

## RUSSELL SOCIETY NEWS

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- (1) **Highlights.** 1988 Annual Meeting (3). BR Editorial Project imperilled (2). Kurtz on life's meaning without God (4). Ayer on Russell (23). Magee on Popper (24). BRS Award to Kurtz (18). BRS Book Award to Kurtz (20). Brockway dead (30). 1989 Doctoral Grant announced (35). Director-Candidates for election; please vote (47). Humanists at work (26, 28, 29). Membership list (48). The Index is at the end, just before the ballot.

## RUSSELL ARCHIVES PROJECT IN BIG TROUBLE

- (2) **Bad news for future Russell volumes.** The great Bertrand Russell Editorial Project at McMaster University -- which intended to publish everything BR had ever written (except his books), to be known as "The Collected Papers of Bertrand Russell", is in serious trouble.

The "Collected Papers" were to be published in 28 volumes, at the rate of one every 9 months, with the final volume appearing in the year 2000 (RSN 39-9). So far, Volumes 1, 7, 8 and 12 have been published; 2, 3, and 6 are near completion. Volume I of the bibliography should be published next year.

The 1980 Canadian Government grant has run out and apparently will not be renewed.

Five of the seven members of Ken Blackwell's research team have left. Only Ken and one assistant are now at the Archives. Ken's other archival duties take up his time, which prevents him from working on the important bibliography volume, now ready for the last stages of preparation. The BRS gave a \$1000 grant to the Editorial Project to assist in the preparation of those last stages.

The Editorial Project, when it was going full blast, had an annual payroll of several hundred thousand dollars. A new source of funding is sorely needed, to make more widely accessible, by means of books, the writings of one of the seminal minds of the last hundred years. Are there any financial angels out there?

## ANNUAL MEETING (1988)

- (3) **The weekend meeting** was held on June 17-19 on the spacious campus of SUNY (Fredonia) -- with its unusual concrete buildings designed by I. M. Pei -- and presided over by BRS President, MARVIN KOHL, Professor of Philosophy at Fredonia. The theme of the meeting was "Happiness and the Important Things in Life." A BRS-chartered van transported people between the Buffalo Airport and Fredonia (about 50 miles).

24 members attended: STEFAN ANDERSSON, KEN BLACKWELL, ROBERT CANTERBURY, JACK COWLES, DENNIS DARLAND, BOB DAVIS, LEE EISLER, SUSAN ENDRESHAK, CLARE HALLORAN, ROBERT HICKS, DON JACKANICZ, ROBERT JAMES, MARVIN KOHL, PAUL KURTZ, STEVE MARAGIDES, ED MCLENATHAN, FRANK PAGE, HELEN PAGE, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, BETTE VOGT, HERB VOGT, TOM WEIDLICH.

26 guests attended: Ray Belliotti, Evelyn Burton, Robert Cogan, Walter Doehring and wife, Andrea Domst, Thomas Donahue, Beth Estee, Janet Estee, Jill Harvey, Thomas Harvey, Lynn James, Aleksandra Kaczmarek, Kenneth Lucey, Tim Madigan, John Meerse, Arthur Nisbet, Dorothea Nisbet, Lee Nisbet, Lansing Pollock, Elizabeth Roberts, Tyler Roberts, Charles Schmitt, Thomas Shearon, Laselo Takno, Jolanta Wysocka.

The following officers were elected or re-elected for one-year terms, starting immediately: Chairman, Harry Ruja; President, Marvin Kohl; Vice President, Michael Rockler; Treasurer, Dennis Darland; Secretary, Don Jackanicz; VP/Information, Lee Eisler.

The events of the weekend included the following:

- . Presentation of the 1988 Bertrand Russell Society Award to Paul Kurtz. See press release, Item (18).
- . Presentation of the 1988 Bertrand Russell Society Book Award to Paul Grimley Kuntz, for his "Bertrand Russell". The Award was accepted by Michael Rockler for Professor Kuntz, who was out of the country. See press release, Item (20).
- . Presentation of a Service Award to Lee Eisler.
- . Ken Blackwell's talk, "Russell's Theory of Happiness".
- . Panel discussion, chaired by Marvin Kohl, on the topic, "what is Happiness?". Panelists: Raymond Belliotti, Ken Blackwell, Bob Davis, and Randall Dipert.
- . Paul Kurtz's talk -- the major address of the weekend -- "what is the Meaning of Life?" Item (4).
- . Robert James's talk, "Out of the Night -- Russell's Struggle Against the Weight of Rudimentary Grief".
- . Lee Nisbet's talk, "Russell's Theory of Happiness: A Pragmatic Critique."

For more details, see Minutes of the Annual Meeting ( ) and Minutes of the the Board of Director's Meeting ( ). Some of the meeting's papers will be published in the next issue of Free Inquiry, of which, as you know, Paul Kurtz is Editor.

There was a Red Hackle Hour, as is customary, enjoyable as always, followed by a superb Chinese banquet against which all future banquets will be measured. One could not have anticipated this kind of excellence coming out of a college kitchen.

A historic architecture walking tour of Fredonia, conducted by Daniel Reiff (Chairman, Fredonia Art Department), and a screening of Russell interviewed by Woodrow Wyatt (BBC 1959) were optional events Saturday afternoon.

It was an excellent meeting, one of the best.

- (4) Without God. This is a somewhat condensed version of Professor Kurtz's 22-page paper, which he read at our June Meeting. Some sentences or parts of sentences, or words, have been dropped, in the interest of condensation. When words have been added, which is seldom, they are inside of brackets [like this.] We have usually retained the paragraphing of the original, but not always, because the original was written to be spoken, whereas this condensation is written to be read. A few other small liberties have been taken. The original — which Professor Kurtz has kindly made available to us — may be borrowed from the Russell Society Library.

#### Is Life Meaningful in a Universe Without God?

##### I

I am pleased that the Bertrand Russell Society exists to keep alive an appreciation for Russell's inquiring mind, the values that he espoused, and the social causes that he defended.

Although men are allegedly capable of rationality, we are corrupted by a powerful transcendental temptation which often overwhelms the open mind and seeks to anchor belief in a hidden and indescribable "ultimate reality".

Russell has observed: "Man is a rational animal — so at least I have been told. Throughout a long life, I have looked diligently for evidence in favor of this statement, but so far I have not had the good fortune to come across it..."

Russell's life was that of a heretic. He constantly questioned the sacred idols of the day: the engines of war, the structures of sexual morality, belief in God. His philosophical career was based on the use of rational analysis to examine the foundations of knowledge. He was concerned with achieving some degree of clarity and certainty about knowledge that could be supported by the evidence. He said, "I wish to propose...a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatsoever for supposing it true."

Russell was honest about his own beliefs, which he would modify in the light of criticism. Indeed, he was his own best critic, as his philosophical writings demonstrate. Alas, I fear that large sections of humanity consider Russell's doctrine dangerous and irrelevant to their passionate desires for Absolute Truth and Absolute Virtue. I am constantly dismayed by human perversity: belief systems that have no basis in fact and are logically incoherent continue to dominate human imagination — from A to Z, astrology to Zen Buddhism. Perhaps that is why philosophers from Socrates to Russell have been considered dangerous, for they have pursued free inquiry and have expressed some skepticism in their quest, while all too many people hunger for Absolute Convictions. Yet free thought and free inquiry are considered dangerous.

Russell remarked: "Men fear thought as they fear nothing else on earth — more than ruin, more even than death."

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I want to focus on one question: Does life have meaning in a universe without God? — a question that Russell had himself addressed many times. Perhaps it is redundant to address this question again today, but it needs to be dealt with in every age, for it is a perennial question.

Theists maintain that without a divine order or purpose in the universe, life would be devoid of meaning. In his celebrated essay, "A Free Man's Worship," Russell describes the world that science presents, one that is purposeless and without God:

Amid such a world, if anywhere, our ideals henceforth must find a home. That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feelings can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of the universe in ruins -- all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built.

How, in such an alien and inhumane world, can so powerless a creature as Man preserve his aspirations untarnished?...In spite of Death, the mark and seal of the parental control, Man is yet free during his brief years, to examine, to criticize, to know, and in imagination to create. To him alone, in the world with which he is acquainted, this freedom belongs; and in this lies his superiority to the resistless forces that control his outward life.

Russell's own youthful response in that early essay suggests that we need to develop "cosmic piety", a kind of stoical acceptance of the universe. Yet his own life exemplified another posture. For although he surely appreciated the awesome majesty of the cosmic scene, he also exemplified Prometheus, who stole fire from the gods and bequeathed the arts and sciences to humankind. Russell stands as one of the great Promethean heroes of the 20th Century: defiant, impudent, courageous, true to his convictions, refusing to cower before the sacred cows that other men and women worshipped.

## II

This age-old question of the ultimate meaning of life is with us still -- and we hear from students and lay persons, theologians and politicians, the following: "Life would have no meaning if God is dead."

It is the theist [not the humanist] who can find no ultimate meaning in this life, and who denigrates it. For him life has no meaning per se. This life here and now is hopeless, barren and forlorn; it is full of tragedy and despair. The theist can only find meaning by leaving this life for a transcendental life beyond the grave. The human world as he finds it is empty of "ultimate purpose" and hence meaningless. Theism is thus an attempt to escape from the human condition. To the theist, death is not real; it is not final and tragedy is not irreparable. Living in the world, unable to cope with its problems, dilemmas, and conflicts, the theist leaps beyond it into another world more akin to his fancy -- though the theist has not come up with a clear notion of what the soul does in eternal paradise.

The unseen God that Moses encounters on Mt. Sinai, Jesus on the cross crucified and resurrected out of the empty tomb, and Gabriel visiting Mohammed as a messenger of Allah and delivering the Koran, are all fanciful contrivances spun out of the web of human imagination. Belief in these tales provides a relief from reality.

Generation after generation have accepted the creed unquestionably. It has a powerful tradition and institutionalized clergy to support it. And there has been, historically, strong opposition to any heresy or dissent from this view. Vast efforts have been expended to perpetuate this myth and to allay any doubts of its validity. But it is, in the last analysis, the credulity of believers, who reject the reality of death and accept the belief in life after life, that makes this possible.

The theist who...insists that without some divine purpose life would be meaningless is not only masking his own insecurity...[but is also confessing that] he has little faith in his own unaided powers of reason, and fragile confidence in his ability to solve the problems of life on his own. The skeptic simply states that there is not sufficient evidence for the existence of a transcendent deity; and the idea that He created the universe to fulfill His plans is without any reasonable foundation.

If so, where does human purpose come from? Could life have any meaning under such conditions?

Russell asked, "What is the meaning of 'the meaning of life'?" He replied, "I suppose what is intended is some general purpose. I do not think that life in general has any purpose. It just happened. But individual human beings have purposes, and there is nothing in agnosticism to cause them to abandon their purposes."

Meaning is a relational concept. Something does not have "meaning" in itself in some isolated or abstract sense, or in the universe at large. Like virtue, it is related to some form of sentient life. To say that something has meaning implies that it makes sense or is significant to some conscious being. Sudden thunder and lightning are signs of an impending storm; they have meaning for an organism that may run for shelter. To say something has meaning implies that it means something -- in terms of response and understanding -- to someone.

The humanist asks: If the deity vacates the universe, would things still have meaning? Yes, but only in regard to living species. Natural events in the universe have no meaning in isolation or in themselves, but only for us (or other species). What is the meaning of a sunset, a meandering river, a volcanic eruption or a supernova that explodes far out in the Magellanic archipelago? They simply happen. A sunset does not occur so that the human species can enjoy its beauty. It is we who react to natural phenomena. We may of course read into them whatever we wish. They have the potential to be found beautiful or awesome, lonely or frightening. It is a conscious being who can express...the meanings he perceives in natural events.

What is the meaning of human life itself in the universe at large? Theists, who claim to derive meaning from God, are simply reading into nature their own conception of a deity. Since religion is a product of human imagination, woven from the materials of human passion — fears, forebodings, anxieties, hopes, yearnings, and dreams — God has meaning in the universe only insofar as we attribute meaning to Him. We wish he would answer our prayers, ease our pain and suffering, and save us from death. If we were to dispense with the idea of God, meaning would not collapse, because meaning is a human invention.

### Creating Our Own Meanings

Life has no meaning per se, [but] it does present us with opportunities. These we can squander, retreat in fear [from], or seize with exuberance. The meaning of life is not to be found in a secret formula discovered by ancient prophets or priests. It can be discovered by anyone. The "ultimate" value for the humanist is the conviction that life can be found good in and for itself. The so-called secret of life is thus an open secret, capable of being deciphered by everyone.

It is found in the experiences of living: in the joy of a fine banquet, the strenuous exertion of hard work, the poignant melodies of a symphony, the satisfaction of an altruistic deed, the excitement of a sensuous orgasm, the elegance of a mathematical proof, the invigorating adventure of a mountain climb, the pleasure of quiet relaxation, the lusty singing of an anthem, the vigorous cheering of a sports contest, the reading of a delicate sonnet, the joys of parenthood, the pleasures of friendship, the quiet satisfaction of serving our fellow human beings.

It is [found] in the present moment of experience as it is brought to fruition, as well as in the memory of past experiences and the expectation of future ones. The meaning of life is that it can be found to be good and beautiful, and exciting on its own terms, for ourselves, for our loved ones, and other sentient beings.

It is found in the pleasures of creative activities, wisdom and righteousness.

One doesn't need more than that and hopefully one will not settle for less.

The meaning of life is tied up intimately with our plans and projects, the goals we set for ourselves, our desires and their fruition. We create our own conscious meaning; we invest the cultural and natural worlds with our own interpretations. We discover, impose upon, and add to nature.

Meaning is found in the lives of the ancient Egyptians, or in the ruminations of the ancient prophets of the Old Testament. It is exemplified by the Athenian philosopher standing in the Acropolis deliberating about the fate of the city-state. It is seen in the structure of the medieval town, built upon a feudal economy and a Christian cultural backdrop. It is experienced by the Samurai warrior in the context of Japanese culture, in the hopes and dreams of the Incas of Peru, by the native Watutsi tribes in Africa, and the exotic Hindu and Moslem cultures of India and southern Asia. And it is exemplified anew in modern post-industrial urban civilization of the present-day world, which gives us new cultural materials and new opportunities for adventure.

All of this illustrates the fact that human beings have found their meanings within the context of an historical cultural experience, and in [the way] they are able to live and participate within it.

### The Tragic Sense

The theist may be a profound pessimist. None of this is enough, he says. Life, real life, by itself, is finally empty and devoid of purpose or meaning. He may reject the possibility of achieving happiness here and now. He is interested in spiritual values, and in his ultimate transcendental fate.

The despairing pessimist levels a basic indictment against life. He is crushed by evil in the world and what he considers to be original sin. For him the evils of life outbalance the goods. He focuses on the worst outcomes of our strivings and yearnings.

Let us examine the main lines of his indictment:

1. The Vale of Tears Argument. Life is full of suffering, pain and anxiety. It is not a source of laughter and joy, but of sorrow, tragedy, duplicity, cruelty, diseases, injustice, and evil. There is failure and disappointment. My children, my wife, are stricken ill; my fortune is lost; my novel is rejected. There are accidents, tragedies, and defeats. There is ongoing conflict and strife, war and violence, and hatred.

