioning Russell to composition teachers and to teachers of forensics would fall on fertile ground. It could even result in students switching their major to philosophy.

RATIONALITY

(19) The view from the top, as reported in The New York Times' "Quotation of the Day", on 2/21/78:

"Frankly, our faith in the rationality of the system has declined somewhat in the first year" — Jody Powell, President Carter's Press secretary.

(20) "The Invasion of the Pseudoscientists" is the title of an article by Boyce Rensberger in the Review of the Week section of The (Sunday) New York Times of 11/20/77, p.16. Here it is:

By BOYCE RENSBERGER

Rightly or wrongly, scientists have often been seen as caring little what other people think, if what those people think isn't science. But now a growing number of scientists, philosophers and other defenders of logic and the scientific method are concerned that Americans are being subjected to an increasing barrage of pseudoscientific fictions merchandised as scientific fact.

Besides such old staples of pseudoscience as astrology, U.F.O.'s and psychic phenomena, the new wave includes the Bermuda Triangle, biorhythms, pyramid power, psychic surgery, astral projection, Kirlian photography, Uri Geller's purported powers and the extraterrestrial descent of modern man.

Books promoting occult and paranormal phenomena flourish, with dozens of new titles each year. A recent Gallup Poll indicated that 32 million adult Americans believed in astrology. Newspaper horoscopes have grown in popularity: a generation ago, when there were more dailies than now, only about 100 carried them regularly but today some 1,250—about two in three—do. Enrollment in an increasing number of college courses dealing with "paramechanics" and "experimental parapsychology" is high. Many colleges present the subjects not as sociological curiosities but as genuine mysteries that science is unable to explain.

Some scientists and philosophers are now beginning to strike back with unusual vehemence and persistence. The most visible manifestation of the new attack is a one-year-old magazine called *The Zetetic* (Greek for skeptic) which publishes detailed and sometimes scathing critiques of various claims. The magazine is published by the relatively new Committee for the Scientific Investigation of Claims of the Paranormal, an organization of philosophers, psychologists, astronomers, writers, magicians and others. (Professional magicians have figured prominently in the movement because they are expert at the art of concealing the perfectly normal means used to create the illusion that paranormal events are taking place. Scientists, accustomed to an atmosphere of mutual trust in which cheating and deception are rare, have often been fooled by magic tricks offered as paranormal or supernatural phenomena.)

The committee, led by Dr. Paul Kurtz, a professor of philosophy at the State University of New York at Buffalo, is an outgrowth of the group that in 1975 garnered the signatures of 186 scientists on a manifesto denouncing astrology. Also in the battle is Dr. Kurtz's own magazine, *The Humanist*, a publication of the American Humanist Association. The November-December issue, for example, deals with Immanuel Velikovsky's popular but widely discounted theory that major events on earth were caused by near collisions with other planets, as well as with parapsychology, creationism versus evolutionism and the influence of Mars on athletic performance.

One member of the committee, a magician named James Randi, has publicly duplicated all of Uri Geller's feats: bending metal objects, making broken watches start, deflecting compass needles and reading hidden messages. More than a year ago the committee challenged Mr. Geller to submit to a controlled test of his powers but he never responded.

The committee has also evaluated the predictions of Jeanne Dixon and found her record to be no better than

that of ordinary persons making guesses. The *Zetetic* has published statistical analyses of the accuracy of astrological descriptions and disclosed some tricks of the mind reading trade by which people can learn to "convince strangers that you know all about them."

A current target of the committee is the NBC television network, which has broadcast a number of documentary-like programs about pseudoscientific topics, presenting them as if they either were based on fact or were genuine mysteries confounding science.

Earlier this month the group filed a formal complaint with the Federal Communications Commission, charging NBC with knowingly presenting questionable material that could result in physical harm to the public. The program at issue was a 90-minute show called "Exploring the Unknown," in which Burt Lancaster narrated demonstrations of such things as psychic surgery, communication with the dead, levitation, and the creation of photographic images on film through mental power alone. Viewers were led to believe that experts had authenticated the demonstrations.

The allegation that the program could result in physical harm is based on its favorable treatment of psychic surgery and psychic healing, a treatment the group said could lead people to seek psychic practitioners to the exclusion of needed medical care.

The anti-pseudoscience movement does not have the support of all scientists. Some feel it unnecessarily dignifies the various cults and cliques to frame formal responses to them. Others believe that no matter what scientists say, the true believers have already closed their minds. Still others could not care less; they see the various cults as harmless and the followers as quite unimportant to science.

Some scientists say that if one is to attack unscientific beliefs, one should also attack belief in God. To this, members of the committee respond that they are only interested in claims that are offered as scientifically verifiable. Most religions make no claim that science can show the existence of God.

Scientists who do support the new anti-pseudoscience militarism often give one or more of three reasons:

- The most pragmatic reason is that the more followers there are for pseudoscience, the less public support there is for continuing Government funding of legitimate science.

- A second reason often heard is that the wisest uses of science in a democratic society depend on the public's understanding of science. To the extent that pseudosciences create distrust or ignorance of real science, they create a society unable intelligently to influence the course of science or its impact on society. The pseudosciences create scientific illiterates who find the practical effects of science on their lives bewildering or even frightening. They are unable either to cope effectively or to respond intelligently to what may be science's untoward effects.

