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ABOUT BERTRAND RUSSELL

(2)

THE TALK OF THE TOWN

Notes and Comment

BERTRAND RUSSELL is dead at ninety-seven, and for more than a week now we have been thinking about him, off and on, with pleasure and gratitude. Russell did away with much nonsense in his lifetime, and he even managed to do away with the nonsense of being mourned. It is impossible to grieve for the ending of a life so deeply filled, to want more of a man still capable, right to the end, of outrageousness, moral candor, and seven double Scotches a day. Few men of our time have managed a longer or more public or more self-explained life, and few, it seems now, are less susceptible to neat memorialization. How is one to summarize a mind whose most persistent habit was a distaste for summary, a resistance to all final conclusions? It was this habit, perhaps, that made Lord Russell's recent three-volume autobiography something of a disappointment at first. The accounts of his famous, breathtaking expeditions to the highest mathematical ranges and most distant philosophical pampas, of his triumphant crossings of the political and pedagogical high seas seem skimpy and inattentive; each journey completed mattered less to him than the journey about to be undertaken, and also mattered less than the changes of mind and of friends and of passions that the voyager, forever open and forever being surprised, experienced along the way. This fervent, even arrogant naïveté invited the laughter of the well-informed and the rage of the certain. In recent years, it was popular to speak of him with a condescending sadness ("the poor old boy"), because he persisted in publicly calling this country despicable, excessively powerful, warlike, and comparable in its foreign policy to Nazi Germany. Clearly, this was going too far, yet Russell always went "too far." He was guilty of too many opinions, too many recantations, too many jailings, too many love affairs, too many marriages, too many professions. Often, though, what had seemed ridiculous or excessive at the time looked more nearly essential later on, and in the end, in his tenth decade, it could be noticed that the central concerns of his lifetime—the utter necessity of peace, the universal reaching out for love, a compassion for all human suffering—were precisely the concerns of the youngest and most hopeful generation on earth.

A colleague of ours told us the other day that he had interviewed Russell for his college newspaper back in 1939. "We had tea at the Ritz in Boston," he said. "And then we had dinner there, too—just the two of us. I still can't quite believe it. He was sixty-six and famous, obviously with an empty evening to fill, and I was a freshman and I didn't know *anything*. I don't remember what we talked about, but he kept the conversation going and saw to it that I got a good story for the paper, and he paid for the dinner, too. Looking back on it afterward, I realized, of course, that *he* had interviewed *me*. And then, years later, I began to understand that he had been willing to spend all that time with me simply because he was far more interested in my mind than I was. I think this is the ultimate compliment."

We have heard also of a more recent dinner conversation with Lord Russell, on the occasion of his ninetieth birthday. A London lady, a friend of ours and his, sat next to him at his party, and over the soup she suggested to him that he was not only the world's most famous atheist but, by this time, very probably the world's oldest atheist. "What will you do, Bertie, if it turns out you've been wrong?" she asked. "I mean, what if—uh—when the time comes, you should *meet* Him? What will you say?" Russell, the lady told us, was delighted with the question. His bright, birdlike eyes grew brighter as he contemplated this possible future dialogue, and then he pointed a finger upward and cried, "Why, I should say, 'God, you gave us insufficient evidence!'"

The joy of Bertrand Russell is that he died, so to speak, unfinished—still changing, still wondering, still unsolemn and incautious, still skeptical, still asking not the last question but the one after that. These qualities, it occurs to us, are perfectly suitable not only for a philosopher but also for a journalist, a statesman, a student, a teacher, an artist, a mother, a rock musician, a weather forecaster, a recluse, an activist, a gardener, a minister, or a man-about-town. They are suitable, in short, for each of us and for every occupation, and Bertrand Russell, if we are to sum him up after all, seems to fit best into that rarest of all occupations, the exemplar.

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(3) Toynbee miffed, according to these Letters to the Editor of Look Magazine (6/27/67), with thanks to HERB and BETTY VOGT:

TOYNBEE ON RUSSELL

I want to draw your attention to two passages in Miss Flora Lewis's article *The Tragedy of Bertrand Russell* [LOOK, April 4].... They were based on a conversation between her and me that I had agreed to have with her on the express condition . . . that everything that I said to her would be off the record.... The meeting was then arranged, on this condition, by Dr. Myers [U.S. Cultural Attaché in London] and his colleague the Press Attaché at the Embassy, Mr. Pettus. Neither they nor I had any doubts that Miss Lewis clearly understood that everything that passed between us was off the record, so I talked with complete frankness. I made four points: (i) that Lord Russell was an aristocrat and had an aristocrat's self-confidence in upholding his own views against all comers; (ii) that he was a noble character who had an intense concern for the future welfare of mankind....; (iii) that at 95 he still had the vitality of youth; (iv) that . . . he also had the provocativeness of youth, and that . . . this reverse side of his lasting youthfulness *sometimes* led him into taking action that seemed to his friends likely to produce the opposite results from those at which he and they were aiming.

I illustrated my last point by telling her that I myself had recently been embarrassed by receiving from Lord Russell an invitation to serve on his tribunal for passing judgment on American action in Vietnam. I said that my reaction was that the setting up of the tribunal would be likely to stiffen the American government's and people's will to pursue the war. . . . So I was not going to serve on the tribunal. I told Miss Lewis I felt that I could not write to Lord Russell a letter, declining his invitation, without explaining my reasons, and that I could not bring myself to . . . lecture a man who was much older and very much more distinguished than me about how he should act. I had, therefore, left the invitation unanswered, as the lesser evil.

As we were leaving the Embassy, Miss Lewis said to me: "I may publish, may I not, the fact that you left Lord Russell's invitation to you to serve on his tribunal unanswered?" I said: "Certainly not; this, like everything else that I have told you, is off the record." I was so much upset by this that I went at once to Dr. Myers and told him what had happened. He went after Miss Lewis [and] obtained from her a reconfirmation of her assurance that everything I had said was off the record.

In the article which she gave to LOOK, Miss Lewis has committed the following offences: (i) she has published what she had promised, twice over, to keep off the record; (ii) she has published, in particular, the very thing that she asked my leave to publish, and for which I explicitly refused my permission; (iii) she has revealed my identity by describing me, without naming me, on one page and then mentioning me by name on another page. . . ; she has put into my mouth, between quotation marks . . . words, insulting to Lord Russell, that suggest that my reaction to his invitation had been contemptuous, whereas she knew . . . that my feelings for Lord Russell, which led me to leave his letter unanswered, were respect and affection.

ARNOLD J. TOYNBEE
Stanford, Calif.

As Professor Toynbee says, he was the source of the statement. He was one of several British scholars of great renown with whom I spoke at length, explaining that I planned an article. Their views were surprisingly similar. They were critical of Lord Russell's recent stands, though they opposed U.S. actions in Vietnam, and they declined to put their names to their opinions. There is some irony in that. Lord Russell has never hesitated to speak his mind about anyone, friend or foe. But I understood that affection and the deepest sense of British courtesy was an important reason for the restraint, and I think the passage to which Professor Toynbee refers makes this clear. The other question is propriety of publication. It is no secret from Lord Russell or many others that more people were asked to participate in the tribunal than accepted. I carefully did not name Professor Toynbee in any connection with his views on Lord Russell or the tribunal, as he requested. If I nonetheless came too close to identifying him for others, I apologize.

FLORA LEWIS
New York, N. Y.

(4) Psychohistory studies the behavior of an individual, and uses psychological theories to explain the behavior. That's what ANDREW BRINK has done in "Bertrand Russell: The Angry Pacifist", an article in "The Journal of Psychohistory" (Volume 12, No. 4, Spring 1985.)

The Journal identifies Andrew Brink this way:

> Professor of English and an Associate Member of the Department of Psychiatry, McMaster University, Hamilton Ontario. He is an editor of the "Collected Papers of Bertrand Russell", the author of "Creativity and Repair", and has contributed an earlier Russell article to this journal.

Andrew Brink is also a long-time member of the BRS. Here is his article:

Bertrand Russell: The Angry Pacifist

ANDREW BRINK

Reflection on Bertrand Russell's biography raises the question whether he was indeed the pacifist he claimed to be. Unrealistic sainthood can be asked of any pacifist, but in Russell's case there are indications that he was no pacifist at all while maintaining the stance of one. I refer to the discrepancy between the public profession of pacifism, beginning with the First World War and private fantasy and behavior. Can Russell's politics of pacifism be faulted for having been at variance with his own violent urges, or is there a principle by which his pacifism can be authenticated? From the Boer War to Vietnam Russell was consistently sensitive to the suffering caused by war; only now with accumulated biographical evidence can we begin to explain how this tormented man became one of the twentieth century's most effective advocates of peace. It is important to speculate about how his grief and rage were converted into socially useful forms yet left evidence of their source in psychological conflict.

So far historians lack the concepts to describe Russell's attitude to war. In her study of Russell's part in the No Conscription Fellowship during the Great War Jo Vellacott finds insufficient "evidence of a positively pacifist outlook" developing between his "conversion" of 1901 and the outbreak of war in 1914.[1] She recognizes Russell's own violent streak, and notes a tendency through the experience of war "towards an integration of the different sides of personality"; but there is no theory to explain what occurred.[2] Thomas C. Kennedy writes more bluntly that Russell was "never a pacifist," because his stance was less due to personal faith than it was political.[3] Let us see whether psychobiography helps to clear up this matter.

The Great War drew from Russell some of his most urgent statements about the need to control hostility in its collective form. He reacted with horror to the killing in what Henry James called "the plunge of civilization into this abyss of blood and darkness . . .".[4] In "Why Nations Love War" (1914) Russell saw in public zest for armed conflict the most serious obstacle to pacifism, and he outlined the psychological issue. The same people who deplored the evil of war seemed to enjoy it, the result of "an instinctive disposition of human nature," "the instinct of every gregarious animal to cooperate with members of its own herd and to oppose members of other herds."[5] He also discussed the needs of urban people for excitement, the lust for power and fear of domination by an enemy, along with the appealing selflessness of military service. Each reason for war is hard for the pacifist to answer, but Russell proposed, as William James had done, a moral alternative to war in which instinctive hostility is deconditioned by using appropriate stimuli, with sport serving as a substitute for lethal contests. Thus Russell turned to psychology to address the problem of removing war, but the war continued and he pressed for moral ways to resist its ravages. In "The Philosophy of Pacifism" (1915) he advocated passive resistance which "would discourage the use of force by arousing a sense of shame in the aggressive nation, and also by the fact that it would be found able to preserve whatever is worth preserving in the life of the nation which had the courage to employ it."[6] Russell was never an absolute pacifist: in "War and Non-Resistance" (1915) he made clear that he did not favor the views of the Quakers and Tolstoy that "it is always wrong to employ

force against another human being." But he advocated limiting the use of force and questioned the justifiability of armed self-defence. Only force within a neutral rule of law as "in a central government of the world" should be sanctioned.[7] These are surely the opinions of a sensitive, responsible and far-seeing thinker shocked by modern war into finding its remedy. Yet it was wittily remarked by A.E. Housman that "If I were the Prince of Peace, I would choose a less provocative Ambassador," so aggressive was Russell about his anti-war opinions.[8] As is well known, he was dismissed in 1916 from his lectureship at Trinity College, Cambridge having been found guilty under the Defence of the Realm Act for his part in the "Everett Leaflet" which supported the rights of conscientious objection. In 1918 he went to prison for six months for having published further remarks about the war "likely to prejudice His Majesty's relations with the United States of America."[9]

Russell was a more or less militant pacifist from that time on. During the 1920s and 30s his popular essays frequently refer to the danger of another European war. For instance, in 1924 he wrote: "Those of us who do not wish to see our whole civilization go down in red ruin have a great and difficult duty to perform—to guard the door of our minds against patriotism."[10] But by 1939 he knew that the Nazi tyranny had to be resisted by force. "I remained in favour of peace until shortly before the outbreak of the Second World War when I became convinced that peace with Hitler was impossible."[11] Even through that struggle Russell thought of himself as "still a pacifist in the sense that I think peace the most important thing in the world."[12] With the rise of east-west tensions, Russell became a nuclear disarmer willing to use civil disobedience to put before the public the vastly increased dangers of war fought with nuclear weapons. As he said in "Man's Peril" (1955), "Shall we put an end to the human race; or shall mankind renounce war? "[13] At the end of his life he opposed the American presence in Vietnam, and insured that his opposition to war would outlive him by setting up a Peace Foundation.

II.

In his *Autobiography* Russell attributes his pacifism to "a sort of mystic illumination" which occurred in February, 1901 at age 29. It resembled the "subconsciously maturing processes" described by William James in his chapter on "Conversion" in *The Varieties of Religious Experience*.[14] The *Autobiography* seems to build up to this climactic experience, taking its reader through childhood losses and compensations, a solitary adolescence in his grandfather's upper class household, the satisfactions of Cambridge, engagement and marriage, to the intellectually stimulating events of September 1900, "the highest point of my life." In August Russell had attended a conference in Paris where the logician Giuseppe Peano provided him with techniques for analyzing mathematics. But from triumphs in mathematical logic Russell plunged "into the darkest despair that I have ever known" caused by intellectual and emotional problems compounding each other (I, 145). This introduces the main crisis of his moral life, the conversion precipitated by hearing the classicist Gilbert Murray read from his translation of Euripides's *Hippolytus*, which, as he later said, brought out what is "noble and beautiful in sorrow," a "consolation" to those who lack a religion (I, 156). The conversion happened when Russell returned from Murray's reading to find Evelyn Whitehead, the wife of his mathematical collaborator, A.N. Whitehead, in the paroxysms of an angina attack. Russell led her three year old son away from the scene.

> She seemed cut off from everyone and everything by walls off agony, and the sense of the solitude of each human soul suddenly overwhelmed me ...
>
> Suddenly the ground seemed to give way beneath me, and I found myself in quite another region. Within five minutes I went through some such reflections as the following: the loneliness of the human soul is unendurable; nothing can penetrate it except the highest intensity of the sort of love that religious teachers have preached; whatever does not spring from this motive is harmful, or at best useless; it follows that war is wrong ... that the use of force is to be depricated, and that in human relations one should penetrate to the core of loneliness in each person and speak to that. (I, 146)

Russell claims that the conversion made him "a completely different person," no longer concerned "only for exactness and analysis" but caring for beauty and for the lives of others (I, 146). It was an "emotional set-back" but with enormous potential for his future as a social critic (I, 147). The term "Pacifist" is used to describe his new state of mind. There followed "an intense interest in children, and ... a desire almost as profound as that of the Buddha to find some philosophy which should make human life endurable" (*Ibid.*). The essence of this philosophy would be the renunciation of use of force.

Bennett and Nancy Simon cogently argue that the psychodynamic meaning of this change was Russell's identification with the three year old Whitehead boy whose mother's life was visibly threatened by the angina attack.[15] Russell's own parents had died before he reached age four, and it is likely that their deaths were inadequately mourned, leaving him with a legacy of grief, anger and loneliness. The Whiteheads were intimate acquaintances and so he could not overlook their sufferings which awakened in him unresolved conflict. Having re-experienced his anxiety in regressing to reactions to the loss of his own parents, Russell was forced to alter his view of life's meaning to one of tragedy and suffering. As he put it in "The Return to the Cave:" "We are all orphans and exiles, lost children wandering in the night ...".[16] But feelings of radical separation must be sublimated if we are to endure: "So out of pity grows service, out of service grows love, and out of love grows wisdom and the power of endurance," as he wrote in an untitled paragraph of *The Pilgrimage of Life*.[17] Russell's new world picture is most eloquently presented in "The Free Man's Worship" (1903) where he argues that while the universe seems to care nothing for our struggles, we must learn to care about our fellow men by acquiring the tragic view of life:

> In the spectacle of Death, in the endurance of intolerable pain, and in the irrevocableness of a vanished past, there is a sacredness ... in which ... the sufferer is bound to the world by bonds of sorrow.[18]

Russell came to dislike such lyric language, but he never disavowed its message that because lonely suffering is the tragic law of life, we should not increase the suffering of our fellow human beings. This became the foundation of his politics of pacifism and, however much he altered his ethical theorizing and adjusted pacifist principles to political realities, the conversion always remained a major reference point.

I have suggested that Russell's acquiring a tragic view of life, what he called the "religion of sorrow," was a product of a "creative illness."[19] While the term leaves something to be desired, it connotes a process of long incubation of moral unrest leading to a discovery of a universal application benefitting humanity. The discovery is invariably surrounded by repressed infant and childhood conflicts which at last are organized into a vision of how social good may be promoted. The moment of reorganization is precipitated by relaxation after intense intellectual effort, when subcurrents of obsessional thinking surface and form meaning. A new stage of moral growth is initiated, with matters too private for words being "converted" into an urge for public reforms. For Russell the conversion of 1901 released him from regressive longings for refuge in pure Platonic essences, from Pythagorean mysticism of number, into a new politics of human concern. The first result was to renounce British Imperialism and become pro-Boer. Consistently thereafter, with each new armed conflict, Russell saw it for the suffering it caused, not just for its political rights and wrongs.