2. Human Beings Are Impotent. Most of the important things that befall us lie beyond our ability to prevent: a sudden disease, an unforeseen accident, or an unexpected anomaly. Life is ambiguous, full of contingent events. No one can fully predict the future or prepare for calamity. What will be; the tides of fate and injustice are such that they will overwhelm us. There is little we can do against them but submit and suffer. We can only apprehend with passivity the vastness of the universe, and, perhaps, by prayer, and supplication, be rescued from the worst tragedies that may befall us.

3. The Myth of Sisyphus. Life is full of endless repetition and hard work, and yet our gains never last. Sisyphus was condemned to push a large rock up a mountain, but was never able to complete his task, for when he reached the top, the stone rolled back and forced him to repeat the labor endlessly. We work hard and we toil, but there will be no final success or solution, no rest for our tired spirits and aching souls.

4. Schopenhauer's Dilemma. We fluctuate between restlessness and boredom. We are goaded by desires, we strive to achieve our ends; in the process we are uneasy. But when we do satisfy them, we are quickly satiated and ennui sets in. We see a beautiful woman and are energized; we conquer her and are satiated. There is never any surcease from the mad process, only a constant state of flux between two unfortunate extremes. Only Nirvana or nothingness can release us from the pounding of desire and the torment of dissatisfaction.

5. The Impermanence of Things. We discover that nothing is permanent or absolute; all things that come into being also pass away. The beautiful sapling grows into the splendid oak tree, but eventually dies. The young stallion becomes the decrepid old horse; the lovely young girl, the aged matron; the handsome youth, the senile and doddering old fool.

The child on the beach builds a palace of sand, but ocean waves soon swamp it. All institutions and constitutions eventually are consumed with time. The majestic architectural remains of the great civilizations of the past are today nothing but faded reminders of their once great grandeur.

The destiny of all human institutions is decay. In the long run, all the vibrant ideals that men and women have lived for will eventually disappear, for, from the eye of eternity, whatever we do now will dissipate and be forgotten.

6. The Finality of Death. In the last accounting, the most awesome reality facing us is our own eventual demise. The existential angst that each person faces is the fact that he and his loved ones will some day be buried (or cremated) and will disintegrate. From the standpoint of death everything appears meaningless. For what end all the yearnings and strivings, all of the hoping and cheering? Everything we have ever done in life will erode and be destroyed. From ashes to ashes, from dust to dust, we too will be submerged in the endless sea of time.

The theist finds these realities unbearable, and so postulates a God who will free him from the evil and tragedy he encounters. He extends all of his desire and dreams to another life in which there is no restlessness, no boredom, no impotence, no wickedness, but rather, ultimate permanence.

Given the propensity of humans to spin salvational tales of consolation, we seriously raise the question of whether we can live without our illusions. If we were to abandon them, would we be better able to cope with failure, defeat, impermanence, and death, and stand up to the real world? Can we humans summon the psychological resources and the courage to live on our own, and face the universe realistically? "But the universe is unjust," Russell replied. "The secret of happiness is to face the fact that the world is horrible, horrible, horrible...you must feel it deeply and not brush it aside...you must feel it right here" — hitting his breast — "and then you can start being happy again."

The humanist's rejoinder to the pessimist is optimism. Life is worth living! This is our only available option.

The real question is whether life is worth living without illusions of immortality. Unfortunately that question is not resolvable entirely by reason. There are rational arguments that one can present to the forlorn spirit crushed by events and unable to cope. [But will he/she respond to them? Or will he prefer] religion, a method of adjusting by escaping into reverie and unreality?

Being able to live as a humanist may simply be only a question of courage and motivation; and if motivation is gravely impaired, there may be little we can do to engender it. The ultimate courage is to be and to become, in spite of existential reality, and to overcome adversity, and exult in our ability to do so.

### The Bountiful Joys

One can respond to the pessimists's catalog of the evils of life by presenting an opposing statement of its many possibilities of joy.

1. The Fullness of Life. The vale of tears is balanced by the summit of joys, the sorrows of life by its achievements, the depths of despair by the flights of success. If life has tragic dimensions, it also has intrinsically worthwhile experiences. Though we may suffer grief at some moments, at other times we experience humor and laughter, enjoyment and delight.

Although the priests remind us of the failures and defeats of human existence, humanists delight in fun, and we can savor and find pleasurable moments of experience. There is room in life for tears, but rather than submit to our fate, we can create a better life by exerting intelligence and effort, and by reducing or eliminating ignorance, hunger, deprivation, disease, and conflict. Many of the ills of life can be remedied and ameliorated; the goods can outweigh the evil, the tears can be balanced by joys.

2. Human Power. We need a proper sense of our own powers. Although there are some things that are beyond our ability to eradicate or control — like death — the history of civilization illustrates that fortitude and intelligence used wisely enable us to overcome adversities.

Earlier civilizations may have been unduly pessimistic about sin, corruption, and natural catastrophes; but science and technology enable us to understand the causes of phenomena and to find appropriate remedies for them.

To the primitive mind, there first appears to be no rhyme or reason to things. A flood washes away crops; a village starves. Perhaps we'd better sacrifice a child or a lamb to appease a god's anger, and hope that the gods will rescue us. A man feels the need to develop some notion of a divine order as a way to lessen his anxiety about the things he cannot control.

But we should recognize that although we may suffer misfortune, there is always the possibility of good fortune. It is by means of creative work that we can overcome adversity; we have the power that will enable us to change things for the better. We need to gather our resources after defeat and strive anew. Human will can ameliorate adversity. The future depends on perseverance, ingenuity, and the indomitable human spirit.

3. The Satisfaction of Striving. The myth of Sisyphus has exaggerated a dilemma, because there can be significant enjoyment and enrichment in working to reach our goals. Performing a task repeatedly need not be painful drudgery, but a source of satisfaction — as athletes discover in hitting or throwing or batting a ball for endless hours, in practicing for a sports contest.

4. Expectation and Realization. Schopenhauer's dilemma can be rebutted. His attitude expresses the reactions of a jaded sensibility. The exuberant attitude finds the opposite qualities in life. There are great and exciting expectations and desires that stimulate us to action, and there are great thrills in experiencing and striving for them. When we finally achieve our ends, there are joys of consummation, the immense gratification of quenching our thirst, satisfying our hunger, and releasing our passions. Moreover, once we have attained our goals, new and interesting ones always emerge. Thus we stand between the pleasures of expectation and the delights of realization.

5. Novelty. In answer to the argument of impermanence, one may respond that although it is true that nothing lasts, the efforts of earlier civilizations are not entirely forgotten. They remain in human memory, in the artifacts, works of art, books, and monuments that have survived. They have become part of world culture, and we appreciate and profit from them. Some good that we do may survive us, and future generations will perhaps be indebted to us for what we have bequeathed to them.

[Impermanence has its benefits.] There is always something new under the sun. We can see that in the world of manufactured objects, where we [may] await with great anticipation the latest brand or model. The splendid walnut tree eventually perishes, but there are new trees to replace it. Caesar may die, and all may mourn, but Augustus will reign. There is the excitement of something new — which may first shock us by its audacity. There is some virtue to impermanence. Nothing lasts forever, moans the melancholic. Yes, I reply, but how lovely are the new sprouts emerging to take their place!

6. The tree of Life: Last of all, we are reminded, are senility, death, and nothingness, which await every human being. That is a brute fact, and there is no escaping it. We can stave off death and prolong life by modern medicine, and in the future the human species may find new ways of extending life far beyond threescore and ten.

We are reminded of death by the pessimists; of life by the optimists. Given the fact of death, our main focus should be on life — not to pine about its termination, but to take every moment to be precious.

#### Life Is Worth Living!

My argument may fall on deaf ears. Some individuals have been so turned off by challenges and responsibilities that they find life distasteful, debilitating, and depressing. They are so weighed down by burdens that their only response is negativity; they are angry at the exuberant person; they resent mirth or laughter; they are always serious. Some may, in moments of desperation, contemplate suicide.

How do we respond to such individuals, who do not find life worth living? At some point, logic fails; we cannot prove anything to them by argument; the zest for living is instinctive and noncognitive. If it is absent, there may be some underlying physiological or psychosomatic malady gnawing at the marrow. Extreme depression may be physiological, even genetic, in origin. But its origin may also be found in the frustration of one's basic needs. It may have its roots in homeostatic imbalance, the repression of the sexual libido, the lack of love, friendship, or community, the failure of self-respect, the inability to find some creative work or a beloved cause to strive for, or the lack of wisdom. Presumably if these needs were satisfied, a person could grow and develop, and might find some creative basis for a meaningful and enriched life. If a man doesn't find life worth living, then perhaps he ought to put himself in a situation where he might.

Countless individuals have sung praises to life. They have eaten the forbidden fruit and have found it wholesome and nourishing; and in eating it we find that its secret is, that life is intrinsically good. This is the basic touchstone for the ethics of humanism.

Each person needs to create the conditions that will enable him to live richly and joyously. This, in the last analysis, is the purpose of all moral and ethical rules and regulations. They are good and right not only in themselves but also in their consequences — for what they make possible: wholesome, creative, happy lives.

The common moral decencies and responsibilities need to be respected as essential to the very framework of life in the community. But the test of an ethical system is also whether it enables individuals to live exuberantly.

Generation upon generation of human beings in the past have found life rewarding and generation upon generation no doubt will continue to do so in the future. The acts of creative living, including the sharing of life with others, is the summum bonum of the human condition. That is the response the humanist gives to the theist. There is nothing ultimate or absolute beyond the living of life fully: it is its own reward, and needs no justification beyond itself.

#### RELIGION

- (5) Adam Jacob wrote the following letter to the New York Times on 5/10/88:

Your paper should adopt the policy of not capitalizing the word "god," as is the custom in the Uruguayan press. (Beware of Evangelists, Pope Warns in Bolivia, N.Y.T. 5/10/88, p. A19) By choosing to capitalize this word, as it does even when describing this practice, the *Times* expressly sides with all forms of theism. Not capitalizing the word would constitute a more neutral approach, in keeping with the Spirit of Objectivity, the only deity to which a secular newspaper ought pay homage.

We liked the letter, even though we're not sure we agree with it. Apparently BR didn't agree with that usage, for in "Why I Am Not A Christian", he said God, not god.

The argument in favor of saying God, not god, is that people will know what you are talking about. If I say I don't believe in god, that is not remarkable, because even believers don't believe in god; they believe in God.

On the other hand, by saying god, it reminds readers of The Times that some people do not believe in God.

We'd be glad to hear some opinions on this.

- (6) Favorable Review of Nan Robertson's book, "Getting Better. Inside Alcoholics Anonymous." As the reviewer says, "Ms. Robertson might seem the ideal candidate to interpret this complex organization; as a reporter for the New York Times and a recovering alcoholic with 13 years of membership in A.A., she is both outsider and insider, uniquely situated to mediate between cynics and cheerleaders." The review appeared in the NY Times (Sunday) Book Review Section (5/1/88, pp 13-14).

Here is the excerpt:

Probably the most frequent criticism leveled at A.A. is the heavy-handed, repent-your-sins religiosity that some feel pervades the program. Ms. Robertson doesn't shrink from this charge; indeed, she reports the considerable evidence for it. The Lord's Prayer, she notes, is recited at nearly every meeting, a ritual that can be particularly trying for Jewish members, and passages are often read aloud from the "Big Book," the official A.A. manual that not only sounds like the Good Book but is liberally sprinkled with references to prayer and spiritual regeneration. And while many members insist that a belief in God is optional in A.A., the author quotes a woman with a different experience. "It's hard to be an atheist in A.A. . . . Outside of New York, particularly, there's that Big Book, 'even-the-most-confirmed-atheist-will-change' mentality. It is unspoken, but there."

But here Ms. Robertson exhibits her occasional tendency to cite substantial problems within A.A., then back off from serious analysis of their implications. The charge of excess religiosity is not simply the critique of a few nonbelievers; it has been leveled at A.A. throughout its half-century history by recovering alcoholics from diverse religious backgrounds and every region of the country. The level of discontent she documents deserves some vigorous probing into possible consequences: for example, to what extent might A.A.'s religious emphasis account for the little-discussed failure of 40 percent of fledgling A.A. members to stick with the organization? The author cites the issue of religion as "the most acceptable reason for dropping out,"

From The New York Times July 17, 1988, p.E9:



#### At Prayer

As part of his punishment for drunken driving, John Norfolk was ordered by a Maryland court to attend Alcoholics Anonymous meetings. But Mr. Norfolk, an atheist, found going to A.A. a bit too much like going to church. "They were praying and talking about God about half the time at the meetings I went to," he said. So he stopped going, saying the court order requiring him to attend was a violation of his right to freedom of religion. But if he didn't go to the meetings, the court said, he would be in violation of his probation and would have to serve 20 days in jail. The Maryland branch of the American Civil Liberties Union took up Mr. Norfolk's case, calling it "absolutely clear-cut." The case may be decided this week, and if Mr. Norfolk wins, Maryland and 34 other states may have to change how they deal with drunken drivers.

## NEWS ABOUT MEMBERS

- (8) Steve Molenaar, you may recall, persuaded his local library -- which had 7 periodicals on Christianity and none on Humanism or atheism -- to subscribe to *The Humanist*. He did it by threats of a suit on censorship, plus a letter from the Minnesota Civil Liberties Union (RSN55-31).
- Now Steve advises that the Minnesota Civil Liberties Union has settled his suit against the local school board over the presence of a "Religion in Life Center" placed on school district property. As a result of the lawsuit, settled in the United States District Court, the Religious Center will leave school property by a certain date, and the Defendant School District must pay a \$5000 fee to the plaintiff's attorney.
- If we were reading this before a BRS meeting, it would surely be followed by a great round of applause for Steve. Take another look at RSN55-31, where Steve suggests ways to "look for local civil liberties violations that may interest your regional chapter of the ACLU."
- (9) Roy Torcaso is the Torcaso of "Torcaso vs. Watkins", a landmark 1961 U.S. Supreme Court case in which the Court ruled unanimously that states could not compel officeholders to declare belief in God.
- In that case, Roy's commission as notary public had been withheld because he said he did not believe in God. That's why he brought suit.
- Now he is bringing another suit. This time he's suing the State of Virginia, which has denied his application for authorization to perform marriage ceremonies as a Humanist Counsellor. Roy tells us that he has "started the appeal process".
- We hope to see history repeat itself.

## BOOK REVIEWS

- (10) "Nuclear Fear", reviewed by Alfred Kazin on Page 1 of the New York Times (Sunday) Book Review (5/1/88). We are printing the full text, despite its length, because nuclear weapons were BR's chief preoccupation during the last 25 years of his life. He saw that the existence of nuclear weapons threatened the continued existence of the planet. BR is mentioned in the review.

## Awaiting the Crack of Doom

### NUCLEAR FEAR

*A History of Images.*

By Spencer R. Weart.

335 pp. Cambridge, Mass.

Harvard University Press. \$29.50.

By Alfred Kazin

**O**VER Hiroshima, Aug. 7, 1945. The atomic bomb was called "Little Boy" and the B-29 the Enola Gay after the pilot's mother. The bomb was inscribed with autographs and derisive messages to the Emperor of Japan, some of them obscene. But for all the fun and games, the fearful power, terror, hopes and delusions released by Little Boy changed everyone, forever. The bomb gave the shape of life, outer and inner, an irreversible charge; a sense of fatefulness would now lie on all things. Forty-three years later we are still struggling -- often enough without knowing it, all too often in total resignation -- with every effect and implication of that change. For war, the state, for science and art; for language, for individual and mass psychology; for human destiny in the smallest particulars of health and well-being, to say nothing of human destiny as a whole in dependence on the very survival of the earth.