- In the third place, many scientists and their allies see merit in encouraging people to use their powers of inquiry and logic to the fullest. The huckster of pseudoscience, in this view, is guilty of a fraud far more profound than is the swindler seeking money. To permit pseudoscience to flourish unchallenged is to condone the debasement of the human mind.

Boyce Rensberger reports on science for *The New York Times*.

COMMENTS/REMARKS

(21) Comments on the Chairman's Report (RSN17-5), by Leonard Cleavelin:

In his report, Peter G. Cranford notes that the BRS must move in the direction of developing and promulgating an applied philosophy. I wholeheartedly agree, but there are a few questions which I would like to see answered. Peter seems to see this development as the creation of a new science. I would like to point out that most of the questions which philosophy (and by extension, I assume, an applied philosophy) deals with are those which are not amenable to scientific method (in fact, BR himself saw philosophy as rational speculation on those topics which did not fall in the purview of science; see History of Western Philosophy, Introduction, and Bertrand Russell Speaks His Mind, chapter 1.) and for this reason I think it misleading to speak of a "science" of applied philosophy, or even, on reflection, a separate discipline. There is much in philosophy which can and should be applied. Philosophical questions do pose quite important problems to individuals living in the real world. But when one speaks of applied philosophy, I would like to separate the question in to two parts. The first deals with philosophers (the academic species). BR stands as a living example that philosophers need not spend their lives in the pursuit of intellectual trivia, but it is up to individual philosophers to get involved in causes that they are willing to support, and bring to them their own special talents and abilities. For example, in the recent controversy over the Panama Canal treaties, I feel that philosophers could have rendered an inestimable service by explicating certain legal and ethical issues, for example, the problem of contracting a treaty "in perpetuity" when the only representative for the other nation is a non-native with a vested interest in the treaty. Discussions which I have had with thoughtful undergraduate majors in philosophy at my university and others have all come to the same conclusion: philosophy is and can be relevant to the lives of the majority of persons who are not professional philosophers, but the professional philosophers have abdicated their responsibility to go to the non-philosophical public and demonstrate the value of philosophy.

The second part of the question of applied philosophy concerns who it will be applied to: namely the (at the moment) non-philosophical public. Before we can really get moving on the acceptance of applied philosophy we will have to educate the general public in some way to the uses and benefits of philosophy, so that the people to whom it is directed will be able to see the purposes and aims of the applied philosophy we develop. I think that this is especially important in order to (and I'm being deliberately vague as to what denominations and groups I'm speaking of) counteract the influence of various religious groups and views which might hinder the acceptance of an applied philosophy by trying to subsume unto themselves matters such as ethics and the nature of man, which I think any applied philosophy should address itself to. However, these questions are generally in the public eye seen as matters of religion. It is up to us to show how philosophy can also (and I think much more profitably) treat these questions, which have hitherto been left solely to religious groups.

A final question for clarity's sake: in what way is our endeavor similar to or different ^{from} that of groups such as the American Humanist Association or the American Ethical Union? I would certainly consider liasons or other contacts with these two organizations, as much of what they have to say (especially concerning a universal ethics and so on) could be useful to us.

(22)

Subtle sarcasm? "I'd like to know," writes Leonard Cleavelin, "what a few other people think about one sentence in the last paragraph of Sanger's write-up of BR in the 14th Edition of Brittanica (RSN17-24), to wit: 'His religious views and his moral character may be due to the wise exercise of the paternal jurisdiction of the court of chancery.' Since Viscount and Lady Amberley desired their sons to be reared agnostics (which Lady Russell successfully thwarted), I can only come to the conclusion that Sanger is being subtly sarcastic here. Any other opinions?"

NEWS ABOUT MEMBERS

(23)

Harry Clifford reminisces:

In the early 30's, if I'm not mistaken, I attended a debate between Bertrand Russell and Will Durant, at Mecca Temple in N.Y. City. The subject of the debate was: "Is Modern Education A Failure?" BR said it was, while WD said it was not. I wonder how many still remember that debate. In 1944 BR gave a lecture at The New School in downtown N.Y., which I attended, and I recall that he said, among other things, that he thought there would be wars for another 500 years, as it would take that long for people to become civilized enough to desist from fighting wars. (This was before the advent of the A-bomb

In 1962, I prevailed upon the East Orange Public Library to arrange a display of BR's books, in honor of his 90th birthday.

(24)

Peter Cranford wrote this letter, which appeared in the March 1978 issue of "Guns & Ammo":

LETTERS

IT'S AN OLD STORY

Although I am undecided as to my position on gun control, it may be of interest to you to note that weapon control was instituted in China about 1,200 years ago when there was unparalleled lawlessness.

The local warlord near Canton, in order to eliminate banditry, forced all civilians to turn in their weapons. This

made matters much worse. When the civilians' knives, maces, spears and swords were confiscated, the only ones who did not turn theirs in were the thugs and bandits. The good people were now completely defenseless against the bad.

In 528 A.D., Daruma invented unarmed defense to give the civilians a means of self-protection. This eventually gave rise to judo, jui-jitsu, karate and more recently, Aikido.