But can so large an effect as his life-long pacifism be attributed to a brief five minute "conversion," and what of the credibility of his statement that "I had become a *completely* different person"? (my italics) People are reluctant to accept as genuine such claims to instant and complete moral change. (This is not just because "conversion" is now rare among intellectuals—it implies a prior condition of radical disjunction between thought and affect, common among such Victorians as John Stuart Mill and Havelock Ellis who are known to have had secular conversions. Russell the logician had indeed been an affectless "thinking machine" who found release from Victorian inhibitions.) Doubts arise because of Russell's stormy personal life revealed in the *Autobiography*, examined by the biographer Ronald Clark (1975) and lavishly documented in Russell's still mainly unpublished private correspondence. With all that is known of Russell's complicated affairs with women, with four marriages and three divorces, it is impossible to see

him as a modern "saint." So tormented are his feelings about women that it is unlikely that his popular writings on marriage and sexual morality, will ever again be read purely for their "ideas." Russell the sexual freedom fighter reveals especially in the letters he left to posterity, the intense interpersonal conflicts which wounded many of the women with whom he had begun the most "ideal" of relationships. Feminists point to the case of Helen Dudley whom Russell lured from America back to Britain only to abandon, which contributed, he allows, to her later insanity (I, 213-14). The "conversion" which enjoined him to "penetrate to the core of loneliness in each person and speak to that" therefore looks suspect in the light of his promiscuous sexual strivings, with their implicit aggression.

World War I only accentuated his antagonism to Puritan repressiveness, which he thought had led to venting the rage which made war. Anticipating the slogan "make love not war," he wrote "that only through the diffusion of instinctive joy can a good world be brought into being" (II, 39), an evidence of the uncritical Freudianism he had been introduced to about this time. In 1916 Russell began one of his most serious affairs, with the actress "Colette," Lady Constance Malleson. In this adventure with a younger woman he pressed further the liberation of the senses begun in his affair with Lady Ottoline Morrell, the inspired hostess of Bloomsbury fame. Pacifism in wartime made him feel both more an outsider in a jingoistic society and more boldly idealistic about how society should be reorganized for a warless world, especially through early education. Writing at his most Lawrentian in the Preface to *Principles of Social Reconstruction,* Russell said, "I consider the best life that which is most built on creative impulses, and the worst that which is most inspired by love of possession."[20] It all sounds naive, even unconsciously duplicitous, when possessiveness is thought of in terms of the sexual jealousies Russell believed need not hamper his urges.

To what extent was Russell the victim of his own confusion about love and violence? In the light of his sexual aggressiveness, and other more intellectual forms of anger, should the conversion be seen as mainly specious? It is in the conjunction of grief and rage, reactive to developmental factors, that I believe Russell's importance as a "pacifist" lies. However fast the conversion faded, it seems to have been an authentic reparative closure of Russell's split ego, a healing vision of pity for human suffering and his most powerful instruction to give care.[21] That contrary psychological factors, unrealized by Russell, prevented carrying through his design to relieve human loneliness and to renounce the use of force should not disqualify the intention. (Russell never sought analysis, relying mainly on what he could piece together for himself and confide by letter to his women in a sort of autoanalysis.) The reasons he gave for the conversion therefore seem not to have been the only or even the main ones. Let us look at the violent trend in Russell's personality.

III

At the end of his life an admirer described Russell as "gentle, shy, modest, even vulnerable. Cruelty he hated, and he felt deeply the pains of others. He himself radiated that 'kindly feeling' which he held to be the hope of the world...".[22] But recollections of earlier encounters show something different. Sidney Hook points to "a strong streak of cruelty": Russell "would often and needlessly deliver himself of the most devastating things about some individuals, and enjoy it," as Hook remembers from his days in New York in the 1940s.[23] These were difficult times for Russell but, even after the conversion, Russell had showed hostility of an intensity not usual in pacifists. In 1903, when his reputation as a logician was established, Russell enjoyed showing his powers: John Maynard Keynes reported of an evening gathering that "for hours on Saturday night Russell wiped the floor with a man called Leonard Hobhouse—a most superb display."[24] In a depressive fantasy Russell could do worse than this. Writing to Gilbert Murray (whose poetic reading had moved Russell to his conversion) he confessed:

> I have been merely oppressed by the weariness and tedium and vanity of things lately: nothing stirs me, nothing seems worth doing or worth having done: the only thing that I strongly *feel* worth while would be to murder as many people as possible so as to diminish the amount of consciousness in the world. These times have to be lived through: there is nothing to be done with them.[25]

The *Autobiography* gives evidence that Russell had difficulty controlling his violent impulses. Speaking of an adolescent friend called Fitzgerald, Russell says:

> I came to hate him with a violence which, in retrospect, I can hardly understand. On one occasion, in an access of fury, I got my hands on his throat and started to strangle him. I intended to kill him, but when he began to grow livid, I relented. I do not think he knew that I had intended murder. (I, 44)

Commenting on the anxieties that surrounded his first marriage in 1894 to Alys Pearsall Smith, Russell reviewed the "tragedies" in his family which made procreation seem dangerous.

> The fears generated ... have never ceased to trouble me subconsciously. Ever since, but not before, I have been subject to violent nightmares in which I dream that I am being murdered, usually by a lunatic. I scream out loud, and on one occasion, before waking, I nearly strangled my wife, thinking that I was defending myself against a murderous assault. (I, 85-6)

More than a reminiscence of a disordered uncle who had committed such a murder (I, 31), this event suggests repressed hostility to women. The impression is supported by a later remark:

> I remember ... a day after three weeks of marriage, when, under the influence of sexual fatigue, I hated her and could not imagine why I had wished to marry her. (I, 124)

The marriage gradually lapsed with Alys becoming depressed at her husband's unresponsiveness and rejection. The journal Russell kept from 1902 to 1905 is a moral balance sheet in which pity for her vies with his mounting dislike of all her ways. He sees, yet deplores, the possibility of escape "into more or less flirtatious relations with women I don't respect."[26] Both hope of erotic deliverance and mistrust of women appear in this statement.

The strength of Russell's ambivalence about love and hate is evident in confessional letters to Lady Ottoline Morrell. In 1911 she had induced what Russell called a second conversion, enlarging his sensibility after the ascetic controls that had permitted the writing of *Principia Mathematica.* In Lady Ottoline, Russell found a woman to whom he could impart the tumult of his desires and aversions; he appealed to her to witness his inner violence, and yet eventually she too lost his confidence and was replaced.

> I think sometimes you think it is only peccadillos I am afraid of, but it isn't; it is the big violent crimes—murder and suicide and such things. I don't know what is the right way to deal with this violence in me—I know it is bad, but it is bound up with good things so intimately that it is hard to disentangle.[27]

Russell was trying to work through with her his obsessive-compulsive violence and make real the cleansing purity of perfect love. Writing to her in Paris the next day, he complains of the separation and cautions her against "praising Desire again": it is a "fierce fiend" and "very near to cruelty", as though erotic love were some sort of punishment he had to hand out to his women. Then follows one of the most alarming confessions made anywhere in the letters, but one also showing insight and the protective function of reason:

> I do wish I could get inside your skin and know what it feels like to be you. Sometimes I think I know, and sometimes I think I don't. I doubt if even you know how nearly I am a raving madman. Of all the characters I ever read about in fiction, none was so intimate to me as Raskolnikov. It is only intellect that keeps me sane; perhaps this makes me overvalue intellect as against feeling. I remember when I wanted to commit murder, the beginning was a sudden picture (I hardly have pictures at ordinary times) of a certain way of doing it, quite vivid, with the act visible before my eyes; it lived

> with me then for ever so long, always haunting me; I took to reading about murders and thinking about them, and always with that picture before me. It was only hard thinking that kept me straight at that time—the impulse was not amenable to morals, but it was amenable to reasoning that this was madness.[28]

That Russell occasionally suffered from what seem like thought disturbances, from flights into science fiction-like fantasies of destruction, appears in a letter to Lady Ottoline of the next year in which he speaks of the "fanatic" being in conflict with the "lover."

> Vast visions haunt me—I see the whole human race ringed about with fire, in a vast alchemist's crucible that produces a few quintessential jewels from the ashes of the holocaust. I know this is madness ... melodramatic rubbish—but although my intellect tells me it is absurd, I still go on feeling the same way. My love for you gets entangled in this world of delirium ...[29]

A certain amount of self dramatization appears in these letters, but mainly they should be taken as true portrayals of the lover's states swinging between ecstasy and sometimes suicidal wishes, with stabilizations always being sought and sanity a constant quest. An instance of the struggle for consistency of purpose is suggested by the following remarks to Lady Ottoline:

> I have been too fierce, too violent, too destructive—something of the cruelty of the ascetic has been in me—but Dearest these things will melt away ...
>
> I am filled with utter love and longing for service—to bring happiness, to bring relief from pain—oh if I could. I hate the furious persecutor in me—but he is terribly vital. I try to be kind in a common way—yet I do strangely little for others.[30]

Russell's self-monitoring love letters are the confessions of a continuing "creative illness" in which the discovery of humanistic pacifism remained on trial. The precariousness of his pacifism became apparent to the more astute observers. D.H. Lawrence, with whom Russell had a brief and catastrophic intellectual relationship when they both rebelled against the barbarity of World War I, saw the angry "fanatic" in Russell more clearly than did any of his co-workers in the peace movement. Russell candidly reports in his *Autobiography* Lawrence's remarks which at the time had devastated him:

> When I objected to war because of the suffering that it causes, he accused me of hypocrisy. "It isn't in the least true that you, your basic self, want ultimate peace. You are satisfying in an indirect, false way your lust to jab and strike. Either satisfy it in a direct and honourable way, saying 'I hate you all, liars and swine, and am out to set upon you,' or stick to mathematics, where you can be true—But to come as the angel of peace—no, I prefer Tirpitz a thousand times in that role." (II, 22)

To remark on Lawrence's own unappeasable anger is not to deny truth to his insight. But the observation is only partially accurate, and it fails to account for Russell's mentality being quite different from the warrior's which sees reality only in power relations. The conversion went a long way toward controlling the rage of which Russell had reason to be afraid; an empathizing tragic sense suffused his view of politics, making him a highly unusual figure in our century of violence.

IV

I believe that the Simons are correct to associate Russell's pacifism with contacting in the conversion his repressed grief for loss of parents; however they mistake the main source of his aggressiveness. They also miss much of the detail of his struggle for its containment. Russell's feelings about afflicted women, especially mothers such as Mrs. Whitehead, were not all pitying identification—though of course identification can be a hostility-reducing defense. Russell was indeed compelled by women's suffering but, as noted, he felt strong ambivalence, even outright hostility, when his idealizations of them were unsettled. The love letters sometimes find him making mothers of lovers only to decide that the woman is coming too dangerously close. The Simons say that aggression is connected with object loss, thinking of the frustration of a seeming abandonment and the guilt carried over from the three year old who might have thought he caused the deaths of his parents. There is some truth in this—early separations do cause protest, before causing despair and detachment in the absence of adequate substitute caregiving. But the actual dynamics are speculative. It is certain, however, that great frustration and rage were engendered in Russell's relations with his principal substitute parent, his grandmother who took him in about age four at Pembroke Lodge. Of Lady John Russell, the Simons say only that she was "peculiar" and sexually repressive, though she had advanced anti-imperialist opinions, among other strong views, which must have influenced Russell. To analyse the complicated character of this gifted aristocratic woman would take an essay in itself; the biography by her daughter and Desmond MacCarthy is too adulatory to catch her power to control others along with the love she inspired.

Russell was raised almost entirely by women, both relations and servants, the main exceptions being the influences of his brother Frank and his Uncle Rollo. His grandmother stimulated his intellect and dominated his moral being. She had an "intense care for my welfare" (I, 22) and he was "passionately devoted" to her, as he told Alys in a letter of 18 Feb. 1894. A frequent companion and a determined teacher in childhood was his spinster aunt, Agatha. With the death of his grandfather, the former Prime Minister, his grandmother focused hopes for continuation of family eminence on the six year old Bertie. She oversaw his education and took a direct part in honing his intellect and inculcating a sense of moral and social responsibility. Her design for his life was increasingly at variance with his own, and when he decided to marry the American Quaker, Alys Pearsall Smith, she bitterly opposed it. She appears to have been what Matthew Besdine calls a "Jocasta Mother" who, in the absence of a fulfilling love life of her own, focuses affect hunger on the child. The result is a "fused symbiosis, with no effective father to help in the child's separation, self-differentiation and growth towards maturing autonomy and identity."[31] Elsewhere Besdine writes, "as the Jocasta mother continues the symbiosis on into the Oedipal period and beyond, the child, young adult and adult, experiences love and intimacy as a contaminated, incestuous, guilty bondage. It forever undermines his human relationships."[32] He gives a profile of this type of personality, a constellation which, to some extent, describes Russell, though of course he had a modicum of male influence from elder brother and uncle.

> Such Jocasta-reared children have a definite character structure marked by an unresolved Oedipus problem, the fear of love, strong ambivalence in human relations, strong paranoid trends, a tenuous ability to conform or accept authority, an underlying sense of guilt and masochism, a strong homosexual component, latent or overt, and high ambitions. ... He is usually above average intellectually, may have unusual gifts and talents and frequently provides the leadership in rebellious movements. It is the personality found most frequently in geniuses and extraordinary achievers.[33]

Not all of these attributes might apply, and each needs careful discussion and qualification. The main issue here is the frustration-caused aggression of a degree of Jocasta mothering and how Russell dealt with it constructively by becoming a pacifist instead of an angry demagogue.

The conversion helped to release Russell from bondage to his grandmother's internalized wishes that he become great in her way. She had a masculine side, ambitious for political achievement, though she was also an unworldly Victorian moralist with strong religious preoccupations. Russell's conversion established moral imperatives of his own, relieving his almost schizoid sense of isolation which led him toward mysticism rather than her evangelicalism. By means of the conversion he contacted the feminine, caring part of himself—the residue of his caring mother, who had also been a social reformer. His social purpose thus organized itself around a deeper center of grief and compassion for loss. It may further be conjectured that the conversion validated a reaction formation against his frustration and rage with the Jocasta over-control of his grandmother's many years of close supervision. When it is unseemly to express resentment against such a parent substitute, a more devious course is followed, reversing resentment into profession of love. Reaction formation is a well known defensive concomitant of the obsessional

personality. In the *Autobiography* Russell's grandmother's portrait is astringently written (I, 20f) compared to the brief, glowing sketch of his dead mother as "vigorous, lively, witty, serious, original, and fearless" as well as being "beautiful" (I, 15). (His father is less flatteringly remembered.) Clearly the ideal past had more appeal than recollections of his actual upbringing. Not surprisingly it was always the *ideal* lover Russell sought and remained with until the problem of intimacy and commitment arose. Ambivalence toward women was thus doubly involved in the turn toward "peace" in 1901. Pain and pity over loss of parents, particularly the idealized mother, sensitized him to all human suffering, while an insecure reaction formation toward his grandmother empowered the destructive side of his romantic and erotic relations with women.

This is a point raised by the psychoanalyst Harry Guntrip in "Sigmund Freud and Bertrand Russell." Impressed by Russell's conversion insight into schizoid loneliness, Guntrip argues that if Russell had been able to build theoretically on this insight, he could have been a greater theorist than Freud who got only to the level of Oedipal analysis. However Guntrip is misled in thinking that Russell's wife Alys had been mainly a "protective bulwark" against his schizoid loneliness, and that, with the conversion, "quite suddenly the secret schizoid isolated core of him, which could neither love nor relate, erupted and destroyed his marriage."[34] There are two reasons for the implausibility of this: first, Russell's empathy in the conversion was not entirely with Mrs. Whitehead. She was isolated, "cut off from everyone and everything by walls of agony..." (I, 146), while he identified with her three year old son whom he led away—thereby forming a lasting bond as a sort of suffering double. (Significantly for Russell's reconstruction in the *Autobiography,* the boy was a casualty of war in 1918.) Thus there was less an eruption than an acknowledgement of Russell's own vulnerability when his dreaded feelings of ultimate separation and loss were portrayed by Mrs. Whitehead and her son. The "loneliness of the human soul" indeed felt "unendurable" to one whose mourning for his dead parents seems to have been incomplete (I, 146).

As a post-Freudian interested in the therapy of schizoid states, Guntrip is rightly impressed by Russell's insight, but he overstates the case in attributing the sudden rejection of Alys to it. Barbara Strachey Halpern clarifies by saying that Russell's emerging revulsion against Alys and her family was reflected in Alys's despair of November 1901 and that "by January Bertie was aware that his love for Alys was dying."[35] The sudden conversion of 10 February 1901 indeed resembles his later sudden realization that he no longer loved Alys, but they are not causally linked. While Russell claims that "I had no idea until this moment that my love for her was even lessening," it is fair to say that the feelings had been long incubating but that Russell was reluctant to admit that his unconventional and hard-bought marriage was about to crumble. Halpern writes, "clearly his claim of total ignorance was unjustified...".[36] It seems that rather than a schizoid eruption destroying his marriage, there was a break-through of hostility to controlling women which builds up in the Jocasta-reared male—a point which, if Guntrip had had the biographical evidence before him, he would undoubtedly have reconsidered.