None of the military achievements and defeats in World War II, none of the horrors and disasters -- the Holocaust, the million dead and the cannibalism in besieged Leningrad, the fire bombing of Tokyo, Hamburg, Dresden, the Soviet occupation of Eastern Europe -- has such total, universal ap-

plication for the future as the use of nuclear fission as a weapon. The bomb was created -- because they believed that Hitler still had the scientists to create one -- by an interna-

tional team of leading physicists in the most concerted and accelerated effort in the history of science and technology. Los Alamos represents a frenzy of concentrated reasoning that makes one gasp at the powers of human intelligence, such a gathering of intelligence as has never been assembled by any government for social and health purposes. The atomic age ushered in such a reordering of our outer lives and inner selves that there is positively no end to the evidences that can be uncovered in the refrain of our fears, the pointlessness of most political speech, the atavism that ignites at the slightest rumor of a reactor malfunctioning, the mood swings and fashions of our culture, high and low.

**T**HE physicist and historian Spencer R. Weart (born 1942) has gone beyond anyone else in collecting what I have called "evidences" and he calls "images." "Nuclear Fear: A History of Images" is a prodigious demonstration, item after item, of how Americans have responded to the new world of nuclear energy and its militarization. The new consciousness is revealed to be, under pressure, a very old, primitive, long-buried world of archaic images. Mr. Weart has been tireless in searching out even old movies, comic strips, forgotten best sellers, equally perishable military and official governmental pronouncements. The now unbelievable assurances and personal aggressions on the subject of bomb shelters, the heart-searchings of the Atomic Energy Commission's exemplary chairman David Lilienthal,

the anguished warnings in *The Bulletin of the Atomic Scientists*. And of course the know-it-all "strategists" who for many a day told us lesser folks just how nuclear war could be "contained" and even "won."

In a surprising moment of fatigue Mr. Weart confesses at one point "I cannot pursue every strand in the tangle." He has certainly done a lot of pursuing. Here, long before the discovery of radioactivity in 1896 or the recognition early in this century that elements could actually be "transmuted" as in the dreams of alchemists; before Werner Heisenberg almost exploded himself trying to develop a bomb for Hitler; before wartime America in its furious post-Depression energy built secret cities -- Los Alamos, Hanford, Oak Ridge -- here is Sir Isaac Newton suspecting that he was on the track of a great and ancient secret that might be the key to "something more noble, not to be communicated without immense danger to the world." Before 1839, the seemingly rational fantasies of a golden age through the peaceful uses of atomic energy were unfolded by H. G. Wells in "The World Set Free" and in the effusions of the chemist Frederick Soddy, working with the great Ernest Rutherford, who was shortly to discover the atomic nucleus. Rutherford grimly joked, Mr. Weart writes, that could a proper detonator be discovered, and an explosive wave of atomic disintegration be started, "some fool in a laboratory might blow up the universe unawares."

Even after the terrible weapon convulsed Hiroshima -- against the advice and in accordance with the fears of many who had actually thought up the bomb -- there persisted this flight of mind, on the widest scale, between the greatest hopes and the most frightening intimations of doomsday. Hope



and doom alike were directly encouraged by some Boris Karloff types of real-life mad scientist. Fantasies unlimited of "atoms for peace" vied with the despair of many Los Alamos veterans as the weapon they had given the Government came directly under the control of military commanders, even of individual pilots. Everything was acutely new, an emergency demanding a quick solution, everything seemed either a challenge or a menace as there got into the act not only the scientists and political leaders but the national security apparatus, the cold warriors and ex-leftists turned professional patriots, the sensationmongers, consolers and alarmists of the popular psychology industry. Despite the frantic efforts to shore up national "security," we were suddenly living with every conceivable manifestation of human insecurity.

Still, these seem to be not "images" but evident products of a society tormented as much by its hopes for limitless cheap energy as by its dread of the ultimate war. "Images" to me signify something positive and creative, as in art, rather than the mostly helpless happenings, fantasies and frights plentifully adduced here. The name of Dr. Carl Gustav Jung appears several times in this book and I suspect Mr. Weart has been much influenced by Jung's well-known thesis: we are ruled by images that are vestiges of ancient, long-discarded mythologies.

Near the conclusion of his book, when he struggles to offer some personal solution to the discords in us that grow vehement precisely because we dare not use the bomb, he finds some measure of hope in that reconciliation of opposites represented by the mandala, a mystical symbol of containment. One central theme of his book — the analogy between alchemy and the transmutation of elements on which nuclear energy is founded — clearly owes as much to Jung's allegorical use of alchemy as it does to the basis of nuclear science. The most advanced physics prying open the ultimate recesses of matter puts us in mind of the oldest legends, fears, myths and superstitions about the mad scientist destroying us in his determination to reach ultimate secrets of the universe.

"Nuclear Fear" is a good and useful book, an intellectual treat for anyone who still believes that there is such a thing as "the spirit of the age." An omnivorous and impressively close student of the ups and downs of public confidence in nuclear energy, Mr. Weart demonstrates that the many zigzags have never really modified the underlying fear of radiation, the incoherencies of public policy, the underlying sense of apocalypse. Note that the latter is the first Western example on such a scale since the Middle Ages. Yet it is the refrain of such urban commonplaces as The New Yorker's "Talk of the Town" comment that the Chernobyl disaster was "all that is given to us to know of the end of the world."

Such doomsday thinking is so common, especially among nonscientists, that a valuable feature of this book is Mr. Weart's effort to correct "images" that do not correspond to the facts. Dis-

cussing nuclear reactors and the halt just now of new nuclear power plants, Mr. Weart demonstrates just how much more harmful is the contamination from coal-burning plants. Despite the fright occasioned by the accident at Three Mile Island and the danger to much of Eastern Europe from the real disaster at Chernobyl, there has been no "credible maximum accident," no "China syndrome" corresponding to the tragedy at Bhopal, India, where a chemical cloud escaping from a pesticide plant killed over 2,000 people and damaged the health of 10,000 more. Yet as an element of contamination, "the radioactive atom remained supreme." The Russians seem to believe this. Since "Nuclear Fear" went to press, the astounding news from the Soviet Union is that the long-subdued citizenry may yet actually keep the Kremlin from building new plants.

• • •

When the first atomic bomb was test-exploded in the New Mexico desert before dawn, July 16, 1945, the fireball lighting up the valley so amazed the scientists themselves that some actually believed for a moment that the world was starting to blow up. An Army engineer, Brig. Gen. Thomas Farrell, cried "Jesus Christ, the longhairs have let it get away from them!" In the social and political sense the longhairs did let it get away from them. It got away — to the military — from the Atomic Energy Commission itself and farseeing men like David Lilienthal. It got away from physicist prophets like Leo Szilard, who as a precocious student in pre-1914 Budapest already imagined the possible reconstruction of the world through nuclear energy, but who after Hiroshima turned from physics to biology. Because certain commanders and even individual pilots by the 1950's had the ability to drop bombs on their own initiative, after 1961 the Kennedy Administration installed safeguard devices and also halted flights over the Soviet Union.

What, in the end, are we to think of the longhairs, the leading physicists, those Himalayas towering over our century, who for the most part displayed a humane and farseeing political vision of international control sadly lacking to the politicians and especially the defense intellectuals, those "whiz kids" whose chief contribution to debate was the pretense of imposing rationality on nuclear war? No other 20th-century story matches, for mental achievement and political failure, the story of Bohr, Fermi, Bethe, Peierls, Frisch, Feynman et al. — to say nothing of Oppenheimer — as related more awesomely than ever in Richard Rhodes's "Making of the Atomic Bomb."

Their achievement left marks on all of us that can be followed in "Nuclear Fear" like a catalogue *raisonné* of our age on exhibition. There is little to cheer over in the substance of "Nuclear Fear," and grateful as I am to Mr. Weart for reconstructing our recent history, I find insufficient and occasionally misleading the emphasis he puts on individual psychology rather than on social and economic factors. He suggests that their deprivation of early maternal support links such very different "apoca-

lyptic" thinkers as Mary Shelley, Frederick Soddy, Jack London, Philip Wylie, J. B. Priestley, Bertrand Russell, Dr. Helen Caldicott — all of whom, like the schizophrenic child in Doris Lessing's "Mary," have a background in which maternal care was abnormally lacking. Suggestive as it is to relate the "interior holocaust," as Mr. Weart sensationally puts it, to the turbulence of the atomic age, there is all too little here about the defense contractors — among whom I put so many "defense intellectuals" — actively promoting the fantasy of Star Wars.

It is the understatement of all time to speak, as Mr. Weart does, of ours as a "wrongly organized society" where "a person's normal will to dominate and harm could be entangled even with a crusade for rebirth." This sounds as if invisible powers had made the wrong decision in "organizing" society. Words soft and evasive. Equally so in my opinion is Mr. Weart's yearning, through the hypothetically healing symbol of the mandala, that the many opposites in all of us can be reconciled because the safety of the world ultimately depends on this.

**S**INCE Hitler convinced me of original sin, I am sympathetic to Mr. Weart's essentially religious belief that there is a fundamental unity to nature that must be recognized and realized in the human soul. It would seem to me that all the leading physicists must believe in that unity and that their researches prove it. But, alas, not all scientists and intellectuals favor such ancient idealism.

It was an American ex-physicist, Herman Kahn, who thought up a "Doomsday Machine," a vast computer wired up to a huge stockpile of hydrogen bombs, just to show how startling he could be. When the computer sensed that the Soviet Union had committed an act defined as intolerable, the machine would automatically set off the Doomsday bombs, covering the earth with sufficient radioactive fallout to kill billions of people. From the early 60's to the middle of the decade, Kahn worked out an elaborate theory of "escalation," conceiving of 44 "rungs of escalation" from "Ostensible Crisis" to "Spasm or Insensate War," with the rungs in between including "Harassing Acts of Violence," "Local Nuclear War," "Justifiable Counterforce Attacks," "Local Nuclear War — Exemplary," "Constrained Dismantling Attack" and "Slow Motion Counterforce War."

There is too little about this extremism in "Nuclear War." Or about the many intellectuals and literary types who in the usual chatter of our day happily agree with Gertrude Stein — "In the twentieth century nothing is in agreement with anything else." Mr. Weart is not of that number. How could he be? He is a trained scientist, not an opinionmonger. And far from being a heartless "realist" like so many professional columnists whose knowledge depends on Washington gossip, he believes, without saying so, that we must love, starting with ourselves, or die. But not everyone who talks about heaven is going there. This is a true history of our age — a cutting, indispensable, deeply troubling book. I trust it will trouble you. □

(11) Dissent from (parts of) the Kazin review, above, which says:

Such doomsday thinking is so common, especially among nonscientists, that a valuable feature of this book is Mr. Weart's efforts to correct "images" that do not correspond to the facts. Discussing nuclear reactors and the halt just now of nuclear power plants, Mr. Weart demonstrates just how much more harmful is the contamination from coal-burning plants.

Now hold on! Coal-burning plants may do a lot of harm, and no doubt they do, but the maximum harm they can do is trivial compared to the maximum harm a nuclear facility can do, whether civilian or military. And even aside from accidents, we haven't yet found — and may never find — a safe place to get rid of the byproduct of nuclear power, plutonium, which is lethal for 100,000 years. Here's more to disagree with:

Despite the fright occasioned by the accident at Three Mile Island and the danger to much of Eastern Europe from the real disaster at Chernobyl, there has been no "credible maximum accident", no "China Syndrome" corresponding to the tragedy at Bhopal, India, where a chemical cloud escaping from a pesticide plant killed over 2,000 people and damaged the health of 10,000 more.

Doesn't that make you feel better about nuclear power? Aren't you glad that a nuclear facility was not responsible for all the people killed or damaged at Bhopal? Isn't it great that we have not yet had a "maximum credible accident" that could wipe out a continent or maybe all of us?

It may be that more people have been killed to date by non-nuclear catastrophes than by nuclear ones. How does that diminish the nuclear potential for omnicide?

Back to the drawing board, Mr. Weart. Or is it Mr. Kazin? Or both?

In spite of these reservations, "Nuclear Fear" looks like a book worth reading.

(12) Bob Davis on Ayer's "Wittgenstein":

A recent issue of RSN contained an item entitled "A hatchet-job on A. J. Ayer", and reprinted a review of Ayer's "Wittgenstein" by an Arthur C. Danto of Columbia University (RSN57-22). I was reading the book at that time and thought I would send in a counterpoint. I think the term "hatchet job" was a bit too strong, but it was a critical review and one I don't think particularly valid.

I have always found Ayer's books to be informative and enjoyable, and "Wittgenstein" is no exception. Ayer, like Russell, can write on difficult topics in philosophy in a way that we dilettantes can follow. In his introduction Ayer states that he is "attempting to give an account of the successive phases of Wittgenstein's thought" that would be acceptable to both the general reader and to his professional colleagues. I feel he has succeeded admirably, certainly from the general reader's point of view; I cannot speak for the other. I recommend the book very highly to those of you interested in reading philosophy.

Ayer makes mention of never having "adhered to the cult" of Wittgenstein, which is perhaps his real sin. Russell found the cult inexplicable, as do I. The text of this review suggests that the author may be part of that cult. He criticizes Ayer for testing Wittgenstein's views against his own, and suggests that "the soul of Wittgenstein is screened out" by this procedure. This is curious; whose views does he suggest Ayer use? Karl Popper's? Fear of loss of soul does not suggest valid philosophical concern.

I have read a good deal of Wittgenstein over the years; I don't want to claim to understand him very well. I am aware, however, that some of his thought, or perhaps more correctly, his procedure, has rubbed off on me. I think I am more conscious of language because of him. Of course, much of that is also due to Russell and Popper.

For some reason I get the urge to read something by Wittgenstein about once a year, and I usually feel I have wasted my time when I have finished. Ayer helps me understand much of Wittgenstein for the first time.

I first discovered how to read difficult philosophy from reading some of Russell's difficult texts. I just go ahead and read it and do my best, and I don't worry about things I don't understand. Later I read some other related item or a year later I re-read the book and I realize that I have come to understand much of it. Apparently, one's mind works on it subconsciously. And I usually enjoy the book even if I am a little bewildered when I first read it. This same process worked for me with Karl Popper.

But it never worked with Wittgenstein. I didn't enjoy the books, and I didn't seem to understand them next time around. So maybe Ayer will make that process a little easier now.

I think Ayer does offer an explanation as to why Wittgenstein is important and what he was about in his later philosophy. He says, on p. 142, that from Descartes to Russell, the central course of philosophy was theory of knowledge, and Wittgenstein was doing something different; he was pursuing the study of meaning. I am not competent to judge that issue but I have a sneaking suspicion that Ayer is right. Perhaps one of our "professional colleagues" can enlighten us on this.

At any rate, I highly recommend the book.

(13) Clark's "Life of Bertrand Russell", reviewed by Alan Ryan, in the Manchester Guardian Weekly, 16 Nov 1975, p.25:

## Why Russell mattered

by Alan Ryan

THE LIFE OF BERTRAND RUSSELL, by Ronald W. Clark (Weidenfeld & Nicolson, £6.95).

Religious conversion is a familiar hazard of adolescence, and it takes a variety of guises; mine struck in the winter of 1956, amid the horrors of Suez and Hungary. It was provoked by reading A History of Western Philosophy, and its immediate impact on my life was that I was nearly expelled from school for over-enthusiastically explaining to the chaplain just what damage Bertrand Russell had done to the cosmological

argument for the existence of God.