Peter Crawford, Augusta, GA

- (25) Corliss Lamont wins financial damages from Central Intelligence Agency for its unconstitutional opening and copying of 155 letters to and from him, in suit sponsored by National Emergency Civil Liberties Committee. So reads the heading of an ad headlined AN IMPORTANT VICTORY FOR CIVIL LIBERTIES. The ad, in The New York Times, Sunday, March 12, 1978, continues:
 In a decision handed down February 17, Federal Court Judge Jack B. Weinstein of the Eastern District Court of New York awarded \$2000 to Corliss Lamont for the C.I.A.'s gross violation of his privacy, and directed the U.S. Government to send him a "suitable letter of regret" for the C.I.A.'s illegal actions. N.E.C.L.C. attorneys Leonard B. Boudin and Michael Krinsky represented Dr. Lamont.
 The ad reproduces a portion of the Judge's decision, which provides many details, and then solicits contributions to the N.E.C.L.C. at 175 Fifth Avenue, NY NY 10010. (Thank you, Bob Davis.)

- (26) Warren Allen Smith has a letter in UUWorld, March 15, 1978:
 Renee Namaste suggests that we substitute "e" for "he" or "she" plus "E" to refer to an androgynous personal god.
 Because theophagists will never drink to that, and because as a humanist I am concerned lest "I" might be downgraded to "i", I recommend capitalizing all personal pronouns but not capitalizing such unimportant concepts as gods, holy ghosts, god, e, or asexuality.
 Renee, if Ti (singular second person that Ti are) can accept My anthropocentric modifications, and if WORLD readers (opinion makers that They are) can publicize what E has led Me to develop, each surely will lend Ers (her + his) hand in helping You (second person plural) resolve one of Our language's ungodly intricacies.

JOB SOUGHT

- (27) R.N. ("Malt") Malatesha writes: "I have been teaching here at Idaho State University for the past two years and am in process of changing my visa status. The immigration office wants to make sure that I am not displacing a qualified U.S. citizen. And I am desperately looking for a job in the fall of '78 with an employer who would say that I am not displacing a qualified U.S. citizen." Malt's field is neuropsychology.
 * Got any suggestions? His address: Box 8319 ISU, Pocatello, ID 83209

BRS AUTHORS

- (28) Dissertation. We asked GLADYS LEITHAUSER if she could give a copy of her dissertation on Russell to the BRS Library, and she has kindly done so. It was written (recently) to fulfill a requirement for a Ph.D. in English Literature from Wayne State University in Detroit. She received the degree in December. Our congratulations and our thanks.
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NEW MEMBERS

(29) We are very glad to welcome these new members:

Michael Balyeat/76 W. 8th St. Apt.A-1/Columbus, OH 43201
 Jacqueline Berthon-Payon/463 W. 10th St./Claremont, CA 91711
 Emeka Chukwujindu/Dept. of Political Studies/ U. of Nigeria/Nsukka, Nigeria
 Evelyn Citak/332 Indianwood/Park Forest, IL 60466
 E. B. Cochran/25 Andrew Drive/Tiburon, CA 94920

Jim Curtis/15 Elizabeth Drive/Fonthill, Ont. Canada LOS 1EO
 Warren Davidson/242 Thompsonville Road/McMurray, PA 15241
 E. John DeHaven/RCA/WACS/Cape Romanzof, AK/APO Seattle, WA 98706
 T. A. Geyler/PO Box H 8287/Safford, AZ 85546
 David Haylock/PO Box 61-0517/Miami, FL 33181

Jean Holland/2680 Broadway/New York, NY 10025
 Shirley Mark/35 Centre St./Fairhaven, MA 02719
 Michael McGuire #308/12022 71st St. South/Seattle, WA 98178
 Philip O'Neill, M.D./211 South Geneva/Breckenridge, TX 76024
 Joseph Pecnik/407 N. Joplin/Pittsburgh, KS 66762

Joseph & Della Slater/436 Taylor St./Pittsburgh, PA 15224
 P. K. Tucker/3680 Centennial Way/Boise, ID 83706
 William & Elizabeth Valentine/2205 Arch Road/Eaton Rapids, MI 48827
 Donna Weimer/PO Box 226/Washington, PA 15301

ADDRESS CHANGES AND CORRECTIONS

(30) Corrections are underlined. A new address has no underlining.

Linda Blitz/c/o Int'l Associates #904/1346 Connecticut Ave N.W./Washington, DC 20036
 Jim Borachef/Box 83/Geraldton, Ont., Canada POT LMO
 Dr. Gladys Leithauser/122 Elm Park/Pleasant Ridge, MI 48069
 David B. Harley/33 Hollywood St.N./Hamilton, Ont., Canada L8S 3K7
 R. N. Malatesha/Box 8319/Idaho State University/Pocatello, ID 83209

Larry E. Small/ "no forwarding address" says PO
 Thomas C. Taskonis/1732 Indiana St./Racine, WI 53405
 Eldred C. Yerks/ "no forwarding address" says PO

FOR SALE

(31) Allen & Unwin books by and about ER are now available from the BRS Library, and at 15% off of list price. The books are listed, next page. The first price shown is the list price; the second price (in parenthesis) is 15% off of list. Plus postage: 50¢ per book; 25¢ for a book discount-priced under \$1.50. The Library makes a modest profit on these. To order, send

payment to Don Jackanics, HRS Library, 3802 N. Kenneth Avenue, Chicago, Il 60641. These are the books:

Books by Bertrand Russell

- THE AMBERLEY PAPERS. With Patricia Russell. 2 v. 20 plates. 1133 p. 1966. \$16.00. (\$13.60)
- AUTHORITY AND THE INDIVIDUAL. 128 p. 1949. Paper. \$2.95. (\$2.51)
- AUTOBIOGRAPHY OF BR.. Complete in one volume. 752 p. Paper. 1975. \$4.75. (\$4.04)
- AUTOBIOGRAPHY OF BR. v. 1, 1872-1914. 11 plates. 230 p. 1967. \$6.95. (\$5.91)
- AUTOBIOGRAPHY OF BR. v. 2, 1914-1944. 11 plates. 268 p. 1968. \$6.95. (\$5.91)
- BERTRAND RUSSELL: AN INTRODUCTION. Edited by Brian Carr. 152 p. 1975. \$7.95. Paper--\$4.25. (\$4.04)
- EDUCATION AND THE SOCIAL ORDER. 254 p. 1932. Paper \$3.50. (\$2.98)
- FREEDOM AND ORGANIZATION, 1814-1914. 528 p. 1934. \$8.95. (\$7.61)
- GERMAN SOCIAL DEMOCRACY. 2nd ed. 184 p. 1965. \$4.25. (\$4.04)
- HAS MAN A FUTURE? 136 p. 1961. \$1.75. (\$1.49)
- HUMAN SOCIETY IN ETHICS AND POLITICS. 239 p. 1954. \$6.50. (\$5.53)
- THE IMPACT OF SCIENCE ON SOCIETY. 2nd ed. 128 p. 1976. Paper \$2.25. (\$1.91)
- NEW HOPES FOR A CHANGING WORLD. 218 p. 1951. Price to come.
- AN OUTLINE OF PHILOSOPHY. 317 p. 1927. \$10.95. (\$9.31)
- POLITICAL IDEALS. 93 p. 1963. Paper. \$2.95. (\$2.51)
- POWER: A NEW SOCIAL ANALYSIS. 328 p. 1938. \$6.50. (\$5.53)
- THE PRACTICE AND THEORY OF BOLSHEVISM. 3rd ed. 136 p. 1962. \$4.25. Paper--\$2.95. (\$3.61 & \$2.51)
- PRINCIPLES OF SOCIAL RECONSTRUCTION. 174 p. 1960. \$5.50. (\$4.68) Paper--\$1.75. (\$1.49)
- THE PROBLEM OF CHINA. 260 p. 1922. \$6.50. (\$5.53)
- PROSPECTS OF INDUSTRIAL CIVILIZATION. With Dora Russell. 2nd ed. 288 p. 1959. \$4.75. (\$4.04)
- ROADS TO FREEDOM: SOCIALISM, ANARCHISM AND SYNDICALISM. 11th ed. 223 p. 1966. \$6.50. Paper--\$3.50. (\$5.53 & \$2.98)
- SCEPTICAL ESSAYS. 251 p. 1960. \$6.50. Paper--\$3.50. (\$2.98)
- UNARMED VICTORY. 155 p. 1963. \$3.75. (\$3.19)

Books about Bertrand Russell

Gottschalk, Herbert. BERTRAND RUSSELL: A LIFE. 91 p.
Paper. \$.95. (\$0.81)

Mace, C. A. BRITISH PHILOSOPHY IN MID-CENTURY: A CAM-
BRIDGE SYMPOSIUM. \$22.00. (\$18.70)

Wood, Alan. BERTRAND RUSSELL: THE PASSIONATE SCEPTIC.
221 p. Paper. \$1.25. (\$1.06)

- (32) BRS stationery printed. More members sent in orders for the BRS stationery described in NL16-30, enabling us to print it. We now have a supply on hand (\$3 for 100 sheets, postpaid.)
- (33) "American Rationalist" (magazine) has a book service that Leonard Cleavelin recommends to "rationalistically inclined BRS members". (Is there any other kind? Ed.) "For a book list, send \$1 (refundable with first order) to Book Service-AR, 2001 St. Clair Avenue, St. Louis, MO 63144. Mention my name and the fact that you're a member of BRS."
- (34) Etc. For other items sold by the Library — including "The Tamarisk Tree" by Dora Russell (40) — see RSN17-45.
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CORRECTIONS

- (35) Not a mansion. In the obituary on the deaths of the Crawshay-Williams, the Daily Mail reporter said, "Lord Russell had a mansion only 100 yards away from Mr. Crawshay-Williams' cottage." Bob Davis, who visited the "mansion", says: "ER's house was in fact a cottage. People assume that because he was an Earl, he lived in a mansion."
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4-YEAR INDEX CORRECTIONS

- (36) Please note the following corrections of errors and omissions in the 4-Year Index (NL16, pp. 24-54). You may wish to mark them in your copy of NL16.
- ✓ ANNUAL MEETINGS (p.25)
Results of the vote: 1976 Meeting in NYC on Dec. 26-28, 1975. Add: 7-2
- BALLOTS (p.26)
Voting for 5 Directors out of 6 candidates, closing date 10/1/77. Add: 15-40
- ARTICLES REPRINTED IN THE NEWSLETTER (p.26), add at the very end:
"Silly Season Samples", James Reston's column in the NY Times, 8/22/77. 16-17

- ✓ BLACKWELL, KENNETH (p.27)
Re-elected a Director for 3 years starting 1/1/77. Add:12-12
 - ✓ DIRECTORS (p.27)³⁴
15 Directors elected at Annual Meeting(12/75)... Add:10-6
 - ✓ DIRECTORS (p.32)
Nominate your candidates for Director.12-37. Page number should be 14-37
 - HOOK'S ARTICLE (p.34)
Add the following: Taskonis on the Hook article. 13-35
- The following 3 headings incorrectly appear on p. 39: NOBEL PRIZE FOR LITERATURE, NOTICE TO NEW MEMBERS, NUCLEAR POWER. They should appear on p. 42, after NEWSLETTER CONTRIBUTORS.
- ✓ VOTES BY MAIL
5 Directors elected for 3-year terms starting 1/1/78. Add:16-12

If you find other errors or omissions, please notify us.