Unable to accept the full strength of his angry feelings toward controlling women, Russell "converted" these feelings into the conviction that "the use of force is to be deprecated," the pacifist credo which is a problematic stance in the politics of the "real world." It is little wonder that Russell's pacifist love of humanity always had a lofty generality about it, and that he was often at odds with himself as to how to make applications. (The most notorious instance was his equivocation over advocacy at the end of World War II of threatening a nuclear strike against the U.S.S.R. to prevent an arms race." It is difficult to connect the microcosm of childhood feelings with policies and actions later adopted by so public a figure as Russell. Yet without such attempts there is little chance of understanding how, for instance, he could so strongly advocate women's suffrage from about 1906—standing as a suffrage candidate in the election of 1907—and yet be so cruel in his alienation from Alys who was also active in social reform. Nor is it otherwise easy to see how Russell's idealizing amours, as with "Colette," were tied into his compulsion to advocate peace in the midst of war.

To some extent Russell knew what he was up against in managing his own anger. He certainly must have been thinking about it when in 1919 he wrote "On 'Bad Passions'," a paper on "the treatment of impulses recognized as undesirable, such as anger, cruelty, envy, etc.". Russell argues that simple thwarting will not control these passions which are apt "to break out with a violence all the greater owing to repression." Following the Freudian Stanley Hall, Russell agrees that much good work is actually fueled by anger, but that this is undesirable. Anger needs to be socially controlled by rewards and punishments, but most of the discussion is of intellectual and artistic sublimations of rage, a "tigerish fury" which otherwise "would have to vent itself on human beings."[37] While Russell advocates sublimation, he knows that the most creative personalities such as Beethoven's are always in some degree oppressive to others. He could be speaking for himself, and here there is at least a delineation of his own dynamic set in a moral framework.

Russell's own writings show him to have been examining psychological mechanisms related to reaction formation as having socio-political applications. As early as "Gentleness" in *The Pilgrimage of Life* (c. 1902) he wrote that as "each separate person ... is an end in himself," power relations must be renounced, but that this is difficult.[38] In *Power: A New Social Analysis* (1938) he argues that "the tendency to cruel forms of idealism is increased by unhappiness in childhood, and would be lessened if early education were emotionally what it ought to be."[39] Many popular essays direct remarks to reforming early edução in ways that reduce the strivings to implement hidden aggression by grasping for power. Several essays have shrewd psychological analyses exactly on the points which had troubled him most. In "Leisure and Mechanism" (1923) he wrote, "a great deal of morality is a cloak for hostility posing as 'true kindness,' and enabling the virtuous to think that in persecuting others out of their 'vices' they are conferring a benefit."[40] By 1928 he was unmasking the pretentions of power-seeking: "very many people, and among them a majority of those who achieve positions of eminence, have deep down in their unconscious a kind of rage and hatred against the world for something it has refused them."[41] By this time Russell was well read in the psychologies of Freud and the behaviourist John B. Watson, by whose theories he sought to understand the perceptible drift toward another world war. Rage was seen as an outcome of fear, and unable to find its true object, it tyrannizes over those who appear weak. "Ungovernable rage is a psychological aberration, and should be treated by the psychiatrist; it is a mark of disease rather than wickedness," he had decided in 1931.[42] Russell warned of the "deep-seated psychological troubles of envy or unconscious hatred, which may lead [persons] to take pleasure in the thought of war or revolution."[43] As he wrote in "Transforming Anger" (1934):

> In virtue of the transference of anger, cruelty, oppression, violence and hatred spread in ever-widening circles from the centres of power toward the circumference. Conversely, when those who have power use it humanely there is a gradual though slower growth of humanity in those who have less power. It is a mistake to think of cruelty and hate as inseparable from human nature.[44]

It is interesting that, for all his own struggle against anger, Russell was optimistic about its control in society. Had he forgotten his murderous fantasies, or did he believe that by bringing them to light they could be made manageable? His educational experiment from 1927 at Beacon Hill School attempted to educate for a warless world, but he had to allow that, as there were many "problem children," he had continually to intervene "to stop cruelty" (II, 154). Nonetheless, he went on warning about war and urging that reason prevail in its avoidance. He saw clearly that only by studying historical and political dynamics, beginning with the unconscious wishes of leaders and their groups, could the world be saved from ever more destructive armed conflicts. His psychology of warmaking is piecemeal and rudimentary, there being no sustained analysis of it since Russell came late to the theories of Freud and others. He should be credited, however, with seeing the necessity to shift from bland liberal Victorian progressivism into the tougher forms of analysis necessitated by the mechanized barbarities of our century which serve dehumanized political systems.

In "What I have Lived For," the prologue to his *Autobiography,* Russell says that his life has been governed by three passions: "the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

> Love and knowledge ... led upward toward the heavens. But

> always pity brought me back to earth. Echoes of cries of pain reverberate in my heart. Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole world of loneliness, poverty and pain make a mockery of what human life should be. I long to alleviate the evil, but I cannot, and I too suffer. (I, 13)

He does not explain why he suffered, nor are aggression and conflict mentioned as internal factors militating against pity. Russell was a flawed moralist, torn by love and hate from which he sought deliverance by impersonal service to humanity. Like many obsessional personalities, he was hyper-moral—forced by the war in his ego to be always vigilant lest he destroy more than he could create. As he confided to Lady Ottoline: "All my life, except a short time after my marriage, I have been driven on by restless furies, flogging me to activity and never letting me rest, till I feel often so weary that it seems as if no more could be borne."[46] Neither love, nor mysticism nor service could entirely free him from the ferocity of contrary emotions, and reaction formation as a defense against unwelcome destructive impulses was an unsteady compromise. The legacy from Victorian moralism compelled Russell to do good to mankind, in general, but the ambivalent sensualist in him often did harm in actual relationships. It is a mistake to try to reduce the greatness of great men to their problems of childhood alone, but all factors leading to their contributions deserve study. We know that two other leading modern pacifists, Tolstoy and Gandhi, struggled against sensuality and decided that self-discipline and austerity were needed if non-violence was to be a reality. Russell admired Tolstoy much more than Gandhi, but both of them went to extremes of self-denial he could not accept. Russell's secularism thrust him into the age of psychology which does not have saints in the traditional sense. By recording in letters and autobiography his struggles with inner violence, Russell sought to be understood for the imperfect being he was. He probably would have agreed that his social optimism sometimes outran his psychological mandate, yet it seemed better to preach hope than the reverse:

> In a war using the H-bomb there can be no victor. We can live together or die together. I am firmly persuaded that if those of us who realize this devote ourselves with sufficient energy to the task, we can make the world realize it.[47]

Exact formulas for reducing conflicts between superpowers trading paranoic projections are scarce in Russell's writings. It was as a moral pathfinder in international politics that he tried to function at the end of his life. Perhaps behind his optimism was the knowledge that he himself mainly had been able to control the very sorts of hostile impulses that darkened relations between nations. He knew imaginatively what nuclear war would be like, having lived a lifetime with such a potential in his own divided ego. Nuclear war appeared to be a form of despairing mass suicide, the personal form of which he often mentions as a way out of his intolerable conflicts. But as far as is known, Russell never attempted suicide, always trying to reaffirm life. In old age he preached the sort of "conversion" to a pacifist solution that may well have saved him from suicide as a young man. The habit of confession, of "always talking" no matter what happened, served him well. People with less turmoil, and capacity to reflect on it, are unlikely to see quite so clearly the perils of our late twentieth-century situation.

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SOURCE FOUND

(5) Science vs. Religion. We were looking for the source of the statement," Science provides evidence without certainty. Religion provides certainty without evidence." (RSN54-37).

PAUL PFALZNER says "it appears to be attributed to Ashley Montague, and was quoted by Gerald Larue at the Oslo World Humanist Congress last August, in the form: Religion gives us certainty without proof; Science gives us proof without certainty."

JOHN TOBIN also credits Ashley Montague. The statement appears in an article in The American Rationalist (November/December 1986), in the form: Science is proof without certainty. Religion is certainty without proof. The article is titled,"Are Science and Religion Incompatible?" by Gordon Stein. The statement appears on p. 55, last paragraph.

Our thanks to Messrs. Pfalzner and Tobin.

ANNUAL MEETING (1987)

(6) The 14th Annual Meeting was held in San Diego on June 19-21.

28 BRS members attended: LOU ACHESON, GUNJI BAGLA, DENNIS DARLAND, PAOLO DAU, BOB DAVIS, PRADEEP DUBEY, LEE EISLER, RICHARD FRANK, BERND FROHMANN, CHARLES GREEN, TIM HARDING, DON JACKANICZ, JOHN JACKANICZ, MARVIN KOHL, JOHN LENZ. STEVE MARAGIDES, JIM MCWILLIAMS, CHANDO PADIA, FRANK PAGE, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, CHERIE RUPPE, AL SECKEL, BETTY VOGT, HERB VOGT, RICHARD WILK, BILL YOUNG.

15 guests were also present: Smita Bagla, Rashmi Kala Agrawal,Steven A. Allen, Stephen Blount, Alison Braswell, Cy Dalin, Daniel H. Harris, Herb Hayward, Betty Labson, Sam Labson (one of the speakers), Mark Levy, Louis Mazzarella, Helen Page, Beverley J. Schwab, Susan Wingfield.

For a report on what happened in San Diego, please see the MINUTES OF THE 1987 ANNUAL MEETING (7) and the MINUTES OF THE BOARD OF DIRECTORS ANNUAL MEETING (8).

There are 2 aspects of meetings like ours. (1) There is the pleasure of seeing old friends again, and of meeting new ones. (2) There is the exposure to new ideas presented in the papers at the meeting. If you didn't attend the meeting -- and most of you didn't -- you did not experience (1); but you can still experience (2); the postman can deliver it: audio cassettes of the 7 talks -- and also the papers -- given at the Meeting are available from the Russell Society Library, address on Page 1, bottom.

To conclude: the program and the facilities were excellent. Hats off to HARRY RUJA, who put it all together...and so inexpensively!

MINUTES

(7) MINUTES OF THE 1987 ANNUAL MEETING

The 1987 Annual Meeting of The Bertrand Russell Society, Inc. was held from June 19 to June 21 at the El Conquistador residence hall, 5505 Montezuma Road, San Diego, California, adjoining the campus of San Diego State University. Unless otherwise noted, all events took place in the first floor study lounge.

Friday, June 19, 1987

The meeting was called to order at 7:45 p.m. by Harry Ruja, Chairman of the Board of Directors. Following words of welcome by Chairman Ruja and President Marvin Kohl, each attendee was asked to introduce himself or herself and to sign a registration list. Donald W. Jackanicz then presented his paper, "Russell in San Diego." Following a short break, Bernd Frohman spoke on "The Multiple Dimensions of the Russell Bibliography." The meeting was recessed at 10:00 p.m. The Board of Directors gathered at 10:10 p.m. for the first session of its Annual Meeting.

Saturday, June 20, 1987

The meeting was reconvened at 9:00 a.m. by Chairman Ruja. Marvin Kohl presented his paper, "Locating the Primary Good," which was followed, after a short break, oy Michael Rockler's presentation, "Russell on Education." During the viewing of a videotape, Bertie and the Bomb, the second session of the Board of Directors meeting was held in the second floor lounge. After these separate sessions, President Kohl took the chair to conduct the Annual Society Business Meeting. He summarized the proceedings of the two Board of Directors sessions, asked for suggestions for the 1988 Annual Meeting program, and restated his support for gift memberships as a means of increasing BRS membership. Treasurer Dennis Darland delivered a financial report. No old or new business was raised by members. The meeting was recessed at 12:05 p.m.

The meeting was reconvened by Chairman Ruja at 2:08 p.m. Chairman Ruja praised the work of Russell Society News editor Lee Eisler and reminded members that a tentative successor is being sought for this post. Al Seckel then read his paper, "Russell on Ethics, Sex, and Marriage," after which Paolo Dau spoke on "Russell's World-View, 1903." Following a short break, Chandrakala Padia presented her paper, "Bertrand Russell on Impulse: Lewis' Critique." The meeting was recessed at 5:45 p.m.

At 6:00 p.m. the Red Hackle Hour was held in Rooms 201 and 203 and was hosted by Lee Eisler, John A. Jackanicz, and Donald W. Jackanicz. At 7:00 p.m. a Banquet was held in the dining hall. The following award presentations were made by Chairman Ruja and President Kohl:

--To Kenneth Blackwell, the 1987 BRS Book Award

--To Linus Pauling, a BRS Lifetime Achievement Award
--To John Somerville, the 1987 BRS Award

Dr. Somerville then addressed those gathered on his reminiscences of Russell and on the subject of omnicide. The meeting was recessed at 9:10 p.m. The Board of Directors met at 9:25 p.m. in the second floor lounge for its third and final session.

Sunday, June 21, 1987

The meeting was reconvened at 9:05 a.m. by Chairman Ruja. President Kohl expressed the BRS's appreciation for Chairman Ruja's work in planning the 1987 Annual Meeting. John Lenz then presented his paper, "Russell and the Greeks," after which a videotape, Bertrand Russell, Closeup, was viewed. Following a short break, Sam Labson read his paper, "Russell and the Scientific Spirit." The meeting was adjourned at 11:40 a.m.

(8) MINUTES OF THE BOARD OF DIRECTORS ANNUAL MEETING

The 1987 Annual Meeting of The Bertrand Russell Society, Inc. Board of Directors was held from June 19 to June 20 at the El Conquistador residence hall, 5505 Montezuma Road, San Diego, California, adjoining the campus of San Diego State University.

Friday, June 19, 1987

The meeting was called to order by Chairman Harry Ruja at 10:10 p.m. in the first floor study lounge. The following Board members were present: Louis K. Acheson, Robert K. Davis, Dennis J. Darland, Lee Eisler, Donald W. Jackanicz, John A. Jackanicz, Marvin Kohl, John R. Lenz, Steve Maragides, Frank V. Page, Stephen J. Reinhardt, Michael J. Rockler, Harry Ruja, and Cherie Ruppe. Chairman Ruja described his publicity efforts for the Society Annual Meeting. Informally considered and rejected was a proposal to purchase an audiotape of Chairman Ruja's KPBS-FM interview for $25.00. It was informally agreed that outside groups may request permission to distribute promotional materials at BRS annual meetings, but that representatives of such groups may not speak at a BRS annual meeting unless so scheduled on the program. The recent work of the Awards Committee was reviewed. The respective merits of plaques and scrolls were discussed. Lee Eisler moved that a scroll with a revised version of his wording for the Linus Pauling Lifetime Achievement Award be substituted for Robert K. Davis's wording appearing on the previously procured plaque. This motion was rejected by the vote of No--9, Yes--1, Abstain--4. The meeting was recessed at 11:07 p.m.

Saturday, June 20, 1987

The meeting was reconvened by Chairman Ruja at 10:45 a.m. in the second floor lounge. The fourteen Board members named above were present. Discussion began with a consideration of financial matters, including annual meeting costs, speaker honoraria, and funding for the doctoral grant. Lee Eisler moved that dues be raised $5.00 for the individual and family membership categories. This motion was accepted by the vote of Yes--9, No--4, Abstain--1. Treasurer Dennis J. Darland reported the BRS checking account balance to be $5,768.99. He continued that present unpaid liabilities consisted of approximately $1,500.00 for Russell subscriptions and approximately $600.00 for newsletter expenses. Discussion then turned to the doctoral grant. Lee Eisler moved that the doctoral grant be revived in 1988 in the amount of $1,000.00. This motion was accepted by the vote of Yes--11, No--0, Abstain--3. Attention was next turned to the site of the 1988 Annual Meeting. The possible sites reviewed by President Kohl were Columbia University and the New School for Social Research in New York City, the State University of New York at Buffalo, and the State University of New York College at Fredonia. Robert K. Davis moved that President Kohl be empowered to determine the New York State location for the 1988 Annual Meeting. This motion was accepted by the vote of Yes--11, No--0, Abstain--3. The meeting was recessed at 11:30 a.m.

The meeting was reconvened by Chairman Ruja at 9:25 p.m. in the second floor lounge. The fourteen Board members named above were present. In six separate motions, Steve Maragides moved that the following incumbent officers be reelected:

--Harry Ruja, Chairman of the Board of Directors
--Marvin Kohl, President
--John R. Lenz, Vice President
--Lee Eisler, Vice President/Information
--Dennis J. Darland, Treasurer
--Donald W. Jackanicz, Secretary (Society and Board of Directors)

These motions were accepted by acclamation. Discussion turned to the 1988 BRS Award. Chairman Ruja, in his capacity as Chairman of the Awards Committee, moved that Paul Kurtz be offered the 1988 BRS Award. The six Awards Committee members present--Robert K. Davis, Lee Eisler, Donald W. Jackanicz, Marvin Kohl, John R. Lenz, and Harry Ruja--unanimously accepted the motion. It was informally accepted that a biographical information sheet on Russell should be developed and that one or more Russell photographs should be reproduced for BRS use. The meeting was adjourned at 10:00 p.m.

ELECTION OF DIRECTORS

(9) Time to vote. We will elect 5 Directors, bringing the total up to 24. They will serve 3-year terms starting 1/1/88. Use the ballot at the end of this newsletter. Big Brother says, "Don't put it off. Do it now." Big Brother is watching.

Here are 8 candidates. Vote for 5.

TRUMAN E. ANDERSON, JR. (Denver, CO), BRS member since 1975. Oilman/philosophy lover. Majored in philosophy at U/Minnesota; now in his forties, a part-time graduate student in philosophy at U/Colorado. "I doubt that I would have acquired so great an interest in philosoophy without Bertrand Russell." Married, 3 children.; oil business executive.