This only strengthened my belief that the Blessed Trinity consisted of J. S. Mill, Bertrand Russell, and A. J. Ayer, a belief that I've never quite lost since. Empiricism, liberalism, atheism, and pacifism, defended in Russell's crackling prose conjured up an indistinct but immensely alluring vision of what it might be like to grow up rational. Only later could one appreciate how much of Russell's attraction lay in directions quite other than the purely intellectual.

The vein of romantic melancholy which constantly broke into his pop-

ular essays and which underpinned "A Free Man's Worship" had nothing much to do with advances in formal logic, but a lot to do with making Russell attractive to the young. He more than once wrote of his love of the cruel, indifferent sea, and the bleak uncaring mountains, of the comfort he took from the fact that the universe was not implicated in the miseries and follies of the human race. The boy who decided not to commit suicide only because he wished to know some more about mathematics' reappeared throughout Russell's life, and surely strikes a chord in anyone who feels the

sharp contrast between the natural serenity of the intellectual life and the chaos of the instincts.

Ronald Clark's life of Russell seems to me to be a great deal less successful in its treatment of Russell's intellectual life than in its treatment of his several marriages and many affairs — it is, in fact, a 750-page curate's egg, in which the parts that are not good are quite dreadful, but the parts that aren't bad are done rather well.

Its chief defect, and one which renders the first half of the book almost completely worthless, is that there is no attempt to explain just

what Russell's intellectual eminence rested on. In a lordly sort of way Mr. Clark notes at the end of the book that there are many studies of Russell's philosophy, done with varying degrees of competence; so there are, but there's precious little evidence that Mr. Clark has made much use of them.

His own account of Russell's ideas is the kind of thing that a casual reader would glean from Russell's *Autobiography* or *My Philosophical Development*, and the level of sophistication to which it attains is indicated by the way Mr. Clark confuses the Theory of Types with the Theory of Descriptions. We get an immensely detailed account of Russell's emotional career during the 10 years hard labour devoted to *Principia Mathematica*, but we rarely get a paragraph on the contents of that extraordinary work. No one who did not already know about the revolution in logic which had taken place during the nineteenth century would get any idea

of it or of Russell's place in it.

This unconcern with what Russell actually thought about the issues to which he devoted his life extends even to the more accessible works. Mr. Clark tells us that *Principles of Social Reconstruction* is probably Russell's best work in political theory — but he doesn't tell us what is in it, nor in what its superiority consists. No doubt one could defend Mr. Clark by pointing that this is a *life* of Russell, and that those who want to know about his ideas can go and read his book. But, this ignores the fact that the chief reason for being interested in Russell's life is the quality and importance of his ideas.

The damage this does to the book diminishes rapidly after 1930, when Russell's career as a heretical lay preacher on ethical, sexual, political and educational topics really got going. The story picks up when Mr. Clark embarks on Russell's career as a teacher, his exile in the United States, and his

post-war work for nuclear disarmament.

Mr. Clark is judicious and well informed about Beacon Hill school, and if he destroys one good story (the vicar's wife who exclaimed "Good God" on meeting a naked pupil and was politely told "There is no God" is mythical) he replaces it with several as good. His account of Russell's career in CND is excellent — his successes as well as his failures are noted, and the Schoenman debacle is not exaggerated — while he rightly reminds us of Russell's prescience in prophesying the horror of Vietnam.

The popular appeal of the book will, I suppose, rest on its revelation of Russell's tangled emotional affairs. Mr. Clark produces two new large amendments to Russell's own accounts; the first is that Russell was deeply in love with Evelyn Whitehead, the wife of his collaborator on *Principia*, for several years after the failure of his first marriage; the second is that

his affair with Lady Constance Malleon did not fizzle out after five years but lasted on and off for half a century.

The intrinsic interest of Russell's love life is debatable; he said that philosophers in love were not interestingly different from other men in love, and Mr. Clark does little to shake that view. Mr. Clark's account is stronger on time-tables than on emotional insight, and nothing emerges which a much briefer account would fail to disclose. It is clear that like many other people, Russell found it hard to follow the excellent advice which his intellect devised; like many other people, he mistakenly thought that his own misery justified making his closest friends miserable; unlike many other people, he had an area of life in which energy, passion, and honesty were not destructive but productive. To learn more about him, we should need a subtler narrator than Mr. Clark.

- (14) Clark's Life of Bertrand Russell, reviewed by Patrick Nowell-Smith, in the *Toronto Star*, 22 Nov 1975, under the headline, "BERTRAND RUSSELL: AN ARISTOCRAT WHO WASN'T":

Bertrand Russell, who died five years ago at the age of 98, was one of the most remarkable men of the century.

He was also one of the most influential since, for good or ill, he was the grandfather of both the computer and of the permissive society.

He was also something of an enigma: an aristocrat of aristocrats, who never ceased to attack Establishments everywhere; he was jailed on 1916 for opposing World War I, and in 1961, aged 80, for civil disobedience.

This ice-cold intellectual was driven all his life by passions — for truth, for women, for peace. He could inspire devotion in women and return it in kind; but he could also, at an age when, according to North American mythology, sex is all over and done with, drop into bed with them as casually as other men drop into conversation.

Russell's own autobiography is a best-seller, which this new biography cannot replace, but Ronald W. Clark has made excellent use of the Russell Archives at McMaster University to provide a more objective account. Though he cannot match Russell's incisive wit and distinction of style, he can and does get us much nearer to the truth about Russell's private and public life.

#### Genuine Passion

For the fact is that, despite Russell's genuine passion for truth, the truth as he saw it was often vastly different from what others saw. For example, he wrote that it was "only for external and accidental reasons" that Lady Morrell did not become his mistress the first time they met. Her own account is different and more credible — she just didn't fancy him and did not want to jeopardize her husband's career.

Russell first emerged as a great public figure (he had long been known as a mathematician and philosopher) in 1950 with the award of the Order of Merit and of the Nobel Prize for literature. From then to the end of his life he devoted all his energies to saving the human race from what he believed to be the imminent disaster of a nuclear war.

It was not difficult for the man who, as a little boy, had romped on his grandfather's knee in the Cabinet Room, to fire off letters and telegrams to all the world's leaders, but it is hard to determine what influence, if any, he had on their policies. Nehru, Chou En-lai and many Third World leaders treated him with the greatest respect: Krushchev at least pretended to do so, but Russell never believed that it was his letter that caused Krushchev to back down in Cuba in 1962.

#### No influence

In the United States, Russell had no influence at all because the Americans, as usual, assumed that anyone who attacked their policies and denounced them as the greatest threat to peace must be a Communist.

Though the accusation of Communism was absurd, it was given some color by the activities of Ralph Schoenmann, Russell's left-wing American secretary. During the 60s, Russell's activities became more and more eccentric, unrealistic, even hysterical. Was he senile? How much of what was done in his name was really done by him? How much by Schoenmann?

The story is a complex one which Clark handles well, and he also prints as an appendix the long account that Russell wrote in 1969 of his relations with Schoenmann. That account at least puts paid to the idea that Russell was senile; at age 97 all the old penetration of thought and clarity of style were still there.

\*

Nowell-Smith is Professor of Philosophy at York University. The "long account that Russell" wrote about Schoenman was presented in RSN46-5.

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Here is part of KEN BLACKWELL's comment, in "Russell" (Winter 1975-6), p.22:

## A new mythology? Russell as archetypal libertine

*No one denies that the love of women had a major part in Bertrand Russell's life. He himself confessed he "would often have sacrificed all the rest of life for a few hours of this joy". However, many of the reviewers of Clark's Life treated Russell's love of women as if it had been his one dominant passion, and they often sacrificed the greater part of their space to this joy, as did the Sunday Times in their serialization of Clark's book. Perhaps the most extraordinary statement by a reviewer was that Russell "could also, at an age when, according to North American mythology, sex is all over and done with, drop into bed with [women] as casually as other men drop into conversation" (Patrick Nowell-Smith, Toronto Star, 22 Nov. 1971). This statement, while telling against the myth of geriatric sexuality, merely substitutes another myth. Some writers of letters to the London Times have tried to*

(15) Clark's "Life of Bertrand Russell," reviewed in The Economist, reviewer not known.

THE ECONOMIST NOVEMBER 1, 1975

## An aristocrat beneath the skin

### THE LIFE OF BERTRAND RUSSELL

By Ronald W. Clark.

Cape/Weidenfeld and Nicolson.

766 pages. £6.95.

Biographers of Bertrand Russell—and there will be many of them—are saddled with the burden of the famous autobiography. How much of it should one quote, and upon how much of it should one rely? In this lucidly written and not uncritical book—the fruit of immense labour—Mr Clark says enough that is

new to entertain the reader familiar with Russell's own account of himself; but one sometimes wishes that certain episodes had been completed by the inclusion of key facts supplied by Russell. For example, in the story of his liaison with Lady Ottoline Morrell, it might have been illuminating to explain her slight physical aversion by the circumstance that the great lover suffered from pyorrhoea. Since he was as usual engaged in several affairs at the same time, this must have tempered ardour. Mr Clark is obliged to chronicle the major attachments, though the recital tends to pall; but he does not dwell to excess on the sexual details, which in other hands might have taken precedence. And at least Russell's amours were not

as a rule squalid. One suspects that much of his attraction for the public was due to an aristocratic bearing and outlook which, for all his populist doctrines, never left him. Mr Clark provides much evidence that this was so.

If you live into your 98th year, you have time to pursue several careers. There was the young logician and philosopher, whom some consider to be the most enduring Russell. There was the writer on public affairs, witty and controversial. There was the opponent of the first world war, who took a taxi to prison with a stock of learned books. There was the educationalist and organiser of a "progressive" school, who needed to engage in journalism against the clock to keep the experiment going. This resulted in several potboilers—"The Conquest of Happiness" and so on—of which Mr Clark thinks more highly than some others will do. There was the exiled academic in the United States during most of the second world war who brought down on his head a Puritan deluge unparalleled for viciousness and malevolence: he was accused of being "lecherous, libidinous, lustful, venerous, erotomaniac, aphrodisiac, irreverent, narrow-minded and bereft of moral fibre". There was the postwar pillar of

the British establishment, who gave place to the man who acutely embarrassed the establishment while attaining an extraordinary world fame. Although the last phase was clouded by the influence of his American secretary, Ralph Schoenman, and the antics of the International War Crimes Tribunal, the nonagenarian regained his independence and, though tottery and hard of hearing, remained clear-headed and incisive to the end.

Perhaps too much detailed consideration is given by Mr Clark to the nuclear protest movement, and not enough to Russell's personal life in the last and on the whole happiest period. And Mr Clark might have mentioned the incident in which, as one newspaper put it, Russell's "chicks came home to roost"—the sit-down protest on his own premises; and as to the insistence on Russell's continued hostility to religion, what about Russell's admission in the third volume of the autobiography that, on a visit to Greece in old age, "to my astonishment I felt more at home [in a little Byzantine church] than in the Parthenon"? But this is a solid, readable book, and, for its length, by no means expensive.

Our thanks to HARRY RUJA for all 3 reviews of the Clark book, as well as the Blackwell comment, above.

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#### REPORTS FROM COMMITTEES

(16) International Development Committee (Adam Paul Banner, Chairman) reports:

This Committee is currently working on two projects in Africa, with "African Link" in Zambia. This is a new contact and request for assistance.

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#### FOR SALE

(17) 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 in U.S.A., Canada & Mexico. Order from the newsletter, address on Page 1, bottom.

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## THE 1988 BERTRAND RUSSELL SOCIETY AWARD

PLEASE POST

(18)

Lee Eisler, VP/Information  
The Bertrand Russell Society, Inc.  
RD 1, Box 409  
Coopersburg, PA 18036  
215-346-7687

For release  
June 23, 1988

This Press Release  
tells the story ----->

## THE 1988 BERTRAND RUSSELL SOCIETY AWARD GOES TO PAUL KURTZ

Paul Kurtz, Professor of Philosophy at the State University of New York at Buffalo, is the 1988 recipient of the Bertrand Russell Society Award. The Award was presented on June 18th, during the Society's annual meeting, held this year at the State University of New York at Fredonia.

The Award cites "his long and honorable devotion to the welfare of secular humanism; his unconditional commitment to skepticism and Prometheanism, teaching, by word and deed, that intelligence demands that we should doubt what is doubtful, as well as disbelieve what is false; and that the essence of life itself is creative audacity."

It is difficult in limited space to convey the magnitude of Professor Kurtz's creativity and productivity; one can merely point to his prodigious output: 25 books, 61 chapters in books, 223 published articles, 40 book reviews, 128 papers for professional conferences, 48 newspaper and magazine interviews, and countless radio and TV appearances, including interviews with Phil Donahue, Ted Koppel, Mike Wallace, Barbara Walters. All this in addition to his teaching and editorial activities.

"Two passions have dominated my intellectual and professional life: (1) a commitment to critical intelligence -- I am skeptical of the false beliefs and mythologies that have motivated many other men and women -- and (2) a belief in the importance of human courage, particularly in defending reason in society, and in attempting to reconstruct ethical values so that they are more democratic and humane."

That is how he feels; and that is how he has acted. Among other things, he is Founding Chairman of the Committee for the Scientific Investigation of Claims of the Paranormal; Editor of Free Inquiry; Member, Editorial Board of the Skeptical Inquirer; former editor of The Humanist; Co-President of the International Humanist and Ethical Union. His books bear such titles as In Defense of Secular Humanism, A Skeptic's Handbook of Parapsychology, The Transcendental Temptation, A-Catholic/Humanist Dialogue, The Humanist Alternative, and Forbidden Fruit: The Ethics of Humanism.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), philosopher/logician, social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. A number of Society members are professional philosophers; most are members of the general public. Membership is open to anyone interested in Russell. For information about the Society, write PK, RD 1, Box 409, Coopersburg, PA 18036

## NEW MEMBERS

(19) We welcome these new members:

MR. RICK ABTS /88//5274 W. JUPITER WAY S./CHANDLER/AZ/85226/ /  
MS. BETTY A. BACKES /88//407 DELAWARE AV./GLEN BURNIE/MD/21061/ /  
MS. AMY BUCHHOLZ /88//96 COLLEGE ST./CLINTON/NY/13323/ /  
MR. SAM DIBBLE, JR. /88//BOX 75/GAUSE/TX/77857/ /  
MR. PAUL S. HECK /88//407 DELAWARE AV./GLEN BURNIE/MD/21061/ /  
MR. LEON R. JONES /88//238 W. MANCHESTER BLVD./INGLEWOOD/CA/90301/ / /  
MR. TIMOTHY J. MADIGAN /88//3015 DELAWARE AV. #423/BUFFALO/NY/14217/  
MR. JAMES F. PHELPS, JR. /88//411 UNION ST./OCCOQUAN/VA/22125/ /  
MR. STEPHEN ROBERTS /88//96 COLLEGE ST./CLINTON/NY/13323/ /  
MR. TODD TARPLEY /88//PO BOX 2949/IOWA CITY/IA/52244/ /

## THE 1988 BRS BOOK AWARD

PLEASE POST

(20)

Lee Eisler, VP/Information  
The Bertrand Russell Society, Inc.  
RD 1, Box 409  
Coopersburg, PA 18036  
215-346-7687

For release  
June 23, 1988

THE 1988 BERTRAND RUSSELL SOCIETY BOOK AWARD GOES TO PAUL G. KUNTZ

This is the Press Release  
about the 1988 BRS Book Award ----->

Paul Grimley Kuntz, Emeritus Professor of Philosophy, Emory University, has received the 1988 Bertrand Russell Society Book Award, for his "Bertrand Russell" (Boston: Twayne Publishers, 1986).