RECOMMENDED READING

- (37) "Classics of Free Thought" by 36 authors (including BR), edited by Paul Blanshard. "The book is unique and needed," says JOHN TOBIN. \$5.95 paper, \$12.95 cloth (+ 50¢ postage) from Prometheus Books, 1203 Kensington Avenue, Buffalo, NY 14215.
- (38) "Platform for Change" by Stafford Beer (Wiley, 1975), recommended by JAMES KUZMAK. "Beer is an English cybernetician. BR is mentioned in the first few pages because he came up with the key thought of 'the class or classes that are (or are not) members or themselves'. This thought is central to the rest of the book because Beer advocates the development of a metalanguage for management whose logic is superior to the woefully inadequate present one. Beer argues for the applications of cybernetic laws and 'eudemonic' criteria to government and society, and a revolution to bring it about because we don't have much time."
- (39) "Hazards of Nuclear Power" by Alan Roberts and Zhores Medvedev (Spokesman, Nottingham, 1977). Price 95p. Contents: "The Politics of Nuclear Energy" by Alan Roberts (pp.7-57), and "Nuclear Disaster in the Soviet Union" by Zhores Medvedev (pp. 58-73). The book's bland title hardly prepares one for the chilling facts within. It is now in the BRS Library. Sent to us by Ken Coates for the Bertrand Russell Peace Foundation. (Spokesman is the publishing arm of the Foundation.) Thank you, Ken.

BOOK REVIEWS

(40)

Dora. We found "The Tamarisk Tree" a fascinating book. You needn't take our word for it; here are reviews from "Book Review Digest 1975":

RUSSELL, DORA. The tamarisk tree; my quest for liberty and love. 304p il \$9.95 '75 Putnam

B or 92

SBN 399-11576-5 LC 75-18634

"Bertrand Russell's second wife . . . feminist and member of the International Labor Party, gives an . . . account of her marriage to Russell and of the other men in her life in this . . . autobiography. She contradicts Lord Russell's version of their differences and seeks to convince . . . readers that she was truly dedicated to the concept of free love. Her devotion to Russell never weakened, even during her subsequent liaisons, she insists, and she was deeply hurt when he left her to marry an Oxford student." (Publishers' Weekly) The title refers to the tamarisk tree, a remembrance from childhood which came to symbolize Dora Russell's early idealistic aspirations and, ultimately, how her life measured up to those dreams. Index.

Choice 12:1357 D '75 110w

"[This book] is dominated and directed by its author's insistence on feminist values. I respect these, and I admire the way she makes them relevant to the events and relationships which she describes. Her criticism of Freud's essentially patriarchal view of sex is cogent and refreshing. Her loyalty to her spiritual bond with Russell is also to be respected. For the rest, I do not know what to make of the fact that it is Bertrand Russell who emerges from these pages much more clearly than Dora. Dora has opinions, but Bertie is a person. Nor do I quite know what to make of the Bertrand Russell who emerges." Robert Nye
Christian Science Monitor p38 D 1 '75 1050w

Economist 256:106 Ag 2 '75 370w

"Dora Russell's quest led her to an 'open' marriage to Bertrand Russell, dedication to liberal causes, the founding of an experimental school, and a stormy divorce after she bore another man's children, with Russell's approval. The author treats these events with surprising detachment, apparently for objectivity's sake, though the effect, unfortunately, is to make her analyses of her personal struggles and philosophy superficial. But the details of her history studies at Cambridge, visits to Russia and China, involvement in the first stages of movements like communism, progressive education, and feminism, are intrinsically fascinating. Also, since until now we have had only Bertrand Russell's version of the marriage, her book puts their relationship into a new perspective and is essential reading for anyone interested in the mathematician-philosopher." R. W. Tesler
Library J 100:1624 S 15 '75 110w

"There is a good deal of irony surrounding Dora Russell's autobiography. . . . For most readers, the lifetime of hard work and good causes, the political conferences, the humanist gatherings, the committees on birth control and sexual reform, will have less interest than the account of [her] marriage's curious beginning and ending. . . . Impossible as it is, for participants and observers alike, to know the whole truth about such tangles of passion, reason, pride, and revenge, one cannot help being engaged by this hubristic tragic-comedy. . . . The author does not take her story much beyond the ending of the marriage in *The Tamarisk Tree*, though she touches on later tragedies that she suffered and survived. In general she writes with admiration and affection of 'Bertie' and there are nice glimpses of their life together." Rosemary Dinnage