IRVING H. ANELLIS (Ames, IA), Assistant Editor of "Philosophia Mathematica", and former Research Associate in History of Methematics, Bertrand Russell Editorial Project, McMaster University. Ph.D. in Philosophy. Member, Russell Society Library Committee. Author of many published articles on Russell and mathematics. For more, see (28)

ADAM PAUL BANNER (Ann Arbor, MI), Chairman, BRS Int'l Development Committee; former BRS Director; BRS member since 1979; degree in Physics and Chemistry from U/Evansville; carbon & graphite chemist. A volunteer, helping develop a chemical transportation toxic spill program for local county authority. Active in MARS (military amateur radio service), tornado watch, etc. Exec. Director, Int'l Appropriate Technology Ass'n, based at U/Michigan,Ann Arbor. For more, see (14).

JACQUELINE BERTHON-PAYON (Claremont, CA), currently a Director,member since 1978, former Vice-President, former Co-Chairman, Membership Committee. An "instant convert" to BR upon reading The Will To Doubt; and has since given away great numbers of Bertrand Russell's Best (Egner, ed.).

BOB DAVIS (Los Angeles), Founding Member, BRS President (1974-1982), former Vice-President and VP/Special Projects, currently a Director, business proprietor, former high school teacher.

JAMES E. MCWILLIAMS (Holly Ridge, MS), member since 1974, AHA, ACLU, Sierra Club, Fulbright scholar (India). Describes self as "occasional teacher (English, German), farmer, storekeeper". Has attended all meetings, and photographed many.

HUGH MOORHEAD (Chicago), member since 1976, currently a Director, Chairman of BRS Doctoral Grant Committee, Professor of Philosophy, Northeastern Illinois University (Chicago).

KATE TAIT (Salisbury, CT), BRS Founding Member, BRS Director 1974-86, Honorary Member, first BRS Treasurer, author of "My Father, Bertrand Russell" (NY:Harcourt, Brace, Jovanovich, 1975), daughter of Dora Russell.

BY BERTRAND RUSSELL

(10) The World As I See It is the title of another of BR's 6 talks over Australian radio in 1950-51. The date of this broadcast was July 2, 1950.

Science has had two opposite kinds of effect upon our view of man and his place in the universe. On the one hand, it has immensely increased our power in regard to anything near the surface of the earth; on the other hand, it has enlarged our conception of the size and age of the universe beyond anything imagined in pre-scientific times.

Dante thought that the universe consisted of ten spheres, all having the earth for a centre, and all revolving about the earth once in every twenty-four hours. These spheres were so small that, in his poem, he visited them all in the course of a single day. In his time, it was thought that the universe had only existed for five or six thousand years. Everything was small and human and easy. There was none of the vast cold emptiness to which the modern astronomer attempts to accustom us, and there were not the abysses of geological and astronomical time developing with inconceivable slowness, before the physically insignificant episode of life began on our little planet. Modern telescopes have shown that the universe is of enormous size and is probably growing rapidly bigger, although at the same time, reasons have been found for believing that the universe is not infinite but that, as on the surface of the earth, if you travel always in the same direction, you will ultimately return to your starting point.

There is a great deal of matter in the universe, but there is a great deal more of empty space. The nearest of the fixed stars is at a distance of about four light years from us, which comes in miles to twenty-five million millions. Stars are much commoner in our neighborhood than they are in most regions. The sun and all the stars that can be seen with the naked eye form part of the Milky Way, which consists of about three hundred thousand million stars. Beyond the Milky Way, after vast spaces of complete emptiness, there are similar clusters of stars called nebulae. The distance from one nebula to the next is about two million light years, and a light year is about six million million miles. About thirty million of these nebulae are known, but no doubt bigger telescopes in time will show more. The most distant that can be seen at present are so far off that light takes about five hundred million years to traverse the intervening distance. That is to say, what we see now is what was happening all that long time ago.

We have no means of knowing whether life exists anywhere throughout this vast system, except on our own planet. There is good reason to think that life does not exist on any other planet of the solar system, and that the immense majority of stars have no planets. Life therefore is certainly a very rare phenomenon, and from an astronomical point of view, a very trivial one. It depends for its possibility upon a temperature lying within a narrow range between heat and cold, and upon a fortunate juxtaposition of the right gasses, liquids and minerals. If the universe has a purpose, it is difficult to suppose that this could be concerned with anything so small and so rare and so fortuitous as life.

Nevertheless, for us who are alive and cannot travel far form the surface of the earth, life, and especially human life, is necessarily of paramount interest. Men of science have become so clever at manipulating the little backwater that we inhabit, that those who forget astronomy are inclined to attribute to man a degree of power which he does not possess. Astronomers tell us that the sun may explode one fine day, and when that occurs, we shall all be turned into gas before we have time to know that anything has happened. Such reflections are wholesome as an antidote to overweaning scientific pride. I think the belief that man is omnipotent is one of the most dangerous delusions of our time. It become especially dangerous when it is embodied in an absolute ruler, in whom it takes the form of saying, "I am omnipotent. Such a mentality leads quickly to dictatorship.

What the astronomers have done to increase our knowledge on a large scale, the nuclear physicists have done to increase our knowledge of what is minute. Living bodies consist of cells, cells consist of molecules, molecules consist of atoms, and atoms consist of little particles of a few kinds, electrons, positrons, neutrons and some others. It has been found that matter and energy can be transformed into each other. It used to be thought that matter was indestructible, but we now know that matter can be turned into heat, and that the sun is losing mass at a great rate. When an atom bomb explodes, there is less matter in the world afterwards than there was before, what is lost having been turned into light and heat.

There has been a rapid increase in our knowledge of the physical and chemical conditions of life, and many organic compounds can now be made in the laboratory. It seems highly probable that in time it will be possible to make living organisms, though they would no doubt be very minute. We can already say that, considered as a material and observable phenomenon, life is no longer mysterious.

Perhaps the most astonishing thing about the progress of science is its rapidity. It is thought that the earth has existed for about three thousand million years, and that life began about seventeen hundred million years ago, mammals about sixty million years ago, anthropoid apes about ten million, and man about one million. Civilization began about six thousand years ago, and science about three hundred years ago. Considering what these three hundred years have done to increase knowledge and transform human life, it is obviously impossible to guess what the future revolutionary effects of science may be. I could wish, however, that scientific education, instead of dwelling more and more on technique as it has been doing, would devote some part of its attention to enlarging the scope of our imagination, to making us realize the vastness of the world and the minuteness of all human concerns. The world is full of hostile groups with hot passions that seem to themselves important. Jews and Arabs, Hindus and Moslems, Communists and anti-Communists each imagine that their hatreds have cosmic significance, and that they are engaged in a fight between God and the devil, though it is not clear which side is God's and which is the devil's. A little of astronomy makes such a view a trifle absurd. When men clash with other men, they do only what matter could do. From the point of view of power, man might seem minute and almost insignificant, but from another point of view, man still has pre-eminence. In what is known to us of the universe, he is pre-eminent in knowledge, in art, in the capacity for reflection, in the power of acquiring contemplative wisdom, and in the recording and handing down of experience.

It is such things that make the glory of man, not hate and war and extermination. Contemplation of the non-human world is part of the acquisition of wisdom, on the one hand, and saves us from overweaning pride in human power; and on the other hand, it promotes an increasing awareness of the excellences that are exclusively human. It is to these excellences -- knowledge, co-operation, creation of beauty, and an awareness of the value of the individual life -- that a wise man will devote his efforts. In all conflict between rival groups, there is something that would be laughable if it were not tragic, something of foolish self-assertion and ignorant conceit. Man has his own glory and his own splendor. When we forget size and power, man is no longer insignificant, but when he boasts of his power, he offers only a pitiful spectacle to what ever gods may bend their ironic gaze upon him. To help in these realizations is the most effective contribution of physical science to human wisdom.

Science, I repeat, has always had two very different purposes: on the one hand, it has aimed at increasing power. Bacon at the opening of the modern era proclaimed the maxim that knowledge is power, and in a thoroughly British practical spirit, advocated science because of the power that it gives. But power in inself is not necessarily good. It is good in the hands of good men, and bad in the hands of bad men. In these days of the atom bomb, it is scarcely necessary to emphasize that power can be bad. I think that if the power which we obtain from science is to be used wisely to enrich human life, rather than to destroy it, the other aspect of science, the aspect in which it is considered solely as knowledge, needs to be remembered more than it sometimes is at present.

Man is not merely active, he is also contemplative. The primitive shepherds who watched the stars and laid the first foundations of astronomy, were not seeking aids to navigation, of which they knew nothing. They were impressed by the splendor and majesty of the heavens, which they studied because they were impressed. Knowledge has a value which is quite independent of what it enables us to do. This value is in the realm of contemplation, not in the realm of action. I do not think action can be wise unless it has its foundation in contemplation. Action for the sake of action soon becomes frantic and more or less insane. This kind of insanity is a disease to which the modern world is prone, and the cure for the disease lies in contemplation and in the pursuit of disinterested knowledge. In the restlessness of continual doing there is no wisdom. If we are to achieve the wisdom that the world needs, it must be through the contemplation of something less terrestrial and less temporary than the unquiet deeds of men.

(11) "Democracy's Influence on University Education", from Dartmouth Alumni Magazine (January 1960):

EDUCATION is a vast and complex subject involving many problems of great difficulty. I propose, in what follows, to deal with only one of these problems, namely, the adaption of university education to modern conditions.

Universities are an institution of considerable antiquity. They developed during the twelfth and thirteenth centuries out of cathedral schools where scholastic theologians learned the art of dialectic. But, in fact, the aims which inspired universities go back to ancient times.

One may say that Plato's Academy was the first university. Plato's Academy had certain well-marked objectives. It aimed at producing the sort of people who would be suitable to become Guardians in his ideal Republic. The education which Plato designed was not in his day what would now be called "cultural." A "cultural" education consists mainly in the learning of Greek and Latin. But the Greeks had no need to learn Greek and no occasion to learn Latin. What Plato mainly wished his Academy to teach was, first, mathematics and astronomy, and, then, philosophy. The philosophy was to have a scientific inspiration with a tincture of Orphic mysticism.

Something of this sort, in various modified forms, persisted in the West until the Fall of Rome. After some centuries, it was taken up by the Arabs and, from them, largely through the Jews, transmitted back to the West. In the West it still retained much of Plato's original political purpose, since it aimed at producing an educated elite with a more or less complete monopoly of political power. This aim persisted, virtually un-

changed, until the latter half of the nineteenth century. From that time onwards, the aim has become increasingly modified by the intrusion of two elements: democracy

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and science. The intrusion of democracy into academic practice and theory is much more profound than that of science, and much more difficult to combine with anything like the aims of Plato's Academy.

Until it was seen that political democracy had become inevitable, universal education, which is now taken for granted in all civilized countries, was vehemently opposed, on grounds which were broadly aristocratic. There had been ever since ancient times a very sharp line between the educated and the uneducated. The educated had had a severe training and had learnt much, while the uneducated could not read or write. The educated, who had a monopoly of political power, dreaded the extension of schools to the "lower classes." The President of the Royal Society, in the year 1807, considered that it would be disastrous if working men could read, since he feared that they would spend their time reading Tom Paine. When my grandfather established an elementary school in his parish, well-to-do neighbours were outraged, saying that he had destroyed the hitherto aristocratic character of the neighbourhood. It was political democracy—at least, in England—that brought a change of opinion in this matter. Disraeli, after securing the vote for urban working men, favoured compulsory education with the phrase, "We must educate our masters." Education came to seem the right of all who desired it. But it was not easy to see how this right was to be extended to university education; nor, if it were, how universities could continue to perform their ancient functions.

The reasons which have induced civilized countries to adopt universal education are various. There were enthusiasts for enlightenment who saw no limits to the good that could be done by instruction. Many of these were very influential in the early advocacy of compulsory education. Then there were practical men who realized that a modern State and modern processes of production and distribution cannot easily be managed if a large proportion of the population cannot read. A third group were those who advocated education as a democratic right. There was a fourth group, more silent and less open, which saw the possibilities of education from the point of view of official propaganda. The importance of education in this regard is very great. In the eighteenth century, most wars were unpopular; but, since men have been able to read the newspapers, almost all wars have been popular. This is only one instance of the hold on public opinion which Authority has acquired through education.

Although universities were not directly concerned in these educational processes, they have been profoundly affected by them in ways which are, broadly speaking, inevitable, but which are, in part, very disturbing to those who wish to preserve what was good in older ideals.

It is difficult to speak in advocacy of older ideals without using language that has a somewhat old-fashioned flavour. There is a distinction, which formerly received general recognition, between skill and wisdom. The growing complexities of technique have tended to blur this distinction, at any rate in certain regions.

There are kinds of skill which are not specially respected although they are difficult to acquire. A contortionist, I am told, has to begin training in early childhood, and, when proficient, he possesses a very rare and difficult skill. But it is not felt that this skill is socially useful, and it is, therefore, not taught in schools or universities. A great many skills, however, indeed a rapidly increasing number, are very vital elements in the wealth and power of a nation. Most of these skills are new and do not command the respect of ancient tradition. Some of them may be considered to minister to wisdom, but a great many certainly do not.

But what, you will ask, do you mean by "wisdom"? I am not prepared with a neat definition. But I will do my best to convey what I think the word is capable of meaning. It is a word concerned partly with knowledge and partly with feeling. It should denote a certain intimate union of knowledge with apprehension of human destiny and the purposes of life. It requires a certain breadth of vision, which is hardly possible without considerable knowledge. But it demands, also, a breadth of feeling, a certain kind of universality of sympathy.

I think that higher education should do what is possible towards promoting not only knowledge, but wisdom. I do not think that this is easy; and I do not think that the aim should be too conscious, for, if it is, it becomes stereotyped and priggish. It should be something existing almost unconsciously in the teacher and conveyed almost unintentionally to the pupil. I agree with Plato in thinking this the greatest thing that education can do. Unfortunately, it is one of the things most threatened by the intrusion of crude democratic shibboleths into our universities.

The fanatic of democracy is apt to say that all men are equal. There is a sense in which this is true, but it is not a sense which much concerns the educator. What can be meant truly by the phrase "All men are equal" is that in certain respects they have equal rights and should have an equal share of basic political power. Murder is a crime whoever the victim may be, and everybody should be protected against it by the law and the police. Any set of men or women which has no share in political power is pretty certain to suffer injustices of an indefensible sort. All men should be equal before the law. It is such principles which constitute what is valid in democracy.

But this should not mean that we cannot recognize differing degrees of skill or merit in different individuals. Every teacher knows that some pupils are quick to learn and others are slow. Every teacher knows that some boys and girls are eager to acquire knowledge, while others have to be forced into the minimum demanded by Authority. When a group of young people are all taught together in one class, regardless of their greater or less ability, the pace has to be too quick for the stupid and too slow for the clever. The amount of teaching that a young person needs depends to an enormous extent upon his ability and his tastes. A stupid child will only pay attention to what has to be learnt while the teacher is there to insist upon the subject-matter of the lesson. A really clever young person, on the contrary, needs opportunity and occasional guidance when he finds some difficulty momentarily insuperable. The practice of teaching clever and stupid pupils together is extremely unfortunate, especially as regards the ablest of them. Infinite boredom settles upon these outstanding pupils while matters that they have long ago understood are being explained to those who are backward.

This evil is greater the greater the age of the student. By the time that an able young man is at a university, what he needs is occasional advice (not orders) as to what to read, and an instructor who has time and sympathy to listen to his difficulties. The kind of instructor that I have in mind should be thoroughly competent in the subject in which the student is specializing, but he should be still young enough to remember the difficulties

that are apt to be obstacles to the learner, and not yet so ossified as to be unable to discuss without dogmatism. Discussion is a very essential part in the education of the best students and requires an absence of authority if it is to be free and fruitful. I am thinking not only of discussion with teachers but of discussion among the students themselves. For such discussion, there should be leisure. And, indeed, leisure during student years is of the highest importance. When I was an undergraduate, I made a vow that, when in due course I became a lecturer, I would not think that lectures do any good as a method of instruction, but only as an occasional stimulus. So far as the abler students are concerned, I still take this view. Lectures as a means of instruction are traditional in universities and were no doubt useful before the invention of printing, but since that time they have been out of date as regards the abler kind of students.

It is, I am profoundly convinced, a mistake to object on democratic grounds to the separation of abler from less able pupils in teaching. In matters that the public considers important no one dreams of such an application of supposed democracy. Everybody is willing to admit that some athletes are better than others and that movie stars deserve more honour than ordinary mortals. That is because they have a kind of skill which is much admired even by those who do not possess it. But intellectual ability, so far from being admired by stupid boys, is positively and actively despised; and even among grown-ups, the term "egghead" is not expressive of respect. It has been one of the humiliations of the military authorities of our time that the man who nowadays brings success in war is no longer a gentleman of commanding aspect, sitting upright upon a prancing horse, but a wretched scientist whom every military-minded boy would have bullied throughout his youth. However, it is not for special skill in slaughter that I should wish to see the "egghead" respected.