The Award cites "his distinguished study of Bertrand Russell, reminding us that Russell was both a passionate skeptic and passionate believer, a man absolutely devoted to intelligence, truth and liberal humanism."

Professor Kuntz's interests are remarkably diverse -- which perhaps has given him a valuable perspective in assessing the achievements of another individual also of remarkably diverse interests: Russell, who wrote about almost everything that exists (and even about things the don't, like the present King of France).

Professor Kuntz has written about -- or been involved, in one way or another, with -- aesthetics, philosophy, psychology, religion, the arts, philosophy of sport, creativity, metaphysics, contemporary culture, science, symbolic logic, church history, John Dewey, C.S. Pierce, Alfred North Whitehead, Bertrand Russell, Karl Popper, medieval studies, political and legal philosophy, phenomenology, existential philosophy, dialectical materialism, historicism, the notion of order; he is fair to good in German, French, Latin, Greek, Italian and Spanish. A notable diversity.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), philosopher/logician, social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. A number of Society members are professional philosophers; most are members of the general public. Membership is open to anyone interested in Russell. For information about the Society, write PGK, RD 1, Box 409, Coopersburg, PA 18036.

(21) BRS Book Award recipient PAUL G. KUNTZ tells us how he feels about Russell:

Bertrand Russell belongs to the age known in American philosophy as the "Golden Age." Because along with Peirce, Royce, James, Santayana and Dewey we include Whitehead, why should we not think of Russell as member of this distinguished company? A Golden Age of Anglo-American philosophy would include others, such as Bradley. British philosophers rejected Russell as much as Whitehead, but in different ways. Russell was cut down to the size of low aims of clear discourse and very limited technical problems. Let us, therefore, take Russell as a whole as our guide. Let us not cut him up into the fragmented pieces of overspecialized scholarship. "The good life is inspired by love and guided by knowledge." To be a rational and civilized person is to weigh ends as well as to calculate means. The Russell I know has no reluctance to appeal to "conscience," and his philosophy as a whole is devoted to the discovery of truth about the world.

I am deeply touched by your kindness in honoring my small book Bertrand Russell which sees in him the longest and most significant career in the history of philosophy. I knew that that was distinctly unpopular and would make my fellow philosophers smile, but one thing worth learning from Russell is courage to overcome our almost universal timidity.

We can recapture the original vision of surveying the world from the most concrete to the most abstract and from the most abstract to the most concrete. And when we do, we can see in Russell's positive and constructive morality, including virtues and commandments, something positive. If ethical theories collapsed, well then, my book says, find the basis of positive morality and reconstruct theory.

If old metaphysical systems are flawed with fallacies, well then, use the knowledge of what was false to say what is true. If churches have been false to great inspiration of saints, well then turn your back to the idols, and seek the essence of religion and search for what is truly worthy of worship.

Russell's career responds to the many ideologies that divide humankind and nations, and prevent humane solutions. Russell's philosophy gives us a stance independent of socialism, individualism, nationalism, authoritarianism, pacificism, etc. Russell at various times committed himself to one or another cause, but always with the ability to judge subsequently how he had misled himself.

Let me then cite the passage to which I tried to make my book faithful. It is the testimony of a man whose nobility rests in admitting how far he was from perfect. It could well be a general rather than a personal confession:

But beneath all this load of failure I am still conscious of something that I feel to be victory. I may have conceived theoretical truth wrongly, but I was not wrong in thinking that there is such a thing, and that it deserves our allegiance. I may have thought the road to a world of free and happy human beings shorter than it is proving to be, but I was not wrong in thinking that such a world is possible, and that it is worth while to live with a view to bringing it nearer. I have lived in the pursuit of a vision, both personal and social. Personal: to care for what is noble, for what is beautiful, for what is gentle; to allow moments of insight to give wisdom at more mundane times. Social: to see in imagination the society that is to be created, where individuals grow freely, and where hate and greed and envy die because there is nothing to nourish them. These things I believe, and the world, for all its horrors, has left me unshaken. (Aiii, 330)<sup>1</sup>

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<sup>1</sup>Bertrand Russell, The Autobiography, Vol. 3, 1944-1969, Little, Brown, Boston, 1969, p. 330, quoted in Paul G. Kuntz, Bertrand Russell, in Twayne's English Authors Series, G. K. Hall, Boston, 1986, p. 10.



## 1989 BRS AWARD AND BRS BOOK AWARD

- (22) Input wanted. Members are invited to submit candidates for the 1989 BRS Award and 1989 BRS Book Award.

The BRS Award goes to someone who meets one or more of the following requirements: (1) had worked closely with ER in an important way (like Joseph Rotblat); (2) has made an important contribution to Russell scholarship (like Paul Schilpp); (3) has acted in support of a cause or idea that ER championed (like Henry Kendall); (4) whose actions have exhibited qualities of character (such as moral courage) reminiscent of ER; or (5) has promoted awareness of ER or ER's work (like Steve Allen.)

The BRS Book Award goes to the author whose recent book throws new light on ER's life or work in an important way.

Let's have your suggestions, please! Send them c/o the newsletter, address on the bottom of Page 1.

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## HONORARY MEMBERS

- (23) Ayer. Russell is the subject of a talk by A. J. Ayer, given in 1972 before the British Academy, titled "Bertrand Russell as a Philosopher". Professor Ayer also gave it at the Russell Centenary Celebrations at McMaster University in 1972. He recorded it for the BBC. What follows is a transcript of the BBC version, available on audiocassette from Audio Forum, about which more below. A printed — and slightly amplified — version of the talk appears in "Proceedings of the British Academy, Volume LVIII." It also appears in "Russell in Review", eds. Thomas and Blackwell (Toronto: S,S,H & Co, 1976). Sir Alfred has been a BRS Honorary Member since 1978.

More than any other philosopher of our time, Lord Russell satisfied the popular conception of a philosopher as one who combined universal learning with direction of human conduct. He himself, no doubt with good reason, attached the greatest value to the work which he did on mathematical logic, both in its propositions and technical aspects. But the interest which he also paid to the theory of knowledge, the philosophy of mind, the philosophy of science, and to metaphysics in the form of a theory of being, was comparably rewarding.

In all these domains, Russell's work had a very great influence upon his contemporaries, from the beginning of the century up to the present day. In the English-speaking world, at least, there is no one, with the possible exception of his pupil, Ludwig Wittgenstein, who has done so much in this century, not only to advance the discussion of particular philosophic problems, but to fashion the way in which philosophy is practised.

As he relates in his Autobiography, Russell was led to his interest in propositions by his desire to find some good reason for believing in the truth of mathematics. Already, at the age of eleven, he had been introduced by his brother to Euclidean geometry. He had objected to having to take the axioms on trust. He eventually agreed to accept them only because his brother assured him that they could not make any progress otherwise.

But he didn't give up his belief that the propositions of geometry, and indeed the many other branches of mathematics, needed some ulterior justification. For a time he was attracted to John Stuart Mill's view that mathematical propositions are empirical generalizations, which are inductively justified by the number and variety of the observations that conform to them. This conflicted with the belief, which he was unwilling to relinquish, that mathematical propositions are necessarily true.

Taking the necessity that the propositions of formal logic are relatively unproblematic, he chose rather to try to justify mathematics by showing it to be derivable from logic. This enterprise, in which he had been anticipated by the German, Gottlob Frege, required first the discovery of a method of defining the fundamental concepts of mathematics in purely logical terms. And secondly, the elaboration of a system of logic that should be sufficiently rich for the propositions of mathematics to be deducible from it.

The first of these tasks was carried out, among other things, in "The Principles of Mathematics", which Russell published in 1903, when he was just over 30 years of age. And the second, in which he had the assistance of Alfred North Whitehead, in the 3 monumental volumes, "Principia Mathematica", which appeared between 1910 and 1913.

"Principia Mathematica" made a contribution of fundamental importance, not only to the semantic development of logic as a formal science, but also to the philosophy of logic. This comes out clearly in Russell's famous Theory of Descriptions, when he explains how definite descriptive phrases can meaningfully refer to non-existent entities, by showing that they do not operate as names; and his equally famous Theory of Types, where he disposes of a contradiction in the theory of classes, which he had himself discovered, by restricting the conditions under which a proposition can be held to be meaningful.

Russell's belief that the propositions of mathematics stand in need of justification, and his method of justifying them, by reducing them to propositions that apparently belong to another domain, are distinctive of his whole approach to philosophy.

He was a consistent skeptic in the sense of holding that all our accepted beliefs are open to question. He conceived it to be the business of philosophy to try to set these doubts at rest. And he thought that the best way of setting them to rest was to reduce the propositions on which they bore to propositions which themselves were not doubtful to the same degree. Russell referred to this as an application of what he called the supreme maxim in scientific philosophizing: Wherever possible, logical constructions are to be substituted for inferred entities. An object was said by him to be a logical construction when the proposition in which it figures can be analyzed in such a way that in the propositions that result from the analysis, the object no longer appears as a subject of reference.

Russell carried this method to its fullest point in his book, "The Analysis of Mind", which was published in 1921. Largely following William James, he there maintained that both mind and matter are logical constructions out of primitive elements which were themselves neither mental nor physical. Mind and matter are differentiated by the fact that certain elements such as images and feelings entered only into the constitution of minds, and also by the operation of different causal laws. Thus the same concepts, when correlated according to the laws of physics, constituted physical objects, and when correlated according to the laws of psychology, helped to constitute minds.

Of the 71 books and pamphlets that Russell published in the course of his life, only about 20 could properly be classified as works of academic philosophy. The rest of them cover a very wide range, including as they do, autobiographical writing, biographical writing, books of travel, books on education, books on religion, works of history, popularizations of science, and even two volumes of short stories.

The largest single class consists of works on social questions and on politics. From these works it is apparent, as it was to anyone who knew him, that Russell held very strong moral convictions, but he was not greatly concerned with ethical theory. Apart from an early essay on the elements of ethics, which was written about 1910, and included in his "Philosophical Essays", his main contribution to the subject is to be found in his book, "Human Society in Ethics and Politics", in which the ethical part was written mainly in 1945 to 6, although the book wasn't published until 1954.

The definition of goodness which he proposed in this book is that an occurrence is good when it satisfies desire. In another passage, however, he suggests that effects which lead to approval are defined as good, and those leading to disapproval as bad. These definitions are perhaps to be reconciled by making the assumption that the effects which lead to approval are those that are thought likely to satisfy desire. This leaves it uncertain whether in calling something good I am to be understood as saying just that I approve of it, or that it is an object of general approval. And if it is just a question of my own approval, whether this is on the grounds of its satisfying my own desire, or its giving general satisfaction. Russell didn't distinguish between these possibilities. But in the main he seems to have held that in calling something good, I am stating, or perhaps just expressing, my own approval of it, on the ground that its existence is or would be found generally satisfying. Right actions then would be those that, on available evidence, are likely to have better effects in this sense than any other actions which are possible in the circumstances.

This comes close to utilitarianism, the main difference being that Russell didn't fall into the error of assuming that all desire is for pleasure. He was therefore able to admit that some pleasures seem to be inherently preferable to others, without giving up his principle that all forms of satisfaction are equally valuable in themselves. At this point, however, there was some discrepancy between his theory and his application of it. In practice he tended to look upon cruelty as inherently evil, independently of the satisfaction or dissatisfaction that it might cause; and he also attached an independent value to justice, freedom, and the pursuit of truth.

The value which Russell attached to freedom comes out clearly in his political writings. His concern with politics became increasingly practical, but he took a strong interest in political theory. Himself an aristocrat, he thought that a good case could be made for an aristocratic form of government in societies where the material conditions were such that the enjoyment of wealth and leisure was possible only for a small minority. In societies in which it was economically possible for nearly everyone to enjoy a reasonably high standard of living, he thought that the principle of justice favored democracy.

He said that though democracy did not insure good government, it did prevent certain evils, the chief of these being the possession by an incompetent or unjust government of a permanent tenure of power.

Russell was consistently in favor of the devolution of power, and disliked and distrusted the aggrandisement of the modern state. This was one of the reasons for his hostility to Soviet Communism, "The Theory and Practice of Bolshevism", the outcome of a visit which he paid to Russia as early as 1919. If he seemed to become a little more sympathetic to the Soviet Union towards the end of his life, it was only because he had then become convinced that the policies of the American government represented the graver threat to peace.

Russell's desire to diminish rather than increase the power of the state set him apart from the ordinary run of socialists. He was, however, at one with them, in wishing to limit the possession and use of private property, in seeing no justification for inherited wealth, and in being opposed to the private ownership of big businesses or of land. In his books, "Principles of Social Reconstruction" and "Roads To Freedom", which were published in 1916 and 1918 respectively, he displayed a certain sympathy for anarchism, but declared himself more in favor of Guild Socialism, a system which provided for workers' control of industry, and for

the establishment of two Parliaments, one a federation of trade unions and the other a Parliament of consumers, elected on a constituency basis, with a joint committee of the two acting as the sovereign body. Russell himself added the original proposal that a certain small income, sufficient for necessities, should be secured to all, whether they work or not; that the expense of children should be borne wholly by the community, provided that their parents, whether married or not, were known to be physically and mentally sound in all ways likely to affect the children; and that a woman who abandons wage-earning for motherhood ought to receive from the state as nearly as possible what she would have received if she had not had children. He did not discuss how these measures could be afforded.

In his later political writings, though he continued to seek means of curbing the power of the state, Russell was more concerned with relations between states than with questions of internal organization.

Regarding nationalism as the most dangerous vice of our time, he thought it likely to lead to a third world war which the use of atomic weapons would render far more terrible than any suffering the human race had previously known. The only assurance that he could find against the continuing threat of such a disaster was the institution of a world government which would have a monopoly of armed force. While it was obviously better that such a government be constituted by international agreement, Russell thought it more likely to come about through the superior power of some one nation or group of nations. It is for this reason, since it was essential to his argument that the change be peaceful, that he advocated unilateral disarmament. The difficulty was, it was no more probable that a world government would come about peacefully in this fashion than through international agreement. One cannot but admire the passion which Russell brought to the discussion of this question, and the concern for humanity which inspired him; but in his treatment of it, he seems both to have over-estimated the likelihood of global nuclear war and correspondingly under-estimated the merits of the traditional policy of maintaining a balance of power.

Russell's scientific writings on political and social questions don't have the depth of his contributions to theory of knowledge or the philosophy of logic, but they express the moral outlook of a humane and enlightened man, and they add to the lucidity which was characteristic of all his work a special touch of elegance and wit. His style contains echoes of Voltaire, to whom he was pleased to be compared, and of Hume, with whom he had the greatest philosophical affinity. Like Hume, he could be careless in matters of detail, especially in his later work. After the years of labor which he expended on "Principia Mathematica", he became impatient with minutiae. The hostility which he displayed to the linguistic philosophy which became fashionable in England in the nineteen-fifties was partly directed against the minuteness of its approach, partly also against its assumption that philosophy could afford to be indifferent to the natural sciences. In an age when philosophical criticism increasingly fettered speculation, his strength lay in the sweep and fertility of his ideas. Historically, he revived and continued the great tradition of British empiricism, the tradition of Locke, Berkeley, Hume, and of his own lay godfather, John Stuart Mill. He is its outstanding representative in the 20th Century.