TLS p864 Ag 1 '75 950w

"The school the Russells founded in order to give their children companionship in a free environment is only sketchily described here, but then [Bertrand Russell's] stories about it are well known. . . . At all events, Russell withdrew from both school and marriage in 1932, leaving a bitterly unhappy woman to struggle through the divorce proceedings. Life continued to treat her unkindly—she does not discuss her later political work but mentions some of her personal problems—and she is to be admired for her evident courage as well as her candour. But there is also a streak of astonishing naiveté running through this book: it may have been part of what charmed Russell (she mentions his capacity for cynicism) but it is a dangerous quality in someone who marries an idol." Claire Tomalin
New Statesman 90:57 J1 11 '75 900w

"The Tamarisk Tree" is for sale by the BRS Library. See RSN17-45

FINANCES/CONTRIBUTIONS

(41)

Contributions. We thank TRUMAN ANDERSON JR., PETER CRANFORD, FRANCIE DIMITT, CORLISS LAMONT, and WILLIAM WEBBER for their recent contributions.

OBITUARIES

(42)

Edith. We were glad to receive the following newspaper clipping from Ken Coates, of the Foundation. Written by Ken, it ran in "Tribune" (London), which Ken identifies as "the English socialist newspaper":

DEATH OF EDITH RUSSELL

EDITH RUSSELL, who died on January 1, was Bertrand Russell's staunchest companion and aide; she did more than anyone else to sustain him during the last difficult and sometimes fearfully lonely campaigns of his most active life, writes Ken Coates.

What he thought of her is beautifully recorded in the dedication of his autobiography. She loved him completely selflessly, and he knew her great worth. But she did more than sustain him as a companion: she was an active partner in all his efforts, a shrewd critic and counsel, and a truly prodigious moral support. Wherever he was in those remarkable battles, she was there also: on the plinth at Trafalgar Square, or sitting down with the Committee of 100: off to prison for practising civil disobedience, or standing beside him at the inauguration of the Tribunal on War Crimes in Vietnam.

She was with him at the great London demonstration of the seamen during the 1966 strike: and she was there, unremittingly involved, in all the other quieter initiatives, for political prisoners East, West and neutral, or for the victims of war or political repression, which made their home in Wales, Plas Penrhyn, as busy as a major office, with its constant correspondence and telephoning, coming and going, planning and campaigning.

After 1970, when Bertie was no longer there, she toiled relentlessly to carry on his work. She continued to write many hundreds of letters, fund-raising, lobbying, defending victims of various arbitrary governments, and helping forward the development of the Russell Foun-

ation, of which she always remained a most vigorous and entirely self-sacrificing partisan.

Attacks on Russell continued after his death. She read them all, and painstakingly discussed the more serious ones, taking care to point out the numerous factual errors contained in so many of them. But she was profoundly reluctant to enter public debate on them although she never hesitated to address herself to the substantive issues about which various critics wished to belabour him.

Not all of the offenders were corrigible. Alexander Solzhenitsyn, for instance, never replied either to her private letters or to her public corrections of the various unfounded slurs he uttered against Russell's alleged attitudes to Stalin.

Edith Russell was a gentle, kindly person with a most resolute will, an unquenchable loyalty to the causes and principles in which she believed, and a capacity to encourage others in the face of seemingly overwhelming difficulties. There is no doubt in my mind that she was able to augment Russell's powerful commitments to human survival and against injustice, by joining her extraordinary moral force with his.

This alliance enabled him for years to combat not only the external adversaries, but physical frailty itself. I know of no more impressive evidence of the power of love than this. It has always been fashionable to think of love in the same moment that we think of youth. The depth of affection between these two noble people gives it all a different perspective for me, and I hope that perspective will have its relevance in the world we wish to bring into being.

Thank you, Ken.

ERS BUSINESS

(43) Director-nominations invited. The ERS has 15 Directors. 5 are elected each year, for 3-year terms. 5 Directors present terms expire on 1/1/79: PETER CRANFORD, BOB DAVIS, LEE EISLER, MARTIN GARSTENS, and GARY SLEZAK. We therefore need to elect 5 Directors for 3-year terms starting 1/1/79.

Any member may nominate a member to be a candidate for Director. The names of all candidates will appear on a ballot in the next issue, and each member will vote for 5 names on the ballot. Directors may be re-elected.

There is an innovation this year. We encourage anyone who so wishes to volunteer to be a candidate; that is, you are encouraged to nominate yourself, if you wish to.

Please send your candidate's name, and a brief statement of qualifications, to the Election Committee, c/o Russell Society News (address on Page 1).

P.S. The number of Directors may be increased from 15, at the May Meeting at ^M_c^Master. If so, the number of Directors to be elected this year may also increase.

ACKNOWLEDGMENTS

(44) Thank you, Don. We want to express our gratitude to Don Jackanicz for the excerpts by Adler, Ayer, and Durant that appeared in the last issue (RSN17-21,22,23), that he so kindly provided.

"RUSSELL SOCIETY NEWS" SUPPLEMENTS

(45) Membership list, dated 4/1/78, is being mailed with this issue. It is for members' personal use only, to facilitate communication with other members. Please do not show or lend it to non-members. Outsiders have sometimes used our mailing list for their own purposes; and when they do, members may receive mail they may not want.