The needs of the modern world have brought a conflict, which I think could be avoided, between scientific subjects and those that are called "cultural." The latter represent tradition and still have, in my country, a certain snobbish pre-eminence. Cultural ignorance, beyond a point, is despised. Scientific ignorance, however complete, is not. I do not think, myself, that the division between cultural and scientific education should be nearly as definite as it has tended to become. I think that every scientific student should have some knowledge of history and literature, and that every cultural student should have some acquaintance with some of the basic ideas of science. Some people will say that there is not time, during the university curriculum, to achieve this. But I think that opinion arises partly from unwillingness to adapt teaching to those who are not going to penetrate very far into the subject in question. More specifically, whatever cultural education is offered to scientific students should not involve a knowledge of Latin or Greek. And I think that whatever of science is offered to those who are not going to specialize in any scientific subject should deal partly with scientific history and partly with general aspects of scientific method. I think it is a good thing to invite occasional lectures from eminent men to be addressed to the general body of students and not only to those who specialize in the subject concerned.

There are some things which I think it ought to be possible, though at present it is not, to take for granted in all who are engaged in university teaching. Such men or women must, of course, be proficient in some special skill. But, in addition to this, there is a general outlook which it is their duty to put before those whom they are instructing. They should exemplify the value of intellect and of the search for knowledge. They should make it clear that what at any time passes for knowledge may, in fact, be erroneous. They should inculcate an undogmatic temper, a temper of continual search and not of comfortable certainty. They should try to create an awareness of the world as a whole, and not only of what is near in space and time. Through the recognition of the likelihood of error, they should make clear the importance of tolerance. They should remind the student that those whom posterity honours have very often been unpopular in their own day and that, on this ground, social courage is a virtue of supreme importance. Above all, every educator who is engaged in an attempt to make the best of the students to whom he speaks must regard himself as the servant of truth and not of this or that political or sectarian interest. Truth is a shining goddess, always veiled, always distant, never wholly approachable, but worthy of all the devotion of which the human spirit is capable.

CONTRIBUTORS

(12) We thank the following members for their contributions to the BRS Treasury: DEBORAH BOHNERT, BOB DAVIS, TIM HARDING, CORLISS LAMONT, JUSTIN LEIBER, GLADYS LEITHAUSER, SUSANA MAGGI, JOHN MALITO, FRANK PAGE, ROBERT L. SMITH, and MARK WEBER.

CONTRIBUTIONS SOUGHT

(13) Reminder. Help keep the wolf away from the door. Help make sure the BRS stays in business. How? Send a contribution to the BRS Treasury...whatever you can spare...much or little. Make Treasurer Dennis Darland smile! Send it to him c/o the newsletter, address on Page 1, bottom.

REPORTS FROM COMMITTEES

(14) International Development Committee (Adam Paul Banner, Chairman):

This Committee is currently working on two projects. One involves a cottage industry manufacture of cosmetic grade beeswax, for Bangalore, India. The other, in the planning stage, is for the development of activated carbon for Pakistan. We would welcome any overseas cottage industry project(s) involving literature and technical assistance.

Adam Paul is described in the Tranet 1985-86 Members' Directory in the following way. (Tranet is an organization which, among other things, promotes cooperation rather than competition in dealing with others.)

Retired industrial chemist, served as volunteer in Thailand, Korea, Turkey, Costa Rica and Haiti (1978-83). Now Chairman of the International Development Committee of the Bertrand Russell Society. Philosophy echoes that of Dr. Ary Bordes, Haitian public health specialist, who has written, "I think that what Americans, or people that want to help, should not do is to come and do for us. They should find Haitians that can do the job -- and help them do it." Radio amateur (WB8TQR), active in computer packet radio development.

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(15) Philosophers Committee (David E. Johnson, Chairman):

1987 MEETING
In New York City on December 28, 1987, at 9:00 a.m., the Bertrand Russell Society will sponsor a meeting in conjunction with the Eastern Division of the American Philosophical Association. Our session will consist of two papers with commentary. The topics and personnel are quite varied, and the program promises to be very valuable for those interested in Russell scholarship. The program:

Chair: Panayot Butchvarov, University of Iowa

First Paper: "Russell's Robust Sense of Reality: A Reply to Butchvarov", by Jan Dejnozka, United States Naval Academy.
Commentator: Stewart Umphray, St. John's College.

Second paper: "On What Is Denoted", by Russell Wahl, University of Idaho.
Commentator: Justin Leiber, University of Houston.

1988 MEETING
Call For Papers -- to be presented at its session at the annual meeting of the APA (Eastern Division) in December 1988 -- is announced by the Bertrand Russell Society. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one-half hour, and should be submitted in triplicate, typed and double-spaced, with an abstract of not more than 150 words. The name and address of the author and the title of the paper should be on a separate page. The deadline is April 1, 1988. Papers should be sent to David E. Johnson, Chair, Philosophers Committee, the Bertrand Russell Society, Sampson Hall, U. S. Naval Academy, Annapolis, MD 21402-5044. For the return of papers, please enclose a stamped, self-addressed envelope.

Still More Papers. The Society has been encouraged to participate in the Pacific Division Meetings of the American Philosophical Association, in Portland, Oregon, in March 1988. Doing this would be desirable, because it would expose Russell's ideas to a new academic audience. But we already have a problem getting sufficient papers for our December meetings. If someone in the BRS wishes to submit a paper for the Portland meeting, please submit it before October 1, 1987 to the Annapolis address above.

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(16) DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.
elected for 3-year terms, as shown

1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALI GHAEMI, HUGH MOORHEAD

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI TOM STANLEY

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

The 6 BRS officers are also directors, ex officio

BR QUOTED/MISQUOTED

(17) Detective story in 2 parts:

Part I (an excerpt from RSN41-8): Did Forbes get it right? In their issue of 11/21/83, p.356, they offer this quotation: "The biggest cause of trouble in the world today is that the stupid people are so sure about things and he intelligent folks are so full of doubts.

WHITFIELD COBB (to whom we are indebted for this) says:"It just doesn't (to me) have that succinct clarity and punch I associate with BR." To which we add our own doubts that BR would have used that folksy word,"folks".

Part II comes in a letter from HARRY RUJA, our intrepid tracker-downer, who writes,"In an essay called 'Stupidity Rules', which appeared in four Hearst-chain newspapers, May 10, 1933, this sentence appears: 'The fundamental cause of the trouble is that in the modern world the stupid are cocksure while the intelligent are full of doubt.' "That's the original of which Forbes had published a mutilatred version," says Harry. Whitfield's hunch was correct.

HONORS (CONT.)

(18) O.M. Last time we reported that BR's Order of Merit -- unlike other awards he had received -- had not been accompanied by a citation (RSN54-5). We are indebted to Sheila Turcon -- Archives Cataloguer of The Russell Archives -- for supplementing our report with the following:

> I read with interest your article on the O.M. We have the decoration here in the Archives along with the "citation" that accompanied it. This reads, in part, "George the Sixth ... to our right trusty and right well-beloved cousin Bertrand Arthur William Earl Russell Fellow of the Royal Society/Greeting/whereas we have thought fit to nominate and appoint you to be a member of our Order of Merit We do by these Presents grant unto you the Dignity of Membership of our Said Order ...". The document carries the Seal of the order and is signed "George R". It is dated 9 June, 1949. The decoration itself contains the sovereign's initials on one side and "For Merit" on the other. Russell wore it to the Nobel ceremonies in 1950. His recollection of the ceremony at Buckingham Palace is in the Autobiography.

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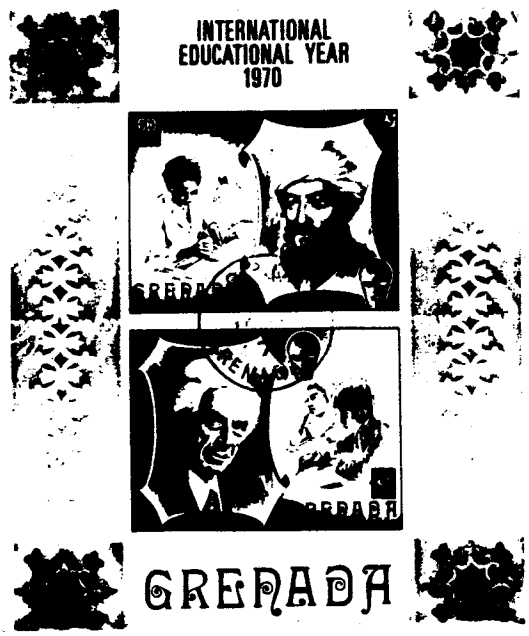
(19) Stamp issued by Granada, for International Educational Year 1970. ----------> Our thanks to VINCENT DUFAUX WILLIAMS.

(The other guy is Maimonides.)



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(20)

THE RUSSELL SOCIETY LIBRARY
Tom Stanley, Librarian
Box 434, Wilder, VT 05088

Books for sale:

By Bertrand Russell:

Appeal to the American Conscience	$ 2.25	
Authority and the Individual	3.75	
The Autobiography of Bertrand Russell, Vol. I	16.00	H
Vol. II	13.00	H
Vol. III	11.00	H
Bertrand Russell on God and Religion, edited by Al Seckel	10.00	
Education and the Social Order	4.25	
Essays in Analysis, edited by Douglas Lackey	6.50	H
Has Man a Future?	8.00	H
History of the World in Epitome	1.00	
Icarus, or the Future of Science	3.00	H
In Praise of Idleness	3.75	
The Impact of Science on Society	3.00	
An Inquiry into Meaning and Truth	6.00	
Justice in Wartime	8.00	H
My Philosophical Development	3.50	
An Outline of Philosophy	16.00	H
Political Ideals	3.75	
Power: A New Social Analysis	5.50	
The Practice and Theory of Bolshevism	3.75	
Principles of Social Reconstruction	3.75	
Roads to Freedom	4.00	
Sceptical Essays	4.25	
The Scientific Outlook	5.50	

By Other authors:

Bertrand Russell, 1872-1970	1.50	
The Life of Bertrand Russell in Pictures and His Own Words	4.75	
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to BR	1.50	
Essays in Socialist Humanism in Honor of the Centenary of Bertrand Russell, edited by Ken Coates	9.00	H
Essays in Socialist Humanism in Honor of the Centenary of Bertrand Russell	4.00	
The Incompatible Prophecies: Bertrand Russell on Science and Religion by Louis Greenspan	4.00	
Into the Tenth Decade: A Tribute to Bertrand Russell	3.25	
The Tamarisk Tree, Vol. I by Dora Russell	5.25	H
Bertrand Russell Memorial Volume, edited by George Roberts	10.95	H
Bertrand Russell as a Philosopher by A.J. Ayer	2.25	

Prices are postpaid. Books are paperback unless otherwise indicated. Please send check or money-order, payable to the Bertrand Russell Society, to the Russell Society Library.

Audio cassettes to lend:

201 Harry Ruja. "Bertrand Russell on Israel" (1979)
202 Lester Denonn. "Bertie and Litigation" (1979)
203 Albert Ellis. "Psychotherapy and Bertrand Russell" (1979)
204 Jack Pitt. "Bertrand Russell's Response to Marx" (1979)
205 Presentation of Russell Society Award to Paul Arthur Schilpp and His Acceptance Speech. (1980)
206 Katharine Tait Reminiscences About Her Father. (1979)
212 National Public Radio's "Sound Portrait of Bertrand Russell" (1980)
213 Russell-Einstein Manifesto (1955)
214 NBC Interview With Russell (1952)
215 Russell's Nobel Prize Acceptance Speech (1950)
216 Russell-Copleston Debate on the Existance of God (1949)
217 Donahue Interviews Gore Vidal
218 BBC's "The Life and Times of Bertrand Russell" (1962)
219 Woodrow Wyatt Interviews Russell (1959)
220 Speaking Personally: Bertrand Russell (1961) 2 cassettes
221 BBC's "Bertie and the Bomb" (1984)
222 David Susskind Interviews Russell (1962)
223 Russell's Address to the CND (1959)

224 Bertrand Russell Speaking (1959)
225 Man's Peril. BBC Broadcast (1954)
226 On Nuclear Morality (1962)
227 Appeal to the American Conscience (1966)
228 CBC Interview on Vietnam (1965)
229 Professor Costigan. "Bertrand Russell" (1986) 2 cassettes
230 "Portrait of the Father as Philosopher". A broadcast by Katharine Tait. (In German)
231 CBC "Close-Up" Interview (1959)
232 Sinfonia Contra Timore by Graham Whettam. Dedicated to Russell (1965)
233 Rev. Paul Beattie. "Bertrand Russell" (1975)
234 Marvin Kohl. "The Primary Good" (incomplete)
Michael Rockler. "Bertrand Russell on Education"
Al Seckel. "Bertrand Russell on Ethics, Sex and Marriage" (incomplete)
Paolo Dao. "Bertrand Russell's World View, 1903"
Chandrakala Padia. "Bertrand Russell on Impulse: Critique of John Lewis"
John Lenz. "Bertrand Russell and the Greeks"
Sam Labson. "Bertrand Russell and the Scientific Spirit"
Talks at the 1987 annual meeting. 4 cassettes

Misc.:

We are indebted to Harry Ruja for the cassettes of the 1987 annual meeting talks, and to the Church of the Larger Fellowship for the Paul Beattie tape.

Essays in Analysis has been added to our sale list. This volume was edited by Douglas Lackey and contains a bibliography of all known works, published and unpublished, by Russell on subjects in logic. Allen & Unwin,1973, cloth, $6.50 Postpaid.

Russell's The Philosophy of Leibniz has been reissued by Longwood Publishing Group, 27 South Main Street, Wolfeboro, N.H. 03894. Cloth $27.50, Paper $12.50. Irving Anellis has offered to write a review for the NEWS.

C.W. Kilmister's Russell is available from the Scholar's Bookshelf for $12.95+$3.00 handling. List price: $27.50. Item 74954. Marvin Kohl's review is in RSN 49. The Scholar's Bookshelf, 51 Evereet Drive, Princeton Jct., N.J. 08550.

Postcards of the portrait in RSN 53 are available for $5.00 per set of 15. FFRP, P.O. Box 750, Madison, WI 53701.

NEW ADDRESSES

(21) Changes of address during the past 6 months:

MS. ROBIN ATLAS/87/232 W. 101ST ST. (3A)/NY/NY/10025//
MR. MICHAEL E. CHAUVIN/86/PO BOX 10272/HONOLULU/HI/96816//
MR. WALT H. COKER/84/17825 N. 7TH ST./SP. 134/PHOENIX/AZ/85022 1115//
MS. ALICE L. DARLINGTON/82/199 MAIN ST./WHITE PLAINS/NY/10601//
MR. PRADEEP KUMAR DUBEY/82/3500 GRANADA AV #384/SANTA CLARA/CA/95051 3355//
DR. STEPHEN HAMBY/76/RATIONAL/189 LYONS PARK AV./MOBILE/AL/36604 1518//
MR. WALTER MOORE HENRITZE/85/127 PEACHTREE ST.,N.E.(422)/ATLANTA/GA/30303//
MS. TERRY HILDEBRAND/83/EWC BOX 1363,1777 EAST-WEST/HONOLULU/HI/96848//
MR. TING-FU HUNG/85/GUSTAV-HEINEMANN-RING 222/I/MUENCHEN///WEST GERMANY/8000 83
MR. ADAM JACOBS/85/51 CLIFTON AV.(APT 508)/NEWARK/NJ/07104//
MR. RICHARD C. JOHNSON/85/1141 E. 500 S #6/SALT LAKE CITY/UT/84102 3869//
MR. BARRY KRANTZ/87/PO BOX 572/ABSECON/NJ/08201//
MR. P. DAVID MONCRIEF/83/3159 JOFFRE/MEMPHIS/TN/38111 3430//
PROF. HUGH S. MOORHEAD/80/1350 N. LAKE SHORE DRIVE/CHICAGO/IL/60610//
MS. CHANDRAKALA PADIA/86/C26/35,A 1-B,GHANSHYAM NIWAS/RAMKATORA ROAD///VARANESI, INDIA/221001
MS. CHERIE RUPPE/80/3142 ALKI AV., S.W. #301/SEATTLE/WA/98116//
MR. JOHN E. SONNTAG/82/1101 3RD ST.,S.W.(816)/WASHINGTON,/DC/20024//
MR. ED TANGUAY/87/128 CHATEAU VILLAGE/CONWAY/AR/72032//
MR. TOM WEIDLICH/85/287 EAST THIRD ST./NY/NY/10009//
DR. CAROLYN WILKINSON/76/1242 N. LAKE SHORE DRIVE/CHICAGO/IL/60610//

NEW MEMBERS

(22) We welcome these new members:

MS. ROBIN ATLAS/87/232 W. 101ST ST. (3A)/NY/NY/10025//
MR. RICHARD R. BECKETT/87/419 HARPER ST./WINSTON-SALEM/NC/27104//
MS. DEBORAH BOHNERT/87/13 ROCKYLEDGE ROAD/SWAMPSCOTT/MA/01907//
QM2 THOMAS BOLLIN,USN/87/USS ARTHUR W. BRADFORD/FPO NY/NY/09586 1206/(DD-96B)/
MR. THOTH W. CALVERT/87/3077 W. ANDREWS DRIVE NW/ATLANTA/GA/30305//
MR. JAMES CAPUTO/87/63 RIVIERA DRIVE/ROCHESTER/NY/14624//
DR. PAOLO DAU/87/B-002 UCSD/LA JOLLA/CA/92093//
MR. ROBERT O. DELZELL/87/1345 DESOTO AV./BURLINGAME/CA/94010//
MR. ARTHUR EASH/87/520 W. 19TH AV./ANCHORAGE/AK/99503//
MS. KELLI ERICKSON/87/101 FOREST AV./JAMESTOWN/NY/14701//
MR. BENJAMIN ESHBACH/87/1730 N. LIMA ST/BURBANK/CA/91505//
DR. BERND FROHMANN/87/RUSSELL PROJECT, MCMASTER U./HAMILTON, ONT.///CANADA/L8S 4M2
G. F. GIESECKE/87/5125 FAIRMONT #813/ABILENE/TX/79605//
MS. LINDA HAMILTON/87/9999 LOMITA DRIVE/ALTA LOMA/CA/91701//
MS. MARION E. HARWICK/87/39 FAIRWAY AV./DELMAR/NY/12054//
MR. DON HERNANDEZ/87/1023 N. NOYES DRIVE/SILVER SPRING/MD/20910//
MS. LYLA HERNANDEZ/87/1023 N. NOYES DRIVE/SILVER SPRING/MD/20910//
MR. ROBERT T. JAMES/87/860 BINGHAM ROAD/RIDGEWOOD/NJ/07450//
MS. SHIRLEY D. JESPERSEN/87/10800 RIVERCREST DRIVE/LITTLE ROCK/AR/72212//
MR. LARRY JUDKINS/87/103 CENTRAL ST./ORLAND/CA/95963//
MR. RONALD E. KAATZ/87/5248 QUEEN AV. N./MINNEAPOLIS/MN/55430//
MR. KENT KLATZKIN/87/200 TREMPER AV./KINGSTON/NY/12401//
MR. JEFFREY LEVY/87/55 EUSTIS ST., #1/CAMBRIDGE/MA/02140//
MR. RICHARD MARSH/87/250 KNOTTY LANE/SAN ANTONIO/TX/78233//
MS. FRANCES MASON/87/1080 BERVILLE ROAD/ALLENTON/MI/48002//
MR. ROBERT MERRIGAN/87/13 ROCKYLEDGE ROAD/SWAMPSCOTT/MA/01907//
MR. PHILIP B. MIGLIORE/87/1198 NEILL AV./BRONX/NY/10461//
MR. SKIP MILLIRON/87/310 N. 3RD/YAKIMA/WA/98901//
MR. STEVE L. MOLENAAR/87/3108 - 18TH AVE NW/WILLMAR/MN/56201//
MR. PETER A. MOOD/87/6323 VICKERY/DALLAS/TX/75214//
MR. ALBERT NATIAN/87/PO BOX 6885/GLENDALE/CA/91205//
MR. MARK OAKFORD/87/2636 SOUTH WARSAW ST./SEATTLE/WA/98108//
MR. JOHN A. OPPER/87/215 WINTER ST. (#5D)/WEYMOUTH/MA/02188//
MR. JACK OTT/87/306 SQUAW VALLEY DRIVE/HOT SPRINGS NAT. PK./AR/71901//
MR. NICK PACINO/87/1104 CANTINA DRIVE/ST. LOUIS/MO/63141//
REV. RAYMOND J. PONTIER/87/231 PARISH DRIVE/WAYNE/NJ/07470//
MR. DON QUALLS/87/9931 CHIMNEY HILL LANE/DALLAS/TX/75243//
MR. MARK SALVATORE/87/1282 NOE ST./SAN FRANCISCO/CA/94114//
MS. JOAN M. SCHUMACK/87/4116 N. 93RD ST./WAUWATOSA/WI/53222//
MR. ARSHAD SHERIF/87/150-38 UNION TURNPIKE (10K)/FLUSHING/NY/11367//
MR. DENNIS J. SORCE/87/296 MALCOLM AV./GARFIELD/NJ/07026//
MR. MARK STEWART/87/1088 CRESTWOOD LANE/BOLINGBROOK/IL/60439//
MS. PHYLLIS STEWART/87/1088 CRESTWOOD LANE/BOLINGBROOK/IL/60439//
DR. HENRY VAN DYKE/87/65 GLEN GREY RD./OAKLAND/NJ/07436//
MR. WALTER VANNINI/87/MATH DEPT., SUNY/STONY BROOK/NY/11794//
MR. ROBERT J. WILLIAMS II/87/334 EVERGREEN AV. (7)/CITY OF EAST LANSING/MI/48823//
MR. WILLIAM H. YOUNG/87/43130 CEDAR SPRINGS ROAD/AUBERRY/CA/93602//

OBIT.

(23) Robert E. Egner, the Russell scholar who co-edited"The Basic Writings of Bertrand Russell" (1961), has died, according to word from ROBIN ATLAS, confirmed by Egner's son, Dick. Professor Egner also edited "Bertrand Russell's Best. Silhouettes in Satire" (1958). His co-editor on "The Basic Writings" was Lester E. Denonn.

FOR SALE

(24) Members' stationery. 8 1/2 x 11, white. Across the top:"The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom:"*Motto of The Bertrand Russell Society, Inc." $6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

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(25) LINUS PAULING AWARD

LINUS PAULING GETS BERTRAND RUSSELL SOCIETY LIFETIME ACHIEVEMENT AWARD

The Bertrand Russell Society's Lifetime Achievement Award has gone to Linus Pauling, unraveller of the mystery of chemical bonding, campaigner for peace and against nuclear weapons, and the only person ever to win two unshared Nobel Prizes. But that's not all.

Actually, it is difficult in limited space to do justice to Professor Pauling's wide-ranging accomplishments. His 1939 book, "The Nature of the Chemical Bond", is still the classic in the field, and has gone through several editions. It explains the several ways in which atoms combine to form molecules, which was the basis for his Nobel Prize in Chemistry (1954).

After the war he became deeply concerned about the dangers of fallout from nuclear weapons tests. In 1958 he presented a petition to the United Nations, on testing, and signed by more than 10,000 scientists. When the US-Soviet limited test ban treaty was achieved, he was awarded the Nobel Peace Prize (1967).

Here are just a few of the many, many Pauling honors: the Langmuir Prize (1931) and the Lewis Medal (1951), both firsts, from the American Chemical Society; the U. S. Presidential Medal for Merit (1948); the International Lenin Peace Prize, from the Soviet Union (1972).

Pioneer in chemistry, experimenter in human physiology; teacher, lecturer, researcher, author; campaigner for peace and against nuclear weapons -- the cause to which Bertrand Russell devoted the last 25 years of his life; recipient of medals from both sides of the Iron Curtain; unique winner of two unshared Nobel Prizes: at its 1987 annual meeting, this year in San Diego, the Bertrand Russell Society is honored to salute the possessor of this remarkable record of continuous and continuing achievements.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), logician, philosopher, social reformer, Nobel Laureate. Some Society members are professional philosophers; the majority are members of the general public. Membership is open to anyone interested in Russell. For information, write LP, RD 1, Box 409, Coopersburg, PA 18036.

JOHN SOMERVILLE AWARD

JOHN SOMERVILLE RECEIVES THE 1987 BERTRAND RUSSELL SOCIETY AWARD

The 1987 Bertrand Russell Society Award has gone to John Somerville for his efforts to alert mankind to the threat of complete and irreversible destruction ("omnicide") posed by nuclear weapons. Russell himself had devoted the last 25 year of his life to this same cause.

Long a worker for peace, Professor Somerville has written many books on the subject, including one that drew praise from Albert Einstein, and another that was jointly written with Mohandas K. Gandhi. His documentary play, "The Crisis: True Story of How the World Almost Ended", about the 1962 Cuban Missile Crisis, was produced in Japan and Sweden.

He coined the term, "omnicide", because he says "war" is completely inappropriate to describe what will happen if the present arsenals of nuclear weapons are used. In all "wars" of the past, most members of the human race survived; with today's nuclear weapons, none will.

He was recently chosen for the Gandhi Peace Award. Earlier Award recipients include Eleanor Roosevelt, Linus Pauling, Benjamin Spock, Wayne Morse, U Thant, Helen Caldicott, Corliss Lamont, and Robert Jay Lifton.

He is founder and President of International Philosophers for the Prevention of Nuclear Omnicide (IPPNO); Co-Founder and American President of the Union of American and Japanese Professionals Against Nuclear Omnicide; Chairperson of the National Campaign for a Policy of No First Use of Nuclear Weapons, endorsed by 500 members of the National Academy of Science, 30 members of Congress, and 40 Nobel Laureates.

Professor Emeritus of Philosophy at the City University of New York, John Somerville will receive the Bertrand Russell Society Award plaque on June 20th, at the annual meeting of the Bertrand Russell Society, held this year at San Diego State University.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), logician/philosopher/social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. Some Society members are professional philosophers; most members are not. Membership is open to anyone interested in Russell. For information, write JS, RD 1, Box 409, Coopersburg, PA 18036.

INVITATIONS TO CORRESPOND

(26) Letter-writing. These two members would like to correspond with other members.

Ed Tanguay/530 Oliver St./Conway, AZ 72032
Dewey I. Wallace, Jr./Apartado Postale 635/Pueblo, Pue, Mexico

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(27) KENNETH BLACKWELL AWARD

KENNETH BLACKWELL RECEIVES THE BERTRAND RUSSELL SOCIETY'S 1987 BOOK AWARD

The Bertrand Russell Society's 1987 Book Award has gone to Kenneth Blackwell, for The Spinozistic Ethics of Bertrand Russell (London: Allen & Unwin, 1985). In the words of one reviewer, it "is without doubt the definitive study of Russell's knowledge of, and debt to, Spinoza."

Russell often expressed his admiration for Benedict de Spinoza, the Dutch philosopher (1632-1677). As early as 1897, at age 25, Russell wrote, "I think Spinoza and Lassalle attract me as much as any one in history." Nearly fifty years later, in his History of Western Philosophy (1945), he wrote, "Spinoza is the noblest and most lovable of the great philosophers."

Dr. Blackwell has an extraordinarily intimate knowledge of Russell's writings, having begun to deal with Russell's papers during Russell's lifetime, at Russell's home in Wales. He later helped prepare Russell's Autobiography for publication. Still later, he shepherded Russell's papers from Britain to Canada, where he now presides over them as Archivist of the Russell Archives, at McMaster University, Hamilton, Ontario. He is also Editor of Russell, the Journal of the Bertrand Russell Archives, which he established.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), logician, philosopher, social reformer and Nobel Laureate. Membership is open to all. For information, write KB, RD 1, Box 409, Coopersburg, PA. 18036.

DOCTORAL GRANT ANNOUNCEMENT

Announcing

The Bertrand Russell Society's

1988

$1000 DOCTORAL GRANT

The Bertrand Russell Society will award a Doctoral Grant of $1000, to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life, or times of Bertrand Russell.

The candidate is required to send to the Society:

(1) an abstract of the theme of the dissertation and of the plan of study;

(2) a letter from the chairman of the candidate's department which states that all work for the doctorate has been completed except the dissertation, and that the topic of the dissertation has received academic approval;

(3) a letter from the dissertation advisor evaluating the applicant and the plan of study;

(4) a statement, in the candidate's covering letter, indicating that if the candidate is awarded the Grant, he/she will provide the Society, at its expense, with a copy of the complete dissertation as approved by the candidate's department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 N. St. Louis Avenue, Chicago, IL 60625, by May 1, 1988. The recipient will be announced in June 1988.

***

Please note that the candidate may be enrolled in any field. Past Grants have been awarded to candidates in the fields of History, Mathematics, and Philosophy. Candidates might also come from English, Education, Sociology, and Psychology.

ABOUT INDIVIDUAL MEMBERS

(28) IRVING ANELLIS writes that he plans "to speak on Russell on infinitesimal analysis at the 8th International Congress on Logic, Methodology, and Philosophy of Science in Moscow, USSR, in August '87."

(29) KEN BLACKWELL tells how he became the Russell Archivist, in "Humanist in Canada" (No. 23):

When I finished university in 1965 I was at a loss what to do, so I decided to travel for a year in Europe. On the way I stopped at major university and city libraries across the U.S. in connection with a bibliography of Russell I had been compiling as a hobby.

Once in London I did more research on Russell at the British Museum. Then I gave it up and went to Paris for four months. After Paris I made a tour of the Continent. The country that charmed me most was Bulgaria, although the Plovdiv Public Library, where I spent a delightful afternoon, didn't have any Russells in its card catalogue.

I wound up the tour in Ireland, and was on my way through North Wales to London and thence home, with still no career in mind, when I decided to visit Russell's little town, called Penrhyndeudraeth. After a few days I was sufficiently mesmerized by thoughts of seeing Russell — a philosopher perhaps as great as Plato — to dial Penrhyn 242. I was accorded a minute's interview with the Great Man.

Actually the interview was highly embarrassing and I temporarily concluded that people shouldn't disturb famous old warriors. But as I left the house I chatted with his young American secretary. When he found I knew something about Russell's writings, and had checked with Russell, he asked me to tea that afternoon. The tea lasted three incredibly short hours. Russell was witty, lucid and inquiring. For example, I asked him what he thought of de Gaulle, who had just visited Russia. He said: "Well, I don't know. What do you think of him?"

A few days later I was hired to sort his papers, which were in his basement and about to be put on the market. This lasted about four weeks. In the spring of 1967, I began working for Russell's London literary agent and helped prepare the Autobiography for publication.

The papers were sold to McMaster in March 1968. As I was familiar with the dozens of cabinet drawers and trunks and was free and eager to go to Canada, William Ready, the librarian, hired me to oversee the shipping of the papers from Britain and then to set them up in proper archival fashion at McMaster.

Since then this work has absorbed me almost completely. Experience has not borne out my barber's comment that I must be very brave to defend the opinions of an atheist ban-the-bomber like Bertrand Russell!

(30) MARVIN KOHL, who teaches Philosophy at SUNY (Fredonia, NY), has given prizes to several of his students. The prizes: student memberships in the BRS.

(31) STEVE MOLENAAR is bringing light to the community of Willmar, Minnesota, in which he lives. He says that the Baptist head librarian of the local public library "bears partial responsibility for the backwardness of this farming community.

"In surveying our library, I found 964 books on Christianity, one on humanism, and one on atheism. Those on humanism and atheism were hostile. Similarly there were 7 periodicals on Christianity and none on humanism or atheism.

"Through threats of a suit on censorship, I persuaded them to subscribe to THE HUMANIST. I then donated gift subscriptions to the following, much to their dismay: FREE INQUIRY, CREATION/EVOLUTION, RUSSELL SOCIETY NEWS, RUSSELL (journal), FREETHOUGHT TODAY, AMERICAN ATHEIST, HUMANISM TODAY, NEW HUMANIST, THE WORLD, CHURCH/STATE, THE SKEPTICAL INQUIRER, AMERICAN RATIONALIST, BIBLICAL ERRANCY.

"In addition, I donated 4 books on atheism, and a set of the 21 'Rights of Americans' handbooks from the ACLU.

"I checked Minnesota's community college library system and found, if I remember correctly, about 257 books by Bertrand Russell. In Willmar's community college, there were none."

Steve goes on to say: "I persuaded the library to subscribe to The Humanist, making the case that the library was practicing censorship and violating the Library Bill of Rights (as adopted by the American Library Association), by not including any non-Christian magazines. A bit of prompting in the form of a letter from the Minnesota Civil Liberties Union, at my request, may have helped. (Another source of help could be the American Library Association in Chicago.)

"True activists may wish to do more for their community. With imagination, opportunities present themselves. Look for local civil liberties violations that may interest your regional chapter of the ACLU. I found three such items in Willmar: a church-run building on public property, a public hospital chaplain paid $40,000 per year out of city funds, and censorship at the public library. Another place to look is the church page of the local paper. Ours has a "Pastor's Corner" column in which I have been trying to have the Unitarians represented. A piece written by the Assistant Minister of the First Unitarian Society of Minneapolis was turned down because the editor did not consider it sufficiently inspirational. I would also recommend writing Letters to the Editor occasionally, when local views need to be challenged."

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Doesn't this give you an idea? Wouldn't you like to give your local library a subscription to Russell Society News? We'll give you a special rate: $10 per year. Or you can ask us to send your copy of RSN to your local library, at no cost to you.(Then you can read it at your library.) First, you would have to show your library a copy of RSN and ask whether they would accept a gift subscription from you.

(32) RAYMOND PONTIER gives a weekly sermon/talk at the Lakeland Unitarian Universalist Fellowship (in Wayne, NJ) of which he is Minister. His May 17th talk was on Bertrand Russell; the reaction to it was "most positive and enthusiastic." It is a good introduction to BR; a transcript is available from the Russell Society Library. Ray says, "Unitarian Universalists are truly kindred spirits with Bertrand Russell, having a primary focus on individual freedom and the centrality of reason."

ABOUT OTHER ORGANIZATIONS

(33) Free Inquiry's Sixth Annual Conference (Sept 11-13) will throw Secular Humanists and Roman Catholics into the arena and let them fight it out, with a few Evangelicals tossed in for good measure. This should be interesting! Excerpts from the announcement follow; for additional information -- including costs and reservations -- write directly to FREE INQUIRY, PO Box 5, Buffalo, NY 14215.

SECULAR HUMANISM, ROMAN CATHOLICISM: CONFRONTING THE CONTEMPORARY WORLD

FREE INQUIRY's sixth annual conference promises to be perhaps the most unique it has sponsored to date. Never before have Roman Catholic theologians engaged in lengthy dialogue with secular humanists about issues of concern to the general public: the church and politics, the role of the papacy, church doctrine on reproductive freedom, the role of women.

The conference will also focus on issues of vital importance to secular humanists: the Alabama and Tennessee textbook cases will be debated with two evangelist lawyers, and humanist views of morality and sexuality will be discussed. Finally, on Sunday there will be discussions and workshops on how to build humanist institutions in a positive and constructive way.