Ayer's talk on Russell is included in the series titled "The Originators", on audiocassettes. Others in the series are Darwin, Freud, Jung, Marx, Popper, Weber, and Wittgenstein. The 8 talks, on 2 cassettes, cost \$19.95 plus \$1.00 postage, from Audio Forum, Suite ROC120, 96 Broad St., Guilford, CT 06437. Also in Library.

(24) Popper is a talk by Bryan Magee. It is another in the audiotape series, "The Originators". Sir Karl has been an Honorary Member since 1978.

In the same century in which a systematic attempt has been made to murder them all, the Jews of Central Europe have produced some astonishing geniuses: Freud, Einstein, Mahler, Schonberg, Kafka, Wittgenstein, to name half a dozen. In recent years the realization has begun to get around that another name is going to have to be added to this list, the name of Karl Popper. Like four of the six I just mentioned, Popper had to keep out of Central Europe after the onset of Nazism. And like Freud and Wittgenstein, he adopted England as his new home.

He's a philosopher, and like most philosophers of the front rank, he has a broad range. Many Nobel-Prize-winning scientists regard him as the greatest living philosopher of science. Indeed one of them, Peter Medawar, unambiguously describes him as the greatest philosopher of science there has ever been.

At the same time, Isaiah Berlin says he's the greatest living critic of Marxism. Popper's political philosophy is intimately related to his philosophy of science in the following way:

Marx claimed he had put socialism on a scientific basis. All the important political thinkers who follow Marx regard themselves as applying scientific method to political and social problems.

The nub of Popper's criticism of them is that they're wrong about what constitutes scientific method, and that this nullifies their whole position.

So this brings us to the question: What is scientific method?

Popper's revolutionary answer to this question is his seminal achievement, out of which almost all his other major contributions to philosophy have grown.

The traditional view of scientific method, which Popper has attempted to overthrow and replace, began with Francis Bacon at the beginning of the 17th Century, and was developed by the empirical philosophers of that and the following century. Its central notion is that scientific statements can be derived only from observation of the facts and from nothing else. Scientific laws, it was held, are arrived at in the following way: a scientist carries out carefully measured observations and experiments whatever his field is, and amasses a lot of hard, reliable data. Eventually this begins to reveal certain general features, and these in turn, suggest a theory, or a hypothesis, which link together and explain all all the facts. The scientist then tries to verify this theory by devising a crucial experiment, or set of observations, which will confirm it. If he succeeds he has established a new scientific law. The key to this whole process was held to be inductive reasoning, which of course is the opposite of deductive reasoning.

Deductive starts with general statements and then derives statements about particular things from them. For instance, all cows are female, the animal now in my backyard is a cow, therefore the animal now in my backyard is female. That's an example of valid deduction.

Induction goes in the reverse direction. It starts with statements about individual cows, and ends up with statements about cows in general.

Now it was held that all valid scientific reasoning was of this kind, so that all general statements in science were logically derived from specific factual observation.

But the 18th Century philosopher, David Hume, perceived a logical snag in all this, which no one else till Popper has been able to eliminate. It's quite simply this: a general statement cannot be logically derived from any number, however large, of individual statements. For instance, it so happens that every swan I've ever seen in my life has been white; but this doesn't prove that all swans are white; nor would it if I and others had made billions and billions of observations of white swans. I'm told that in Australia there are, as a matter of fact, black swans. But the point is, however many individual instances have been observed, you never can logically justify the jump from them to a universal statement. If scientific laws are universal statements, and they're supposed to be derived from individual observations and experiments, there arose the notorious problem of induction, a skeleton in the cupboard of both science and philosophy.

Reasoning from the particular to the general seemed to work in practice, because the whole of science appeared to be based on it successfully; but no one was able to come up with a logical explanation of why it worked.

What Popper has come up with is not a hitherto undreamt of explanation of why induction works, but the astonishing assertion that there's no such thing as induction at all. It's a myth. What led people into believing it was a confusion between logical and psychological processes. Addressing himself to the logic of the situation, Popper says, in effect: Look, take our statement, "All swans are white". We know this can't be verified by any number of observations of specific instances. This must mean then that scientific method can't be based on a search for verification or proof. On the other hand, although such a statement can't be verified, it can be falsified. One single observation of a black swan proves it to be false. We can test universal statements, not by trying to prove them true, but by trying to prove them false. But this means that only falsifiable statements are testable. There may be other sorts of statements which are true, but because we can't test them, we have no way of finding out whether they're true or not. And therefore they can't be said to be scientific.

I therefore proposed, said Popper, that we call only such theories scientific as are falsifiable.

Of the many startling consequences of this, I want to draw attention to three: First, how a theory is arrived at has no bearing on its scientific status. That depends on its ability to withstand tests. If a theory happens to have been arrived at by so-called deduction, that's merely a description of a psychological process. But it makes no difference. If I were a scientist who published a theory, the world would decide on its merits not by investigating how I arrived at it, but by testing the theory. And this is a process in which induction has no place. We test theories chiefly by deducing unexpected consequences of them, and then seeing if these happen, or rather, fail to happen. If they fail to happen, this is what experiments are for. And by this standard, psychoanalysis, to take an instance, turns out on examination to be unscientific.

This is by no means to say that it's valueless. Let me quote Popper here, from his book, "Conjectures and Refutations":

This does not mean that Freud and Adler were not seeing certain things correctly. I personally do not doubt that much of what they say is of considerable importance, and may well play its part one day in a psychological science which is testable; but it does mean that those clinical observations which analysts naively believe confirm their theory cannot do this, any more than the daily confirmations which astrologers find in their practice. And as for Freud's epic of the ego, the superego and the id, no substantially stronger claim to scientific status can be made for it than for Homer's collected stories from Olympus. These theories describe some facts but in the manner of myths. They contain most interesting psychological suggestions, but not in a testable form. At the same time, I realized that such myths may be developed and become testable. That is, historically speaking, all, or very nearly all, scientific theories originate from myths; and a myth may contain important anticipations of scientific theory. I thus felt that if a theory is found to be non-scientific — or metaphysical, as we might say — it is not thereby found to be unimportant or insignificant or meaningless or nonsensical, but it cannot claim to be backed by

empirical evidence in the scientific sense, although it may easily be, in some kinetic (??) sense, the result of observation.

A fashionable theory that fares much worse than psychoanalysis in Popper's hands is Marxism. Unlike psychoanalysis, Marxism turns out on examination to be genuinely scientific, because it really is empirically testable. Any number of falsifiable consequences can be deduced from it. The trouble is, a very large number of such consequences have now been falsified. In short, Marxism is a genuinely scientific theory which has now been proved to be false.

The second startling consequence I want to draw attention to is that science does not proceed from observation to theory, but rather, the other way around. We formulate theories and then test them by observation and experiment. Nor is some observation prior to any theory as such. On the contrary, some theory is presupposed by any observation. Failure to recognize this is the flaw in the foundations of the empirical tradition in epistemology, which Popper repudiates entirely. It's a subject on which he is trenchant and amusing.

The belief that science proceeds from observation to theory is still so widely and so firmly held that my denial of it is often met with incredulity. But in fact the belief that we can start with pure observations alone, without anything in the nature of a theory, is absurd, as may be illustrated by the story of the man who dedicated his life to natural science. He wrote down everything he observed and bequeathed his priceless collection of observations to the Royal Society, to be used as inductive evidence.

Twenty-five years ago, I tried to bring home the same point to a group of physics students in Vienna, by beginning a lecture with the following instructions: Take pencil and paper. Carefully observe and write down what you have observed. They asked, of course, what I wanted them to observe. Clearly the instruction, observe, is absurd; observation is always selective. It needs a chosen object, a definite task, an interest, a point of view, a problem; and its description presupposes a descriptive language, with property words. It presupposes similarity and classification, which in its turn presupposes interest, points of view, and problems.

The third startling consequence I want to draw attention to is that the refutation visited on Marxism, which I was talking about a moment ago, can happen to any scientific theory, however distinguished and prestigious it may be, however much a product of genius. Indeed a theory can only be considered scientific at all so long as it can be refuted. Thus we can never finally and definitely know a scientific theory to be true. For generations Newton's Laws were thought to be laws of nature, but after more than 200 years, they were superseded by Einstein's Theory of Relativity. The whole history of science is a history of superseded theories. We use a theory for as long as it fits all the known facts, survives all the tests to which it is put, and proves to be more useful in practice than any known alternative. It remains permanently open to replacement by a better theory. Let me quote Popper here again:

The empirical basis of objective science has thus nothing absolute about it. Science does not rest upon rock bottom. The bold structure of its theories rises, as it were, above a swamp. It is like a building erected on piles. The piles are driven down from above into the swamp, but not down to any natural or given base. And when we cease our attempts to drive our piles into a deeper layer, it is not because we have reached firm ground. We simply stop when we are satisfied that they are firm enough to carry the structure at least for the time being.

That quotation was from Popper's first and seminal book, "The Logic of Scientific Discovery". A great book, I think, but a bit on the technical side for most laymen. His classical attack on Marxism is contained in a book called, "The Open Society And Its Enemies", in two volumes, and therefore long, but completely accessible to the layman and very exciting to read. But at the age of 70, he published a new book called, "Objective Knowledge", containing startlingly original ideas which I barely touched on in this talk. And there's more in the pipeline. So anyone who embarks on the richly rewarding study of Popper's work will find himself participating in a still living, still growing philosophy, which the reader is as free as anyone else to extend and develop.

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#### ABOUT BERTRAND RUSSELL

(25) Harry Clifford writes:

Three times in my life I have had the rare pleasure and privilege of hearing Bertrand Russell speak in public. The first time was in a debate with Will Durant on the question, "Is Modern Education A Failure?" Russell said "Yes", and advanced some logical reasons in support of his views. The second time was at the Community Church in New York. The third time is the one that is etched indelibly in my mind. It was when he gave a lecture at The New School in Manhattan in 1944. After the lecture, he answered questions, and autographed books with a pen he had borrowed from me. A young lady handed Russell a book, but when he opened it, he noticed something that made him exclaim, "This book is stolen!" The lady, who was somewhat embarrassed, explained, "No, I bought it second hand." "Oh," said Russell, "I thought it came from some public body," and proceeded to sign the book.

Harry's been around for a long time (born 1901), but not long enough. We wish him continued health and vigor!

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## HUMANISM

(26) From The (Allentown, PA) Morning Call, 5/28/88:

# Rebutting faith in humanism as 'best way of life'

By REV. JOSEPH MOHR

A newspaper advertisement sponsored by the American Humanist Association tells its readers, "Humanism is the best way of life, creating joy and beauty in the here and now."

The association offers the public something more excellent than theistic religions and philosophies that allegedly neglect this life in favor of "pie in the sky."

The inference the readers of the advertisement are supposed to make is that religions are inferior if they are related to "supernaturalism as poetic myth."

Humanism, on the other hand, is realism based upon "sound principles of the traditional philosophies starting with the ancient Greeks and including much of the Judeo-Christian ethic." Some of the Ten Commandments are all right, as are some of Jesus' ideas and actions.

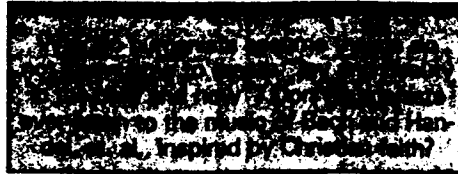
The humanism promoted by the American Humanist Association is described as non-theistic. That can mean anything from atheism, agnosticism, materialism, scientism to secularism, naturalism and deism.

It is difficult to comprehend why humanists assume theists do not know how to create "joy and beauty in the here and now." Don't humanists ever listen to the music of Bach and Handel, et. al., inspired by Christian faith, or view paintings and statues created by believers in a "poetic myth" or view magnificent cathedrals beyond compare?

Secularists are definitely wrong when they declare that Christian theists do not know how to make the most

of life here and now. What about the works of an Albert Schweitzer or a Florence Nightingale, who were devoted to the physical needs of the needy, or our hospitals originally sponsored by theists or our Salvation Army and the Red Cross?

Secularists evidently overlook the work of Christian missionaries throughout the world. Missionaries of years gone by may have made many mistakes when they were the tools of imperialism, but the missionary of today is a different breed. He is much concerned about telling his people that what they do in this world is important.



The missionary of today is improving the lives and environment of people in unenlightened countries. He or she is teaching natives how to read and write, how to improve sanitary conditions, how to care for the injured and ill, how to raise better cattle and food products and how to make the land more productive.

Secularists surely must know that in the entire histo-

ry of this world only an infinitesimally small percentage of human beings ever sold their homes and possessions and went to the mountaintop to await being translated into heaven.

Most Christians are greatly concerned about this world: to have a decent house in which to rear children, to have good food and clothing to make life comfortable, to support schools for their children, to found churches for the community.

The humanist advertisement quoted "Earth is Enough" by Edwin Markam:

"We men of Earth have here the stuff  
Of Paradise — we have enough!  
We need no other stones to build  
The Temple of the Unfulfilled —  
No other ivory for the doors —  
No other marble for the floors —  
No other cedar for the beam  
And dome of men's immortal dream."

Well spoken, Markam, for no Christian cathedral was ever built with stones from heaven. The builders found marble, cedar, ivory right here on Earth — where else? Not a single nail or brick came down from heaven. The builders used what they found here exceedingly well, creating magnificent structures to the glory of the Eternal.

Where are the cathedrals of the secular humanists?

The Rev. Joseph Mohr is a free-lance religion columnist for *The Morning Call*.

## LETTERS

## ■ 'Dark side of religion'

To the Editor:

I read Rev. Joseph Mohr's article on Humanism in *The Morning Call* of May 28 with considerable interest.

I am a Humanist, and I am in substantial agreement with what he says. It is what he fails to say that bothers me.

He says that much great art has been inspired by Christian belief. Who could disagree? I myself recently had the benefit of it; I heard a performance of a religious masterpiece — Bach's B minor Mass — performed by the Bach Choir in Bethlehem. Religious belief has inspired many laudable lives; Mother Teresa is a case in point.

But Rev. Mohr has nothing whatever to say about the dark side of religion. A great merit of Humanism is that it has no such dark side.

I am not going to dwell on past religious cruelties — the Inquisition, the massacres in various wars of religion, the killing of witches (which the Bible commands: Exodus 22:18).

It is the harm that religion is doing today that troubles me, and that Humanism avoids. Here are three current examples: Catholic doctrine forbids birth control even in countries without enough food to feed their present populations. Most religions forbid euthanasia even for terminally ill patients suffering agonies. Catholics and Protestants are killing each other in Ireland. That's just some of the harm religion is currently responsible for.

Lee Eisler  
Coopersburg R. 1

Our response appeared in the -----  
*Morning Call* on June 5th.

(27)

## OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

Chairman, Harry Ruja; President, Marvin Kohl; Vice-President, Michael J. Rockler; Treasurer, Dennis J. Darland; Secretary, Don Jackanicz; Vice-President/Information, Lee Eisler.

## HUMANISM (CONT.)

- (28) Beverly Earles' Letter-to-the-Editor of The World (Nov/Dec 1987, p.3), Journal of the Unitarian Universalist Association:

Anthony T. Podesta (Jul/Aug) describes those publishers who remove both religion and evolution from textbooks as expressing the official religion of American textbooks, i.e., the religion of "fearful timidity." The official religion is not that of secular humanism after all, he suggests. I find it ironic in the extreme that Podesta should take this position, as People for the American Way has expressed nothing but "fearful timidity" with respect to the American Humanist Association (AHA). Whereas liberal religious groups are consulted and involved in a number of ways, People For has repeatedly refused to treat the AHA in like man-

ner even where the issue of humanism has been of central import. The approach has been one of "Yes, sure, we'll involve you" followed by total ignore. One of our representatives was eventually informed that it was "not politic" to involve the humanists.