PERIODICALS RECEIVED

(46) "World Peace News" (777 U.N.Plaza, New York, NY 10017) is published 9 times a year by The American Movement for World Government (PO Box 472, New Canaan, CT 08840). Its editorial board of 70 includes Isaac Asimov, author; Roger N. Baldwin, founder ACLU and the Int'l League for the Rights of Man; David R. Brower, President of Friends of the Earth; Norman Cousins, former editor of Saturday Review; Theodore M. Hesburgh, President of Notre Dame University;

Carey McWilliams, Editor Emeritus of The Nation; Otto Nathan, executor of the Estate of Albert Einstein. Subscription price: 3 years \$13, 2 years \$11, 1 year \$9. If interested, we suggest you request a sample issue, mentioning that you heard about them through Russell Society News.

PAPER RECEIVED

(47) "The Extinction of the Gadfly — A Plea for Philosophical Commitment" by Leonard Cleavelin and Don Evans, an 8-page paper written for the March 1978 intercollegiate Undergraduate Philosophy Conference sponsored by Illinois State University, is now available from the BRS Library.

The paper urges philosophers to come out of their ivory towers and deal with problems that affect the everyday life of the ordinary man, as BR did.

Note to educators: Leonard is enthusiastic about intercollegiate undergraduate conferences: "It is a fantastic way to get undergraduates involved in the 'meat' of philosophy, the interchange of ideas, views, and speculations; so fantastic that coursework doesn't come close."

SPECIAL PROJECT

(48) "Whettam's 'Symphony Against Fear'", says WARREN ALLEN SMITH, "is a dramatically strong musical statement, an atonal composition which inspires by its regal and rich tones. Like a Prokofiev composition, it is subject to a listener's interpretation. But the selection commences with a scherzo-like movement, as if dawn music, and the calmness proceeds fearlessly through a central section to a finale that includes a crescendo and unexpected final statement, leaving one wishing for more. Highly rhythmic, often irregular, it includes regal trumpet-like assertions with distinctive violin, flute, and percussion. The thematic developments are intrepid, audacious, assertive, cogitative, ponderous, pensive, intriguing (all adjectives in keeping with the work's being dedicated to Bertrand Russell.)"

Warren owns a recording studio in New York City. He took the tape that East German Radio had sent us (RSN17-54), put it on a reel, and listened to it. He is the first — and so far only — BRS member to have heard it.

"The master tape is first-rate, as is the composition," says Warren. "The work needs and deserves a wide audience."

He offers recommendations for making the work available on an LP or cassette. We will hear more about his recommendations at McMaster in May, where we will of course also hear the Symphony itself.

We are greatly indebted to Warren for his technical services and his advice.

ABOUT OTHER ORGANIZATIONS

(49)

The Bertrand Russell Peace Foundation is investigating human rights in West Germany, according to a March 15th story in the Washington University student newspaper, "Student Life":

**Tribunal Questions 'Berufsverbot'
THREAT TO HUMAN RIGHTS IN WEST GERMANY**

by Anne Strauss

During the last week in March the Third International Russell Tribunal will begin public hearings on the state of human rights in West Germany. The initial intention to organize this tribunal was announced by the Bertrand Russell Peace Foundation in February 1977 and came in response to widespread concern caused by the application of Germany's "radical decrees" of 1972 and subsequent, similarly motivated legislation. The Foundation "has come to the conclusion that a situation has been created in the Federal Republic of Germany which initial evidence shows to be characterized by repression and intimidation."

The international tribunal is a central part of the work of the Russell Peace Foundations, established in 1963 to carry out its benefactor's continual struggle on behalf of human rights and world peace. The present Russell Tribunal shares with the two preceding tribunals the object of identifying, investigating and

calling attention to violations of human rights in specific situations, using the United Nations Charter and appropriate local legal instruments as criteria against which such violations can be measured.

Every tribunal is composed of a jury of eminent persons of international renown whose moral integrity is above question. Every tribunal is insulated from political pressure emanating from parties and governments as well, so that, in the words of Jean Paul Sartre, Executive President for the first tribunal, four principles effectively guide the work of the tribunal: "Objectivity, openness, universality and independence."

The present tribunal, constituted on October 16, 1977 in the German city of Darmstadt, is motivated by the desire to prevent the erosion of democratic norms and protections in an established democracy. The Third International Russell Tribunal is mandated to pursue three issues: whether German citizens have been denied the right to practice

their chosen profession because of their political convictions,

whether a state of censorship has been created as a result of the application of criminal and civil laws or extra-legal measures, and

whether basic human rights have been eroded or eliminated in conjunction with criminal proceedings.

In the fall of 1976, some people on this campus concerned about the problem discussed above formed a St. Louis committee for civil liberties in West Germany. Other such committees have sprung up throughout the states and, at present, the N.Y. Committee is publishing a quarterly newsletter meant to inform the American public about restrictions on human rights in West Germany. On Thursday and Friday, March 16 and 17, from 11:30-1:30, the St. Louis committee will have a table in SUPAC where the newsletter will be sold and donations collected for both the work of the NY Committee and that of the Russell Tribunal, and signatures collected in support of the work of the Tribunal.

SUPAC is the university student union. Leonard Cleavelin is a student at Washington University.

Thank you, Leonard.

1978 ANNUAL MEETING

(50a)

May 19-21, 1978 at McMaster University, Hamilton, Ontario. That's when and where the BRS holds its 1978 Annual Meeting.