(34) SEA, The Society of Evangelical Agnostics, founded and run by WILLIAM H. (BILL) YOUNG, "has just recently been dissolved after 12 years and about 1150 members. I just ran out of energy and time," says Bill, "and felt that I wanted to devote my efforts more to the Cedar Springs Library and have a little time for other things. I plan to write a brief history, tentatively titled, 'Twelve Years At SEA'."

Cedar Springs Library, 43378 Cedar Springs Road, Auberry, CA 93602, is a free-thought library. Among its holdings is a complete set of Russell Society News.

Here is what may be the final memo from SEA:

RIPPLES

The Society of Evangelical Agnostics provided a loose-knit fellowship for many persons over the years. However, many SEA members also had connections with other organizations. Now that SEA has been dissolved, you especially may want to contact some or all of them.

NATIONAL MEMBERSHIP ORGANIZATIONS AND PUBLICATIONS IN WHICH SEA MEMBERS HAVE HAD LEADERSHIP ROLES:

American Humanist Association 7 Harwood Drive, Amherst, NY 14226 THE HUMANIST and FREE MIND

Atheists United 14542 Ventura Blvd. Suite 211, Sherman Oaks, CA 91403

Committee for the Scientific Investigation of Claims of the Paranormal Box 229, Central Park Station, Buffalo, NY 14215 SKEPTICAL INQUIRER

Council for Democratic and Secular Humanism 3159 Bailey Avenue, Buffalo, NY 14215 FREE INQUIRY and the SECULAR HUMANIST BULLETIN

Fellowship of Religious Humanists Box 278, Yellow Springs, Ohio 45387 RELIGIOUS HUMANISM and THE COMMUNICATOR

Freedom from Religion Foundation Box 750, Madison, WI 53701 FREETHOUGHT TODAY

Independent Atheists Box 4123, Oak Park, IL 60303-4123 THE INDEPENDENT ATHEIST

Rationalist Association 2001 St. Clair Avenue, St. Louis, MO 43188 THE AMERICAN RATIONALIST Also provides BOOK SERIVCE-AR

OTHER PUBLICATIONS WITH NATIONAL DISTRIBUTION EDITED BY SEA MEMBERS:

BIBLICAL ERRANCY 3158 Sherwood Park Drive, Springfield, OH 45505
CREATION/EVOLUTION P.O.Box 146, Amherst Branch, Buffalo, NY 14226-0146
ESSAYS FOR A FREE REPUBLIC P.O. Box 417, West Side Station, Worcester, MA 01602
Freethinkers Box 30544, Santa Barbara, CA 93105 Publishes occasional papers.
HUMANIST QUEST FOR TRUTH Box 625, Brighton, CO 80601
JOURNAL OF FAITH AND THOUGHT Church Street & Trinity Place, Montclair, NY 07042
MONKEY'S UNCLE! 224 Parliament Dr., Greenville, SC 29615
THEISTIC EVOLUTIONISTS' FORUM 224 Parliament Dr., Greenville, SC 29615

There are many other national organizations to which SEA members belonged, but in which, as far as is known, none had leadership roles. They include:

Alcoholics Anonymous - AmPhysSoc - American Atheists - American Civil Liberties Union - American Farmland Trust - American Friends Service Committee - American Gay Atheists - Americans for Religious Liberty - Americans United for Separation of Church & State - Amnesty International - Association for Humanistic Psychology - Audubon Society - Bertrand Russell Society - Beyond War - Center for the Study of Democratic Institutions - The Churchman Associates - Common Cause - Educators for Social Responsibility - American Ethical Union - Fellowship of Reconciliation - Friends Committee on Legislation - Friends of Ingersoll - Fundamentalists Anonymous - Handgun Control, Inc. - Hemlock Society - International Humanist and Ethical Union - Mensa - National Organization for Reform of Marijuana Laws - National Organization for Women - People for the American Way - Planned Parenthood - Populist Party - Sierra Club - Union of Concerned Scientists - Unitarian Universalist Association - Unitarian Universalist Service Committee - War Resisters League - Women's International League for Peace and Freedom - World Peace News.

The addresses for most of these organizations should be available at most libraries. If you need an address and cannot find it, contact the Cedar Springs Library, Box 515, Auberry, CA 93602, which has published this list as a continuation of one published by SEA.

March 1987

(35)

MEMBERSHIP LIST, PART I
July 23, 1987

D = Director O = Officer

C = Committee Chairman

Notice: This membership list is provided solely for the personal use of the members, and is not to be given to non-members without written permission of the President.

B MR. LOUIS K. ACHESON/79/17721 MARCELLO PLACE/ENCINO/CA/91316//
MR. CLIFFORD W. ALLAN/86/523 WENTWORTH CRESCENT/THUNDER BAY,ONT.///CANADA/P7A 7S6
MR. J. M. ALTIERI/78/BOX 892/ENSENADA/PR/00647//
DR. JEAN ANDERSON/75/1414 S.W. THIRD AV. APT 3002/PORTLAND/OR/97201//
MR. TRUMAN E. ANDERSON/75/1138 HUMBOLDT/DENVER/CO/80218//
MR. STEFAN ANDERSSON/84/SANDGATAN 10/LUND///SWEDEN/22350
DR. IRVING H. ANELLIS/87/110 McDONALD DRIVE #8-B/AMES/IA/50010 3470//
MR. JAY ARAGONA/85/PO BOX 922/NY/NY/10008//
DR. RUBEN ARDILA/80/APARTADO 88754/BOGOTA///COLOMBIA/
MR. JAMES W. ARRINGTON/86/ROUTE 4, BOX 220/HILLSBORO/OR/97123//
MS. ROBIN ATLAS/87/232 W. 101ST ST. (3A)/NY/NY/10025//
PROF. DONG-IN BAE/75/SOCIOLOGY/KANGWEON NAT'L U./CHUNCHEON///S. KOREA/200
MR. GUNJAN BAGLA/84/PO BOX 5026/CULVER CITY/CA/90231 8626//
C MR. ADAM PAUL BANNER/79/2143 MEDFORD (11)/ANN ARBOR/MI/48104//
MS. CHERYL BASCOM/84/10504 RIVERSIDE DRIVE/TOLUCA LAKE/CA/91602//
MR. JOHN BASTONE/81/3460 S. BENTLEY AV./LOS ANGELES/CA/90034//
DR. WALTER BAUMGARTNER/80/CLOS DE LEYTERAND 8/CH-ST-LEGIER///SWITZERLAND/1806
MR. RICHARD R. BECKETT/87/419 HARPER ST./WINSTON-SALEM/NC/27104//
MS. VIVIAN BENTON-RUBEL/80/1324 PALMETTO ST./CLEARWATER/FL/33515//
D MS. JACQUELINE BERTHON-PAYON/78/353 SOUTH MILLS/CLAREMONT/CA/91711//
DR. FRANK BISK/77/2940 MOTT AV./FAR ROCKAWAY/NY/11691//
DR. HOWARD A. BLAIR/83/4915 W. GENESEE ST./APT. D2/CAMILLUS/NY/13031//
MS. DEBORAH BOHNERT/87/13 ROCKYLEDGE ROAD/SWAMPSCOTT/MA/01907//
QM2 THOMAS BOLLIN,USN/87/USS ARTHUR W. BRADFORD/FPO NY/NY/09586 1206/(DD-96B)/
MR. MICHAEL EMMET BRADY/81/9426 FLOWER ST./BELLFLOWER/CA/90706//
PROF. TERRENCE BRESNAHAN/87/2215 CEDAR ST./BERKELEY/CA/94709//
PROF. ANDREW BRINK/79/ENGLISH DEPT/MCMASTER U./HAMILTON,ONT.///CANADA/L8S 4L9
MR. GERALD C. BUCKLEY/87/8931 JOHNSON ST./PEMBROKE PINES/FL/33024//
MR. JAMES HALEY BUXTON/75/3735 ORANGE ST./NORFOLK/VA/23513//
MR. THOTH W. CALVERT/87/3077 W. ANDREWS DRIVE NW/ATLANTA/GA/30305//
MR. ROBERT P. CANTERBURY/77/415 S. VERLINDEN AV./LANSING/MI/48915//
MR. JAMES CAPUTO/87/63 RIVIERA DRIVE/ROCHESTER/NY/14624//
DR. DENNIS C. CHIPMAN/84/PO BOX 5668/TEXARKANA/TX/75505 5668//
MR. DONG JAE CHOI/85/507 W. 113TH ST. (APT 31)/NY/NY/10025//
MR. HARRY W. CLIFFORD/75/275 PROSPECT ST./EAST ORANGE/NJ/07017//
MS. POLLY COBB/78/800 CUPP ST, SE/BLACKSBURG/VA/24060//
MR. WHITFIELD COBB/78/800 CUPP ST.,SE/BLACKSBURG/VA/24060//
MR. WALT H. COKER/84/17825 N. 7TH ST./SP. 134/PHOENIX/AZ/85022 1115//
D MR. JACK R. COWLES/76/392 CENTRAL PARK WEST (6C)/NY/NY/10025//
MS. GLENNA STONE CRANFORD/79/205 SIMMONS PLACE/AUGUSTA/GA/30907 3798//
DR. PETER G. CRANFORD/74/205 SIMMONS PLACE/AUGUSTA/GA/30907 3798//
MR. JIM F. CULVERWELL/87/BOX 239A RR2/LISBON/NY/13658//
MR. JIM S. CURTIS/78/15 ELIZABETH DRIVE/FONTHILL, ONT.///CANADA/LOS 1EO
MR. ANGELO A. D'ALESSIO/83/25 MOREHOUSE AV./STRATFORD/CT/06497//
MR. STEVE DAHLBY/78/9115 N. CARESSA WAY/CITRUS SPRINGS/FL/32630//
O MR. DENNIS J. DARLAND/77/1945 WINDING HILLS RD.(1126)/DAVENPORT/IA/52807//
MS. ALICE L. DARLINGTON/82/199 MAIN ST./WHITE PLAINS/NY/10601//
DR. PAOLO DAU/87/B-002 UCSD/LA JOLLA/CA/92093//
MR. BERNARD DAVIS/85/100 HIGH ST./WESTERLY/RI/02891//
CD MR. ROBERT K. DAVIS/74/7711 W. NORTON AV./WEST HOLLYWOOD/CA/90046 6214//
MR. ROBERT O. DELZELL/87/1345 DESOTO AV./BURLINGAME/CA/94010//
MR. PAUL DOUDNA/76/10644 JESSKAMP DR./FERGUSON/MO/63136//
MR. PRADEEP KUMAR DUBEY/82/3500 GRANADA AV #384/SANTA CLARA/CA/95051 3355//
MS. BEVERLEY EARLES/86/6110 BREEZEWOOD DR. #103/GREENBELT/MD/20770//
MR. ARTHUR EASH/87/520 W. 19TH AV./ANCHORAGE/AK/99503//
MR. RONALD EDWARDS/78/605 N. STATE ST./CHICAGO/IL/60610//
CO MR. LEE EISLER/74/RD 1, BOX 409/COOPERSBURG/PA/18036//
MR. GRAHAM ENTWISTLE/78/19 TIFFANY CIRCLE/MILLBURY/MA/01527//
MS. KELLI ERICKSON/87/101 FOREST AV./JAMESTOWN/NY/14701//
MR. BENJAMIN ESHBACH/87/1730 N. LIMA ST/BURBANK/CA/91505//
MR. RICHARD FALLIN/81/153 W. 80TH ST. (4A)/NY/NY/10024//
CD MR. WILLIAM K. FIELDING/84/PO BOX 218/WARE/MA/01082//
MR. RICHARD ALLEN FRANK/83/6520 SELMA (171)/LOS ANGELES/CA/90028//

MR. MICHAEL FREED/86/225 BLUEBERRY HILL ROAD/LONGMEADOW/MA/01106//
MS. BRENDA M. FREEDMAN/86/111 CHATHAM AV./BUFFALO/NY/14216//
MR. DAVE FRITZ/87/473 MARSHALL AV./ST. PAUL/MN/55102//
DR. BERND FROHMANN/87/RUSSELL PROJECT, MCMASTER U./HAMILTON, ONT.///CANADA/L8S 4M2
MR. FRANK GALLO/81/1736 19TH ST.,NW/WASHINGTON/DC/20009//
PROF. A. R. GARCIADIEGO/81/JOSE M. VELASCO #71/SAN JOSE INSURGENTES/ME//MEXICO/03900
MR. PAUL GARWIG/79/228 PENN VALLEY TERRACE/YARDLEY/PA/19067//
MR. SEYMOUR GENSER/76/2236 82ND ST./BROOKLYN/NY/11214//
D MR. ALI GHAEMI/79/PO BOX 57038/WASHINGTON/DC/20037//
DR. MARY W. GIBBONS/80/211 CENTRAL PARK WEST (7G)/NY/NY/10024//
G. F. GIESECKE/87/5125 FAIRMONT #813/ABILENE/TX/79605//
MR. JOEL GLENN/87/2027 MEMPHIS CT./LEXINGTON/KY/40505//
MR. JOSEPH M. GLYNN, JR./86/21 HANSON AV./SOMERVILLE/MA/02143//
D DR. DAVID GOLDMAN/79/35 E. 85TH ST./NY/NY/10028//
MR. ARTTIE GOMEZ/82/98 BRIDGE ROAD/FLORENCE/MA/01060 1060//
MR. ROY JAMES GRAHAM/87/3330 N. RUSSELL ROAD/BLOOMINGTON/IN/47401//
MR. CHARLES GREEN/76/307 MONTANA AV. (301)/SANTA MONICA/CA/90403//
MR. DONALD GREEN/84/106 HART AV./WEBSTER GROVES/MO/63119//
MR. CHARLES M. GRIFFITH III/84/13524 LULL ST./VAN NUYS/CA/91402//
MR. ROSS M. GUFFY/86/2713 S.W. 322ND PL./FEDERAL WAY/WA/98023//
DR. STEPHEN HAMBY/76/RATIONAL/189 LYONS PARK AV./MOBILE/AL/36604 1518//
MS. LINDA HAMILTON/87/9999 LOMITA DRIVE/ALTA LOMA/CA/91701//
MR. TIM HARDING/81/51 HAINES ST./HAWTHORN,VIC.///AUSTRALIA/3122
MR. JOHN W. HARPER/78/571 S. CORONADO ST. #601/LOS ANGELES/CA/90057//
LT. THOMAS J. HARRIS, JR./86/211 N.CITRUS ST. - SP 239/ESCONDIDO/CA/92027/(USN/RET)/
DR. THOMAS E. HARRIS/86/1805 N. HARRISON AV./FRESNO/CA/93704//
MR. JOHN W. HARRISON/81/22411 BEECH/DEARBORN/MI/48124//
MR. JOHN L. HARWICK/75/39 FAIRWAY AV./DELMAR/NY/12054//
MS. MARION E. HARWICK/87/39 FAIRWAY AV./DELMAR/NY/12054//
MR. WALTER MOORE HENRITZE/85/127 PEACHTREE ST.,N.E.(422)/ATLANTA/GA/30303//
MR. DON HERNANDEZ/87/1023 N. NOYES DRIVE/SILVER SPRING/MD/20910//
MS. LYLA HERNANDEZ/87/1023 N. NOYES DRIVE/SILVER SPRING/MD/20910//
MS. TERRY HILDEBRAND/83/EWC BOX 1363,1777 EAST-WEST/HONOLULU/HI/96848//
DR. CHARLES W. HILL/76/RTE 7, BOX 1414/COVINGTON/LA/70433//
MR. DOUGLAS K. HINTON/85/2443 CALHOUN ST./METAIRIE/LA/70001 3025//
CAPT. MARK HOGAN/86/3118 NE DRIVE/WICHITA FALLS/TX/76305//
MR. JAMES LLOYD HOOPES/80/250 AVALON AV./FT. LAUDERDALE/FL/33308//
MS. OPHELIA HOOPES/76/250 AVALON AV./FT. LAUDERDALE/FL/33308//
MR. THOMAS HORNE/75/2824 E. MISSION LANE/PHOENIX/AZ/85028//
MR. TING-FU HUNG/85/GUSTAV-HEINEMANN-RING 222/I/MUENCHEN///WEST GERMANY/8000 83
MR. ARVO IHALAINEN/83/6322 COLBATH AV./VAN NUYS/CA/91401//
MR. RAMON K. ILUSORIO/85/PO BOX 130 MCC, AYALA AV./MAKATI,METRO MANILA///PHILIPPINES/
O MR. DONALD W. JACKANICZ/74/901 6TH ST.,SW (712A)/WASHINGTON/DC/20024//
D MR. JOHN A. JACKANICZ/79/3802 N. KENNETH AV./CHICAGO/IL/60641//
MR. THEODORE M. JACKANICZ/86/235 E. 87TH ST./NY/NY/10028//
MR. ADAM JACOBS/85/51 CLIFTON AV.(APT 508)/NEWARK/NJ/07104//
MR. GUSTAVE JAFFE/83/844 STANTON AV./BALDWIN/NY/11510//
MR. ROBERT T. JAMES/87/860 BINGHAM ROAD/RIDGEWOOD/NJ/07450//
MS. SHIRLEY D. JESPERSEN/87/10800 RIVERCREST DRIVE/LITTLE ROCK/AR/72212//
D PROF. DAVID E. JOHNSON/83/150 PORTER DRIVE/ANNAPOLIS/MD/21401//
MR. RICHARD C. JOHNSON/85/1141 E. 500 S #6/SALT LAKE CITY/UT/84102 3869//
MR. JAMES M. JONES/83/24 19TH ST., N.W./HICKORY/NC/28601//
MR. LARRY JUDKINS/87/103 CENTRAL ST./ORLAND/CA/95963//
MR. MARK L. JUSTICE/87/1613 MENDOTA WAY/CARMICHAEL/CA/95608//
MR. ANDRES KAARIK/81/ROSLAGSGATAN 40 C, 3TR./STOCKHOLM///SWEDEN/S-113 55
MR. RONALD E. KAATZ/87/5248 QUEEN AV. N./MINNEAPOLIS/MN/55430//
MR. EVAN KELLEY/86/1128 CHEROKEE AV./WEST ST. PAUL/MN/55118//
MR. KENT KLATZKIN/87/200 TREMPER AV./KINGSTON/NY/12401//
O PROF. MARVIN KOHL/81/PHILOSOPHY/STATE U. COLLEGE/FREDONIA/NY/14063//
MR. KENNETH KORBIN/77/300 JAY ST. (914)/BROOKLYN/NY/11201//
MR. PAUL B. KORNACKI/85/65 NADINE DRIVE/CHEEKTOWAGA/NY/14225//
MR. BARRY KRANTZ/87/PO BOX 572/ABSECON/NJ/08201//
MR. HENRY KRAUS/74/1191 TIVOLI LANE #68/SIMI VALLEY/CA/93065//
PROF. PAUL GRIMLEY KUNTZ/84/1655 PONCE DE LEON AV./ATLANTA/GA/30307//
MR. SCOTT KURHAN/81/44 COTTONTAIL ROAD/NORWALK/CT/06854//
DR. PAUL KURTZ/81/BOX 229/BUFFALO/NY/14215//
MR. ROBERTO LA FERLA/85/CORSO TORINO 35/6/GENOVA///ITALY/16129
DR. CORLISS LAMONT/74/315 W. 106TH ST. (15C)/NY/NY/10025//
DR. HERBERT C. LANSDELL/75/4977 BATTERY LANE (115)/BETHESDA/MD/20814//
DR. PHILIP M. LE COMPTE/78/125 JACKSON ST./NEWTON CENTRE/MA/02159//
MR. HERMAN LEFKOWITCH/74/49 KINGSLAND ST./NUTLEY/NJ/07110//
D DR. JUSTIN DUNMORE LEIBER/76/PHILOSOPHY,U. OF HOUSTON/HOUSTON/TX/77004//
CD DR. GLADYS LEITHAUSER/77/122 ELM PARK/PLEASANT RIDGE/MI/48069//
O MR. JOHN R. LENZ/79/514 W. 114TH ST. #63/NY/NY/10025//