Lawyers paid by People For did bring in Paul Kurtz, self-described "secular humanist" of high profile, to testify in the Alabama case. However they saw fit not to do the obvious - consult with the largest humanist organization in the United States.

Podesta says that "Hand may not be able to define secular humanism, but he sure knows it when he sees it." The same goes for People For.

Notice that Podesta does not himself define "secular humanism." Indeed the best that has been offered on this score has been the statement by People For that defining secular humanism is "like nailing jello to a wall."

These are facts that all humanists both within and outside of the UIA should be aware of. It is a profound mistake to imagine that People For is anything but timid and fearful with respect to humanism. It is "For" religious freedom on its own parochial terms only.

Beverly M. Earles  
Director, Humanist Association  
of the National Capital Area  
Greenbelt, MD

- (29) Hugh McVeigh deserves great credit for founding the (Albany, NY) Capital District Free Inquirers. Here is a recent bulletin:

## Capital District Free Inquirers PICNIC Sunday, July 17 • 12 noon • Germantown

### Our annual picnic is here! Join us at the Clermont State

Historic Site on Sunday, July 17, at 12:00. Clermont is in Germantown, NY, off of Route 9G, about 35 miles south of Albany. Bring your own food and drink. We have reserved a picnic site from 8:30 a.m. to sunset, so we should have plenty of time to eat, talk, and be congenial.

Remember, because of the picnic, there will be no July meeting. Our next regular meeting will be August 7 at the College of St. Rose.

### Notes from the June meeting

• **New officers** - We elected a new slate of officers for 1988-89. The lucky winners are:

Secretary - Dennis Bender  
Program Coordinator - Rene Bobone  
Program Assistant - Bob Hall  
Treasurer - Hugh McVeigh  
Publications Secretary - Joanne Wagner  
Development Coordinator - Scott Wright  
Public Relations Secretary - Andy Meier (subject to approval at the August meeting)

The positions of Program Assistant, Development Coordinator, and Media Secretary are new positions, created to help spread the workload around through more members of the group. Andy Meier was contacted after the meeting and agreed to be the Media Secretary subject to approval.

• **Open Forum** - June was our second open forum, and once again the conversation was lively:

- Helen Rohr introduced the topic of CDFI's purpose, and the ensuing debate centered on whether our group should do more to reach out to the community and get more publicity for our events. Scott Wright warned against becoming too insular, and Jerry Pomeroy reiterated his belief that the group should become more politically active. Dennis Bender pointed out that any group needs a "critical mass" before it can move out into the community.

- Bob Hall brought up the New Age Movement and commented on how much money it makes and the threat it may pose to free thinking.

- Jerry Pomeroy spoke on mysticism and urged the group not to ignore people's need for the non-rational, the poetic, in life.

- Joanne Wagner suggested that blind faith in science can become another religion and that we must try to understand people's own theories about the natural world in order to present scientific explanations.

• **\$\$\$ Dues \$\$\$ are due again** - Yes, it's that time. If you are paying semi-yearly dues, July is the month for your \$12 payment.

### The Capital District Free Inquirers

Capital District Free Inquirers (CDFI) is one of a confederation of locally-oriented, independent and autonomous groups comprising the FREE INQUIRY Secular Humanist Societies. This movement was initiated in the fall of 1986 by Paul Kurtz and the other editors of FREE INQUIRY magazine.

CDFI, founded in late 1986 by Hugh McVeigh, is a non-religious, non-profit, and strictly secular organization for those who share humanist values and commitment to rational and free inquiry, democracy, social concerns and fellowship.

#### Meetings

CDFI holds its meetings at the Campus Center Building of the College of St. Rose. At noon, an optional buffet lunch is available for \$5.50 in the 2nd floor President's Dining Room. The monthly program begins at 1 pm in the President's Dining Room.

#### Directions

The College of St. Rose is at 420 Western Ave, between Partridge and North Main. To get there from out of town, take I-90 to exit 5 (Everett Road), and turn south onto Everett. At the second light, turn left onto Central Ave. (Rt. 5). Continue through four lights and take a right onto N. Main; after three blocks take a left onto Western Ave. The campus is on your right.

#### Memberships

- Regular members pay \$24 dollars a year, payable in two \$12 installments in January and July. Dues entitle members to vote during business meetings and to receive the monthly newsletter.
- Sustaining members are those who donate \$50 or more in a year.
- Subscribers pay \$6 yearly to receive the newsletter only with no membership (this \$6 only covers our costs; we still need your membership)

#### Donations, Free Inquiry Subscriptions, Prometheus Book Orders

Besides regular dues, CDFI also solicits and gratefully accepts donations. Checks can be made out to Capital District Free Inquirers and sent to CDFI, in care of Hugh McVeigh, 122 Spring St., Albany, NY, 12203. (CDFI can raise funds by taking your FREE INQUIRY subscription and Prometheus Book Orders. Write us for information and catalogs.)

#### Suggestions

CDFI wants your suggestions for future speakers, topics or activities. Please contact Renato Bobone at (518) 374-1426, 1036 University Place, Schenectady, NY, 12308.

#### Mailing List

CDFI drops names from its mailing list after six months unless it gets a response from the recipient. If you would like to continue receiving this announcement, please write to CDFI at the address above.

#### Officers

Founder /Treasurer- Hugh McVeigh (122 Spring St; phone 518-436-4480)  
Program Coordinator - Renato Bobone  
Secretary - Dennis Bender  
Publications Secretary - Joanne Wagner  
Development Coordinator - Scott Wright  
Public Relations Sec. - Andy Meier  
Program Asst. - Bob Hall

#### For More Information

Call Hugh McVeigh, 518-436-4480, or Joanne Wagner, 518-272-6630

## OBIT.

- (30) Fenner Brockway, as reported in the New York Times (5/1/88, p.46), with thanks to BOB DAVIS and DON JACKANICZ for the reports in The Los Angeles Times and The Washington Post (both 4/30/88).

### Lord Brockway, 99, Politician and Pacifist

LONDON, April 29 (AP) — Lord Brockway, a veteran socialist, pacifist and political writer who campaigned for Indian independence and championed African nationalism, died Thursday, his family reported today. He was 99 years old.

Lord Brockway died at Watford General Hospital in Hertfordshire, outside London, family members said. He had been in the hospital since April 19. The

family gave no cause of death.

Paying tribute to him, Neil Kinnock, the leader of the Labor Party, said, "Throughout the whole of this century, in Britain and in so many other countries, he was an inspiration to all who love liberty and work for socialism."

Archibald Fenner Brockway was born in Calcutta and educated at the School for the Sons of Missionaries. He was elected to the House of Commons as a Labor Party legislator in 1929.

Throughout his Commons career he campaigned for the abolition of the House of Lords, the unelected upper house of the British Parliament, on the grounds that it was a bastion of privilege. But in 1964 he accepted a life peerage from Queen Elizabeth II, which

gave him a seat in the House of Lords. He said at the time that he took the peerage reluctantly, but he joined debates in the House of Lords regularly.

Lord Brockway served five prison terms. Two terms, one at hard labor, resulted from his militant pacifism during World War I. The others stemmed from demonstrations against the hydrogen bomb and capitalism and in favor of African nationalism.

Calling himself a humanist but not an atheist, he once said: "I don't know if there is a God or an afterlife and I don't particularly worry about it. But if there is, the best way to prepare is to work for justice here now."

Lord Brockway is survived by his wife, Edith King, and five children.

- (31) Brockway and Russell are linked in many ways.

Brockway was Secretary of the No Conscription Fellowship during World War I, and was sent to jail for his No Conscription activities, as was Russell. (Russell had written a pamphlet distributed by the No Conscription Fellowship, headlined TWO YEARS HARD LABOUR FOR REFUSING TO OBEY THE DICTATES OF CONSCIENCE. Six men had been sent to jail for distributing the pamphlet. Russell made it known, through the Times, that he had written the pamphlet. He was convicted under the "defense of the realm" act, and sent to jail.)

In 1962, on the occasion of Russell's 90th Birthday — the circumstances of both men having changed considerably — Lord Brockway invited Earl Russell to a luncheon in his (Russell's) honor at the House of Commons. "I was somewhat nervous of this as it seemed unlikely to me that any Members of either House would turn up to do me honour... [I] stood at the door rather wistfully watching the Members fortify themselves with preprandial drinks. But, when the party began, it was pleasant and friendly, and I thought it generous of many of those present to be there." (Autobiography III, Simon & Schuster 1969 edition. See its index.)

Brockway was Chairman of the Appeal Committee that raised funds for the Russell Memorial, and presided over the unveiling ceremony in Red Lion Square, London, on October 23rd, 1980 (RSN25-22, 28-11).

- (32) Bob Davis remembers Lord Brockway:

Lord Brockway was a life peer, appointed by a Labour Government. Many may be surprised that he has only just now died, at the ripe age of 99. If one were capable of being frustrated at this stage of life, dying a few months before one's hundredth birthday ought to do it. It is one of those events that reminds one of Russell's comment in his auto-obituary, that it is severing a link with a very distant past. When Brockway was born, Victoria's reign still had 13 years to go; there were no autos, planes, radios, etc. Will the changes in our lifetime be as great as those he witnessed?

I met him once, at the 1980 dedication of the Russell Memorial bust in Red Lion Square. The Square is near the British Museum and next to Conway Hall, the headquarters of the British Humanist Society which had helped organize the Memorial. For history buffs, Red Lion Square is where the mob dragged Cromwell's decomposing body and hung it by the heels 2 years after his death.

Don Jackanicz had found out about about the unveiling ceremony at the last moment and phoned me from Chicago. We both literally jumped on planes and flew to London, arriving the morning of the event. We went to Conway Hall, where they were quite surprised to see us. Right before the ceremony started, Peter Cadogan, who was running things, said I should say a few words. So in front of a crowd that included Lord Brockway, Sir Alfred Ayer, Dora Russell, the Earl Russell, the Lord Mayor of London, etc., and suffering from jet lag, I prepared a few words in my mind.

The English speakers all spoke of him as a great Englishman, which of course he was. I thought that was fine, but felt we should also emphasize his international stature. So I made a few remarks to that effect — that BR was a great Earthian, etc. I intended, for my peroration, to give his quote from the 1954 BBC broadcast, "Man's Fate", that ends with, "Remember your humanity and forget the rest." Unfortunately, just at that point, the jet lag and the TV lights got to me, and I went utterly blank. Lord Brockway, who was 92 at the time, quickly chimed in *sotto voce* from behind me, and I was able to complete the quote.

Later, at the reception, Don and I were able to talk further with this interesting man, and it seems to me that he invited us for his 100th birthday celebration. They had had one for his 90th, much like BR's 90th celebration, and he had liked it so much, he wanted to do it again. He nearly made it!

- (33) John. From The Times (London), 12/18/87 ———>  
p.159, with thanks to DON JACKANICZ

### Russell death

Lord Russell, aged 66, elder son of Bertrand Russell, died on Wednesday after becoming ill on a train as he returned to his home at Penzance, Cornwall, from the House of Lords.



## MINUTES OF THE JUNE 1988 MEETINGS

(34)

## MINUTES OF THE 1988 ANNUAL MEETING

The 1988 Annual Meeting of The Bertrand Russell Society, Inc. was held from June 17 to June 19 in the Campus Center, State University of New York College at Fredonia, Fredonia, New York. Unless otherwise noted, all events took place in Room G106 of the Campus Center.

Friday, June 17, 1988

The meeting was called to order at 7:50 p.m. by President Marvin Kohl, who welcomed those gathered and requested each attendee to introduce himself or herself. President Kohl presented the 1988 Bertrand Russell Society Book Award to Paul Grimley Kuntz for his study, *Bertrand Russell*. Michael J. Rockler accepted the Award on behalf of Mr. Kuntz, who was unable to be present but whose letter of acceptance was read by President Kohl. A Service Award was then presented to Lee Eisler by Robert K. Davis, who spoke of Mr. Eisler's contributions to Russell studies and the Bertrand Russell Society. After the viewing of a videotape of *Bertrand Russell, Close-Up*, the 1959 CBC television interview program, the meeting was recessed at 8:45 p.m. Refreshments were informally served in the lounge area adjoining Room G106. The Board of Directors met at 9:20 p.m. for the first session of its Annual Meeting.

Saturday, June 18, 1988

At 9:05 a.m. the meeting was reconvened by President Kohl, who made introductory remarks about the meeting's program theme, "Happiness and the Important Things in Life." Kenneth Blackwell then delivered his paper, "Russell's Theory of Greatest Happiness," which had been renamed from the previously announced title, "Russell's Theory of Happiness." Following a short break, the Annual Society Business Meeting was conducted. Secretary Donald W. Jackanicz read the Minutes of the 1987 Annual Meeting, which were approved as read. In the absence of Treasurer Dennis J. Darland, President Kohl reported that the Treasury held approximately \$4,000. President Kohl also reviewed the events of the preceding night's Board of Directors session. No old business was raised. With the call for new business, Kenneth Blackwell was asked to speak on the funding problems of the Russell Editorial Project. (See the Minutes of the Board of Directors Annual Meeting for details.) In the other point of new business, Paul Kurtz informed

those assembled of the Tenth World Humanist Congress to be held in Buffalo, New York and which will include two sessions related to Russell on August 1 and 3, 1988. The meeting was recessed at 11:23 a.m. at which time the second session of the Board of Directors Annual Meeting was held.

The meeting was reconvened by President Kohl at 1:12 p.m. Chaired by President Kohl, a panel examined the question, "What Is Happiness?" Panelists included Raymond Belliotti, Kenneth Blackwell, Robert K. Davis, and Randall Dipert. Group discussion followed. The meeting was recessed at 2:50 p.m. For the balance of the afternoon, attendees were able to choose between viewing videotapes of the *Bertrand Russell Discourses*... interviews, participating in an architectural tour of central Fredonia, or pursuing individual activities.

The Red Hackle Hour began at 6:00 p.m. in the Topiary Tree dining room. In the same facility at 7:00 p.m. a Chinese Banquet was held, after which President Kohl introduced State University of New York College at Fredonia President Donald A. MacPhee, who gave a short welcoming address. President Kohl then thanked Board of Directors Chairman Harry Ruja for his recent undertakings and again recognized Lee Eisler for his years of service to the Bertrand Russell Society. President Kohl next introduced Paul Kurtz to whom he presented the 1988 Bertrand Russell Society Award. Mr. Kurtz briefly spoke about Russell and then delivered a paper entitled "The Meaning of Life." The meeting was recessed at 9:30 p.m.

Sunday, June 19, 1988

The meeting was reconvened by President Kohl at 9:32 a.m. Press releases on the awards to Paul Grimley Kuntz and Paul Kurtz were distributed. Robert James then delivered his paper, "Out of the Night--Russell's Struggle Against Height of Rudimentary Grief," which was followed by Lee Nisbet's presentation of his paper, "Russell's Theory of Happiness: A Pragmatic Critique." President Kohl offered concluding remarks on the topic of Russell and happiness and announced that Paul Kurtz had invited him to edit an issue of *Free Inquiry* to include selections from the 1988 Bertrand Russell Society Annual Meeting papers and presentations. Chairman Ruja rose to thank President Kohl for his Annual Meeting work. Kenneth Blackwell then expressed appreciation for the \$1,000 Bertrand Russell Society contribution to the Russell Editorial Project. The meeting was adjourned at 11:50 a.m.