As Bob Davis has mentioned, Hamilton is within reasonable driving distance for the majority of our members, from Chicago to New England. Air travelers fly to Toronto, which we believe is an hour or so from Hamilton by bus.

(50b) How to reserve. Ken Blackwell — who (for the benefit of new members) is the Archivist of the Russell Archives — has arranged for dormitory accommodations. The price includes the room for Friday and Saturday nights, breakfast and lunch Saturday and Sunday, parking and taxes: \$30.90 per person, double occupancy, or \$36.50 single. The only other cost is the Saturday evening banquet, probably about \$12 more or less, depending on how many attend and on what food is selected.

To reserve a room, send payment (but do not include banquet) to Mr. Kenneth Blackwell, Archivist, Russell Archives, McMaster University, Hamilton, Ontario, Canada L8S 4L6

(50c) When you arrive at McMaster, go to the Russell Archives (located in Mills Memorial Library), and get (a) information about your room; (b) the printed program-schedule for the weekend; and (c) the printed agenda for the business meeting on Saturday.

The first session starts after dinner Friday evening at 7:30.

(50d) Tentative program-schedule:

Friday evening session starts at 7:30

- . Welcome and introductions
- . Film, "The Life and Times of Bertrand Russell" (BBC)
- . General discussion of BR's interests and how they relate to the BRS

Friday evening Board of Directors meeting starts at 10

Saturday morning session starts at 9

- . Short BR film
- . Members' business meeting
- . Lester Denonn talk, on his BR Library
- . David Harley talk, on the Beacon Hill School
- . excerpts from Dora Russell's not-yet-published book on education

Lunch, and free time to visit the Archives

Saturday afternoon session starts at 2

- . Short BR film
- . Harry Ruja talk, on BR and the Jews
- . Discussion of philosophy for high schools
- . Free time to visit the Archives

Red Hackle Hour, 5

Banquet; 7:30

Sunday morning session starts at 9

- . Short BR film
- . Gladys Leithauser, on the Faustian theme in BR's fiction
- . to be scheduled

Lunch, and farewell

REPORTS FROM OFFICERS

(51) Chairman Peter G. Cranford reports:

The most important development since the last issue of Russell Society News has been the realization that the Society is in need of some reorganization. The original founders operated very informally, and we aimed at a democratic organization on the model of a New England town meeting, where everybody votes on every issue. Too, at the time, we thought that the ideas of Russell would be better for the young (in particular) than the philosophical free-for-all of drugs, guru mysticism, and doing one's own thing whatever the personal or social consequences. Most of us operated on the assumption that hordes of people would become enamored of rational substitutes. In fact, one of our ex-members arranged for a hall to hold some 400 seekers of wisdom in a great New York hotel. Fortunately we were able to call it off in time.

The Society has evolved in a totally different fashion. Our membership will probably continue to be small; the intellectual and moral calibre of our members will be high; we will be depending on contributions mainly; we will be influential far beyond our numbers; we will continue to spread Russell's ideas; we will be active primarily as catalysts. Finally, under the limitations of our Bylaws, we are forced to govern more like a representative democracy than like a New England town meeting.

We are in the early stages of expanding our applied philosophy activities, which have been somewhat dormant. Jack Pitt and I would like to recommend an open conference to bring together other groups interested in the field.

(52) President Robert K. Davis reports:

Actually, Bob's report for this issue is not a formal one but consists mainly of items (48) and (50). That is, he has been working chiefly on plans for the upcoming Meeting at McMaster and on the Whettam Symphony project.

(You may recall, incidentally, that it was Bob's meeting, and correspondence, with Edith that initiated the chain of events that resulted in our acquisition of the tape of the Symphony and Warren Smith's evaluation thereof.)

(53) Treasurer Stephen J. Reinhardt reports:

For the quarter ending 3/31/78:

Balance on hand (12/31/77).....	759.06	
Income: 22 new members.....	250.00	
38 renewals.....	463.20	
Total dues.....	713.20	
Contributions.....	357.50	
Sale of Newsletter back issues.....	15.00	
Total income.....	1085.70	1085.70
		1844.76

Carried forward.....	1844.76	
Expenditures: Information & Membership		
Committees.....	588.22	
Subscriptions to "Russell".....	276.50	
Other.....	40.00	
Total spent.....	904.72	904.72
Balance on hand (3/31/78).....		940.04

(54)

Secretary Jack Pitt reports:

Unless the Secretary is an executive secretary, he or she rarely "reports", apart from minutes and other documents of a similar nature. But this time I would like to make a couple of observations.

First, an announcement. Effective as soon as is convenient for the organization, I will step down as Secretary, though I should be pleased to remain on the Board and to serve as Chairperson of the Traveling Fellowship Program.

The TFP will definitely swing into action in the coming year. It has been delayed because a decision from McMaster has been delayed.

Perhaps the Secretary is as good a person as any to observe that we have been rather casual in our observance of our bylaws. The main point is that we should either change our rules or follow them.

We obviously need, but still do not have, a fund-raiser.

Finally, a proposal. As we are so small and North America is so big, it might be worthy of discussion to ask whether we might function better divided into, say, East, Western, and Pacific Divisions (as is the American Philosophical Association, which is many times our size.) The Chairman of the Board could act as syntheizing agent, and Russell Society News could still maintain a level of national unity

I look forward to seeing as many as possible of you at McMaster.

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