DR. H. WALTER LESSING/80/50 F,CORNWALL GARDENS/LONDON///ENGLAND/S.W.7
MR. JEFFREY LEVY/87/55 EUSTIS ST., #1/CAMBRIDGE/MA/02140//
MR. W. ARTHUR LEWIS/83/PO BOX 523/FISHERS/NY/14453//
MR. MARTIN LIPIN/74/7724 MELITA AV./N. HOLLYWOOD/CA/91605//
MR. DON LOEB/76/423 S. SEVENTH ST. (2)/ANN ARBOR/MI/48103//
MR. PAUL LOGEMAN/86/PO BOX 44A74/LOS ANGELES/CA/90044//
MR. JONATHAN A. LUKIN/85/5832 PHILLIPS AV.(APT.5)/PITTSBURGH/PA/15217//
MR. CRAIG A. MAGEE/85/BOX 296/NEW BLOOMFIELD/PA/17068//
MS. SUSANA IDA MAGGI/79/247 E. 28TH ST. (15G)/NY/NY/10016//
DR. CHARLES MAGISTRO/83/12 VAN BUREN CIRCLE/STAMFORD/CT/06906//
MR. JOHN M. MAHONEY/76/208 SOUTH BLVD./RICHMOND/VA/23220//
MR. GRAHAME E. MAISEY/84/820 E. GLENSIDE AV./WYNCOTE/PA/19095//
MR. MICHAEL H. MALIN/82/2235 LINE LEXINGTON/HATFIELD/PA/19440//
MR. JOHN MALITO/84/105 CACTUS AV./WILLOWDALE,ONT.///CANADA/M2R 2V1
MR. HENRY B. MANGRAVITE/86/311 "B" STREET/ASHLAND/OR/97520//
D MR. STEVE MARAGIDES/75/2438 PINE ST./GRANITE CITY/IL/62040//
MR. LESLIE M. MARENCHIN/85/2323 DE LEE #31/BRYAN/TX/77802 2816//
MR. RICHARD MARSH/87/250 KNOTTY LANE/SAN ANTONIO/TX/78233//
MS. FRANCES MASON/87/1080 BERVILLE ROAD/ALLENTON/MI/48002//
MR. WM. MC KENZIE-GOODRICH/75/77 PINE ST. (1-10)/PORTLAND/ME/04102 3762//
MR. HUGH MCVEIGH/77/311 STATE ST./ALBANY/NY/12210//
MR. JAMES E. MCWILLIAMS/74/PO BOX 34/HOLLY RIDGE/MS/38749//
MR. THEO MEIJER/78/P.O.BOX 93/ABBOTSFORD,B.C.///CANADA/V2S 4N8
MR. ROBERT MERRIGAN/87/13 ROCKYLEDGE ROAD/SWAMPSCOTT/MA/01907//
MR. PHILIP B. MIGLIORE/87/1198 NEILL AV./BRONX/NY/10461//
MR. RALPH A. MILL/84/15805 NE 24TH ST./BELLEVUE/WA/98008//
MR. CARL MILLER/85/200 W. 21ST ST. APT. 3C/NY/NY/10011//
MR. SCOTT MILLER/82/140 OCEAN PARKWAY (APT 5B)/BROOKLYN/NY/11218//
MR. SKIP MILLIRON/87/310 N. 3RD/YAKIMA/WA/98901//
MR. STEVE L. MOLENAAR/87/3108 - 18TH AVE NW/WILLMAR/MN/56201//
MR. BRIAN R. MOLSTAD/85/333 REED/MANITOWOC/WI/54220//
MR. PETER A. MOOD/87/6323 VICKERY/DALLAS/TX/75214//
CD PROF. HUGH S. MOORHEAD/80/1350 N. LAKE SHOREE DRIVE/CHICAGO/IL/60610//
MR. GLENN R. MOYER//34 N. 16TH ST./ALLENTOWN/PA/18102//
MS. SANDRA MOYER/85/34 N. 16TH ST./ALLENTOWN/PA/18102//
MR. ALBERT NATIAN/87/PO BOX 6885/GLENDALE/CA/91205//
MR. KARL K. NEAL/86/13725 56TH AV. S. (D-403)/SEATTLE/WA/98168//
MR. ERIC S. NELSON/84/3024 N. KILBOURN/CHICAGO/IL/60641//
MR. DANIEL J. O'LEARY/83/95 N. 4TH ST./OLD TOWN/ME/04468 1427//
MR. MARK OAKFORD/87/2636 SOUTH WARSAW ST./SEATTLE/WA/98108//
MR. JOHN A. OPPER/87/215 WINTER ST. (#5D)/WEYMOUTH/MA/02188//
MR. JACK OTT/87/306 SQUAW VALLEY DRIVE/HOT SPRINGS NAT. PK./AR/71901//
MR. NICK PACINO/87/1104 CANTINA DRIVE/ST. LOUIS/MO/63141//
MS. CHANDRAKALA PADIA/86/C26/35,A 1-B,GHANSHYAM NIWAS/RAMKATORA ROAD///VARANESI, INDIA/221001
D MR. FRANK V. PAGE/77/19755 HENRY ROAD/FAIRVIEW PARK/OH/44126//
MR. RICHARD PELLETIER/85/31 MAOLIS ROAD/NAHANT/MA/01908//
MS. SANDRA PERRY/84/4415 HEDIONDA CT./SAN DIEGO/CA/92117//
MR. WILLARD H. PETERS/87/P.O. BOX 446/NORTH NEWTON/KS/67117//
MR. PAUL M. PFALZNER/83/380 HAMILTON AV. S./OTTAWA. ONT.///CANADA/K1Y 1C7
REV. RAYMOND J. PONTIER/87/231 PARISH DRIVE/WAYNE/NJ/07470//
DR. EDWARD L. PRICHARD JR./85/2993 S.W. FAIRVIEW BLVD./PORTLAND/OR/97201//
MR. DON QUALLS/87/9931 CHIMNEY HILL LANE/DALLAS/TX/75243//
MR. G. NAGABHUSHANA REDDY/83/CHEMISTRY/OREGON STATE U./CORVALLIS/OR/97331//
D MR. STEPHEN J. REINHARDT/74/2401 PENNSYLVANIA AV. (202)/WILMINGTON/DE/19806//
MR. WILLIAM M. RIPLEY/86/1341 DIXBORO ROAD/ANN ARBOR/MI/48105//
PROF. DON ROBERTS/74/PHILOSOPHY/U. OF WATERLOO/WATERLOO, ONT.///CANADA/N2L 3G1
MS. VERA ROBERTS/75/207-5302-51ST ST./YELLOWKNIFE,N.W.T.///CANADA/X1A 1H3
DR. JOHN D. ROCKFELLOW/86/1350 WASHINGTON ST. #7/SAN FRANCISCO/CA/94109//
D PROF. MICHAEL J. ROCKLER/85/5105 NORTH PARK DRIVE/PENNSAUKEN/NJ/08109//
MR. JOSEPH M. RODERICK/84/1326 SPRUCE ST./APT.901/PHILADELPHIA/PA/19107//
MR. KERMIT ROSE/85/1914 ROSEDALE/TALLAHASSEE/FL/32303//
O PROF. HARRY RUJA/74/4664 TROY LANE/LA MESA/CA/92041//
D MS. CHERIE RUPPE/80/3142 ALKI AV., S.W. #301/SEATTLE/WA/98116//
MS. SIGRID D. SAAL/75/939 TIMBER TRAIL LANE/CINCINNATI/OH/45224//
DR. NATHAN U. SALMON/82/PHILOSOPHY/U. OF CALIFORNIA/SANTA BARBARA/CA/93106//
MR. PAUL SALTMARSH/84/5 SOUTH BANK/TREVALLYN,LAUNCESTON///TASMANIA/7250
MR. MARK SALVATORE/87/1282 NOE ST./SAN FRANCISCO/CA/94114//
MR. ROBERT SASS/79/121 SPRUCE DRIVE/SASKATOON, SASK.///CANADA/S7N 2J8
MR. ERIC M. SAUL/87/862 McMAHON,GO-10,U. WASH/SEATTLE/WA/98195//
MR. GREGORY J. SCAMMELL/81/MARKLAND ROAD/LAFAYETTE/NY/13084//
MS. JOAN M. SCHUMACK/87/4116 N. 93RD ST./WAUWATOSA/WI/53222//
MR. LEONARD S. SCHWARTZ/81/4520 SENDERO PLACE/TARZANA/CA/91356//
MR. JOHN S. SCHWENK/80/RR2, BOX 42/SHERMAN/CT/06784//
MR. AL SECKEL/84/2096 BRIGDEN ROAD/PASADENA/CA/91104 3341//
DR. JOANNA DEE SERVATIUS/85/1605 GOULARTE PLACE/FREMONT/CA/94539//

MR. ARSHAD SHERIF/87/150-38 UNION TURNPIKE (10K)/FLUSHING/NY/11367//
MR. RICHARD SHORE/79/1906-277 WELLINGTON CRES/WINNIPEG,MANITOBA///CANADA/R3M 3U7
MR. JOHN EDWIN SHOSKY/81/214 12TH PLACE,NE/WASHINGTON/DC/20002 6302//
MR. MIRON SKY/83/1137 CORTEZ AV./BURLINGAME/CA/94010//
MR. WILLIAM L. SLOCUM/86/968 E. 500 SO./SALT LAKE CITY/UT/84102//
MR. ROBERT L. SMITH, JR./86/223 W. ORLANDO ST./ORLANDO/FL/32804//
MS. CAROL R. SMITH/78/10427 - 67H AV. S./SEATTLE/WA/98178//
CD MR. WARREN ALLEN SMITH/77/130 W. 42ND ST. (ROOM 551)/NY/NY/10036 7854//
MR. WAYNE D. SMITH/83/PO BOX 66/LIGHTFOOT/VA/23090 0066//
MS. THELMA R. SOMMERS/86/PO BOX 844/LAKEPORT/CA/95453//
MR. JOHN E. SONNTAG/82/1101 3RD ST.,S.W.(816)/WASHINGTON,/DC/20024//
MR. DENNIS J. SORCE/87/296 MALCOLM AV./GARFIELD/NJ/07026//
D DR. CARL SPADONI/78/56 DALEWOOD CRESCENT/HAMILTON, ONT.///CANADA/L8S 4B6
MR. TIMOTHY S. ST. VINCENT/82/240 W. EMERSON ST./MELROSE/MA/02176//
DR. PHILIP STANDER/76/7 SEABREEZE LANE/BAYVILLE/NY/11709//
CD MR. THOMAS J. STANLEY/77/BOX 434/WILDER/VT/05088//
MS. MARION STEIN/87/8 SPLIT TREE ROAD/SCARSDALE/NY/10583//
MR. ENOCH C. STEPHENS, JR./87/PO BOX 735 - U.S.S.A.H./WASHINGTON/DC/20317//
MR. MARK STEWART/87/1088 CRESTWOOD LANE/BOLINGBROOK/IL/60439//
MS. PHYLLIS STEWART/87/1088 CRESTWOOD LANE/BOLINGBROOK/IL/60439//
PROF. ROLAND N. STROMBERG/82/7033 FAIRCHILD CIRCLE/FOX POINT/WI/53217//
MR. ROBERT W. SUMMERS/86/PO BOX 3336 UPB/LAS CRUCES/NM/88003//
D MR. RAMON CARTER SUZARA/82/8 ZIPPER STREET, SLV/MAKATI,METRO MANILA///PHILIPPINES/

CAPT. MICHAEL H. TAINT/82/2958 ARTHUR MACARTHUR RD/SAN PEDRO/CA/90731 7265//
MR. ED TANGUAY/87/128 CHATEAU VILLAGE/CONWAY/AR/72032//
MR. BRUCE THOMPSON/74/82 TOPPING DRIVE/RIVERHEAD/NY/11901//
MS. MARNA TIESLER/84/79 WEST COURT ST./DOYLESTOWN/PA/18901//
MR. JOHN R. TOBIN/74/867 EAST HOWARD ST./PASADENA/CA/91104//
MR. ROY R. TORCASO/81/3708 BRIGHTVIEW ST./WHEATON/MD/20902//
MR. LLOYD N. TREFETHEN/83/16 UPLAND RD./CAMBRIDGE/MA/02140//
MR. CLIFFORD VALENTINE/83/5900 SECOND PLACE,NW/WASHINGTON/DC/20011//
MS. ELEANOR VALENTINE/79/5900 SECOND PLACE,NW/WASHINGTON/DC/20011//
DR. HENRY VAN DYKE/87/65 GLEN GREY RD./OAKLAND/NJ/07436//
MR. WALTER VANNINI/87/MATH DEPT., SUNY/STONY BROOK/NY/11794//
MS. ELIZABETH VOGT/81/3507 McHENRY DRIVE/SAN ANTONIO/TX/78239//
MAJOR (RET) HERBERT G. VOGT/75/3507 McHENRY DRIVE/SAN ANTONIO/TX/78239//
PROF. RUSSELL WAHL/84/ENG.& PHILOSOPHY/IDAHO STATE/POCATELLO/ID/83209 0009//
MR. DEWEY I. WALLACE, JR./87/APARTADO POSTAL 635/PUEBLA PUE///MEXICO/
MR. ROB WALLACE/80/1502 S. OREGON CIRCLE/TAMPA/FL/33612//
MR. MARK WEBER/82/229 PUEBLO DRIVE/SALINAS/CA/93906//
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BR'S PUBLISHER

(36) From McMaster Courrier, 5/26,87, p.10, with thanks to IRVING ANELLIS ---------->

At McMaster: Rayner Unwin poses beside bust of Bertrand Russell in Mills Memorial Library.

Publisher of Russell papers visits McMaster

The publisher of the Bertrand Russell papers, Mr. Rayner Unwin, was on campus May 6 to meet with members of the Russell Editorial Project.

Mr. Unwin stopped off at McMaster while on a three-day tour of Toronto and Hamilton to promote the 50th anniversary of the publishing of J.R.R. Tolkien's *The Hobbit*.

Sir Stanley Unwin, founder of Unwin publishing, first started publishing the works of Bertrand Russell in 1916 during the First World War.

At that time Russell was in jail as a conscientious objector to the war and no large publishing house was interested in his works. The senior Unwin was just starting out in the publishing business and approached Russell with an offer to publish his works.

"Russell was delighted," said Mr. Unwin, "and we have been publishing Russell's works ever since. My father and Russell grew old together."

Unwin Hyman has published four volumes of Bertrand Russell's papers and expects to continue publishing them well into the year 2000.

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