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## MINUTES OF THE BOARD OF DIRECTORS ANNUAL MEETING

The 1988 Annual Meeting of The Bertrand Russell Society, Inc. Board of Directors was held in two sessions on June 17 and 18 in Room G106 of the Campus Center, State University of New York College at Fredonia, Fredonia, New York.

Friday, June 17, 1988

The meeting was called to order by Chairman Harry Ruja at 9:20 p.m. In addition to Chairman Ruja, the following Board members were present: Kenneth Blackwell, Jack R. Cowles, Robert K. Davis, Lee Eisler, Donald W. Jackanicz, Marvin Kohl, Steve Maragides, Frank V. Page, Stephen J. Reinhardt, and Michael J. Rockler.

The first point of business was to consider the financial problems of the Russell Editorial Project. Kenneth Blackwell reported that the 1980 Canadian government grant had expired and apparently will not be renewed, that McMaster University monetary support will continue only in a limited uncertain amount, and that positions previously occupied by a number of skilled and productive staff members have been eliminated due to a lack of funding. As a result, the editing and publication of most future volumes of *The Collected Papers of Bertrand Russell* is in jeopardy. Discussion began on ways in which the Bertrand Russell Society might aid the Russell Editorial Project, including the following possibilities: appealing to the British and Swedish governments, Cambridge University and Trinity College, Corliss Lamont, and the Estate of Cyrus Eaton; enlisting the help of Paul Kurtz; contributing \$1,000 as an unrestricted gift or as a matching grant; hiring a grant specialist. No formal motions or decisions were made during this session in connection with these proposals.

Discussion turned to the election of officers. In formal motions, Lee Eisler nominated Harry Ruja for Chairman of the Board of Directors, Steve Maragides nominated Marvin Kohl for President, Lee Eisler nominated Michael J. Rockler for Vice President, Steve Maragides nominated Lee Eisler for Vice President/Information and Donald W. Jackanicz for Society Secretary and Board of Directors Secretary, and Lee Eisler nominated Dennis J. Darland for Treasurer. Nominees Marvin Kohl and Michael J. Rockler informally agreed that, if elected, President Kohl would be responsible for the 1989 Annual Meeting program but not for matters related to transportation, accommodations, funding, etc., which would be the responsibilities of Vice President Rockler. Each nomination motion was unanimously accepted.

A site for the 1989 Annual Meeting was the next issue discussed. Chairman Ruja suggested the possibility of a meeting in Atlanta or another southern United States city. Donald W. Jackanicz remarked that considerable money could be saved if the Fredonia meeting model were followed, i.e. meeting at an institution with which a member is either affiliated or in a position to obtain preferential terms. Marvin Kohl explained the planning value of deciding meeting cities, though not necessarily exact sites, two years in advance and reported on his preliminary inquiries with the New School for Social Research and Columbia University. He continued that Columbia University's meeting and housing facilities are adequate and that one Columbia University faculty member, Professor Dennis Dalton, has expressed some interest in working with the Bertrand Russell Society on a meeting devoted to topics of war, pacifism, and nuclear disarmament. Donald W. Jackanicz briefly reviewed his 1986 inquiry regarding the possibility of hold-

ing that year's Annual Meeting at Columbia University. The merits of a New York City sited Annual Meeting were generally considered. It was finally moved by Robert K. Davis that President Kohl is to pursue the possibility of holding the 1989 Annual Meeting at Columbia University and is to report to the Board of Directors within two months from June 17, 1988. This motion was unanimously accepted. Informally agreed upon was that Kenneth Blackwell would investigate and report to President Kohl on the possibility of holding the 1990 Annual Meeting at McMaster University.

In the absence of Treasurer Dennis J. Darland, the Board was informally informed that the Treasury contained approximately \$4,000. Discussion of financial matters led to consideration of the doctoral awards program. Lee Eisler reported that Committee Chairman Hugh S. Moorhead had received no 1988 applications. Robert K. Davis suggested that money budgeted for the 1988 doctoral award might best be redirected to aiding the Russell Editorial Project. However, Marvin Kohl explained that one partially completed application had recently been submitted to him by Stephan Andersson, who was present at the meeting and who was invited to speak briefly about his academic work. Pending submission of a fully completed application by Mr. Andersson and any other applicants, it was informally decided to allow the doctoral awards program to continue in its present form.

Three other points of business were considered. Steve Reinhardt moved that a complimentary membership be provided to Roy Torcaso. Robert K. Davis moved that Librarian Tom Stanley be authorized to spend \$27 in Society funds to obtain an autotype of the January 15, 1939 University of Chicago Roundtable radio program, "Is Security Increasing?," in which Russell participated. Both motions were unanimously carried.

The meeting was recessed at 10:48 p.m.

Saturday, June 18, 1988

The meeting was reconvened by Chairman Ruja at 11:23 a.m. The same Board members were present as those who had been in attendance the preceding day.

Discussion exclusively concerned methods of aiding the Russell Editorial Project. Chairman Ruja moved that the Society should approach the British and Swedish governments to appeal for Russell Editorial Project financial support. Steve Maragides moved that Stefan Andersson (a citizen of Sweden, who was in attendance at this session and who is knowledgeable of the Russell Editorial Project) be authorized to represent the Society in correspondence with the Swedish government. Both motions were unanimously accepted. Marvin Kohl then moved that a \$1,000 grant, to be matched in an equal amount by McMaster University, be presented to the Russell Editorial Project for any use seen fit by the Russell Editorial Project. Donald W. Jackanicz moved that the McMaster University matching provision be removed from Marvin Kohl's wording, and Kenneth Blackwell moved that Marvin Kohl's wording be changed so that "for any use seen fit by the Russell Editorial Project" is replaced by "to assist in the preparation of the Russell bibliography." The Kohl motion, as altered by the Jackanicz and Blackwell amendments, was unanimously accepted. It was also informally agreed that Kenneth Blackwell is to confer with Paul Kurtz on publicity to increase awareness of the Russell Editorial Project's financial needs.

The meeting was adjourned at 12:05 p.m.

DOCTORAL GRANT

(35)

PLEASE POST

Announcing the 1989 BRS Doctoral Grant----->

Announcing  
The Bertrand Russell Society's  
1989  
\$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, 1989. The recipient will be announced in June 1989.

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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.

(36)

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

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZ, 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

1988-90: IRVING ANELLIS, BOB DAVIS, JIM MCWILLIAMS, HUGH MOORHEAD, KATE TAIT.

The 6 BRS officers are also directors, ex officio

PROMOTING RUSSELL'S PURPOSES  
anti-censorship

(37) From The New York Times (6/5/88, p. 59):

## PEN Issues Warning on Censorship

By HERBERT MITGANG

In a coming report on censorship commissioned by the American Center of PEN, the international organization of poets, essayists, editors and novelists sounds the alarm against what it says is an increasing number of First Amendment "violations and other forms of censorship in the United States."

The report, titled "Liberty Denied: The Current Rise of Censorship," is written by Donna A. Demac, a lawyer and professor of communications at New York University. It cites examples — some reported in the press and adjudicated in the courts — of interference with freedom to write, publish, teach and travel and to obtain material from the Government without harassment under the Freedom of Information Act.

"Whether private persons or Government feels offended, the problem is the same, namely, how to prevent those who would write nasty or discomfiting things from doing so," states the playwright Arthur Miller, a former international president of PEN, in a preface. "The consequences for the very fabric of a society are grave and at the present time are not at all settled in either liberal or responsible conservative opinion."

### Frequently Named Books

The report includes a list called "the dirty dozen" — the books most frequently challenged in schools and libraries on religious, language, or moral grounds. The books, drawn from a survey to be published this summer by Dr. Lee Burreas of the University of Wisconsin, are: "The Catcher in the Rye," by J. D. Salinger; "The Grapes of Wrath," John Steinbeck; "Of Mice and Men," John Steinbeck; "Go Ask Alice," (anony-

mous); "Forever . . ." Judy Blume; "Our Bodies, Ourselves," Boston Women's Health Collective; "The Adventures of Huckleberry Finn," Mark Twain; "The Learning Tree," Gordon Parks; "My Darling, My Hamburger," Paul Zindel; "1984," George Orwell; "Black Boy," Richard Wright, and "The Canterbury Tales," Geoffrey Chaucer.

To support its statement that violations of the Constitution have increased since 1980, "Liberty Denied" cites the proliferation of cases of censorship and libel in the state and Federal courts; book bannings by boards of education; Federal Government classification of documents, and the difficulties of obtaining dossiers under the Freedom of Information Act because of tightened procedures by the Justice Department in the last few years.

Among the lawyers whose writings are used as evidence in the report are

Martin Garbus, author of "Traitors and Heroes," and Floyd Abrams. Mr. Abrams is quoted as saying that the Reagan Administration has "trumped" the First Amendment, explaining that "whatever it chose to do on the pretext of national security took precedence over competing constitutional considerations."

After declaring that censorship has increased during the Reagan Administration, the report concludes:

"Today the United States faces the significant challenge of restoring the traditions of free speech and diversity of information that have been eroded in the 1980's. It would be a tragic mistake to think that censorship in the country will automatically fade away with the next Presidential election."

Copies of "Liberty Denied" will be available next month at \$6.95 from the PEN American Center, 300 Broadway, New York 10012.

There ought to be no rules whatever prohibiting improper publications. I think that partly because stupid magistrates will condemn really valuable work because it happens to shock them.

"Bertrand Russell Speaks His Mind" (Bantam pb. pp. 55-56).

### POLITICS/GOVERNMENT

(38) NECLC, The National Emergency Civil Liberties Committee (founded in 1951) has sent us a copy of "Rights" (March-May 1988), its 16-page publication that deals with The Reagan Administration's illegal actions. CORLISS LAMONT has written this introduction, which appears on Page 2 of "Rights":

#### Introduction

## Amend It Or End It!

In 1947, the United States Senate and the House of Representatives became the proud parents of a baby monster called the National Security Act. This hydra-like law soon spawned demons of its own—terror pods like the CIA and the National Security Council. Under the umbrella of national security, these organizations have committed one crime after another in the name of democracy, ranging from intimidation and assassinations to the overthrow of democratically-elected governments and most recently a host of illegal shenanigans involving the Nicaraguan Contras.

However, in 1987, on the beast's 40th birthday, NECLC has struck back with a Contra-Hydra if you will—a traveling panel of experts, speaking out against the constitutional

abuses of the NSA. "Amend it or end it!" is the battlecry, and so far some important people are taking heed.

On Dec. 8, 1987, the first session took place in Washington, D.C. with Rep. Robert Kastenmeier acting as chair. Some 400 people attended the session, including representatives from such disparate groups as the House Armed Services Committee, the National Science Foundation, SANE and the National Association of Letter Carriers.

The second conference was held in Des Moines, Iowa on Jan. 28. The meeting was moderated this time by former FCC head Nicholas Johnson, now a professor of law at the University of Iowa. Guest speakers were George McGovern and Marcus Raskin of the Institute for Policy Studies. With 700 people in attendance this session was also hailed as a great success.

This issue of *Rights* carries excerpts from the speeches at both conferences, including those by Anna Nelson, Richard Barnet, Leonard Boudin and Morton Halperin at the Washington session and George McGovern in Des Moines. More meetings are in the planning stages. If your organization or community is interested in sponsoring such an event, phone NECLC at (212) 673-2040. The fight to slay the dragon and reclaim the Constitution has just begun!

"Rights" may be borrowed from the Russell Society Library, address on Page 1, bottom.

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

- (39) Books needed. The Library wants to own -- and be in position to lend -- any and every book that Russell wrote. Our present collection is fine...but not complete. We do not have -- and need to acquire -- the following 10 books which we do not own: "The Amberley Papers"; "An Essay on the Foundations of Geometry"; "Fact and Fiction"; "Logic and Knowledge"; "Nightmares of Eminent Persons"; "Our Knowledge of the External World"; "The Philosophy of Leibniz"; "Principia Mathematica"; "Vital Letters of Russell, Krushchey, Dulles"; "Which Way to Peace?"

If you can donate any of them, please do.

(40) 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 Existence 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
- 235 A.J. Ayer on Russell, David Pears on Wittgenstein, Bryan Magee on Karl Popper BBC (1980)

Transcripts of Ayer on Russell and Magee on Popper (on Audio Cassette #235) appear as Items (23) and (24) in this newsletter.

(41) Books for sale:

By Bertrand Russell:

Appeal to the American Conscience.....	\$ 3.15
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
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
In Praise of Idleness.....	3.75

Books for sale:By Bertrand Russell (cont.):

The Impact of Science on Society.....	3.00
An Inquiry into Meaning and Truth.....	6.00
Mortals and Others, edited by Harry Ruja.....	8.50 H
My Philosophical Development.....	3.75
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
Bertrand Russell Memorial Volume, edited by George Roberts.....	10.95 H
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Essays on Socialist Humanism in Honor of the Centenary of Bertrand Russell.....	4.00 9.00 H
The Incompatible Prophecies: Bertrand Russell on Science and Liberty by Louis Greenspan.....	4.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	5.00
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	1.75
The Tamarisk Tree, Vol. I by Dora Russell.....	5.50 H

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

New and forthcoming:

The Philosophy of Bertrand Russell, Volume V in the 'Library of Living Philosophers', edited by Paul Arthur Schilpp. "This volume is one of the most significant documents on the thought of the giant of twentieth-century philosophy. Russell's 'Reply to Criticisms', supplemented by a 1971 'Addendum', displays his unrivalled clarity, perceptiveness, and scapel-like wit, on topics ranging from mathematical logic to political philosophy, from epistemology to the philosophy of history." 1988 reprint Available June. Cloth \$49.95 Paper \$24.95 Shipping and handling \$1.75. Open Court Publishing Company, Box 599, Peru, IL 61554

Essays on Language, Mind, and Matter, Volume IX in the 'Collected Papers of Bertrand Russell', edited by John Slater. "During the years 1919-1926, Russell was engaged in applying the techniques he had developed in the course of his work in logic and mathematics to philosophical problems. Much of the work collected in this volume is relevant to The Analysis of Mind and The Analysis of Matter." 650 pp. Available July. Cloth \$110.00 Postage \$2.00

Prophecy and Dissent 1914-16, Volume XII in the 'Collected Papers of Bertrand Russell', edited by Rempel and Moran. "Volume XIII comprises Russell's shorter writings against British participation in World War I from the outbreak of the conflict in August 1914 to the formation of the Lloyd George coalition government in December 1916." 704 pp. Available September Cloth \$125.00 Postage \$2.00 Allen & Unwin, Inc., 8 Winchester Place, Winchester, MA 01890

(42) New books to lend:

141. A 14-Year Index of Newsletters of the Bertrand Russell Society 1974-1987 compiled by Lee Eisler. Lee Eisler.
142. Russell and Engels: Two Approaches to a Hegelian Philosophy of Mathematics by Irving Anellis. Offprint. The author.
143. The Interpretation of Frege's Philosophy by Michael Dummett. Irving Anellis.
144. The Basic Writings Of Bertrand Russell, edited by Denonn and Egner. Stanley.
145. The Selected Papers of Bertrand Russell. Tom Stanley
146. New Hopes for a Changing World. Tom Stanley.
147. Understanding History. Tom Stanley
148. The ABC of Atoms. Tom Stanley.
149. The Analysis of Mind. Tom Stanley.

- (43) The Library of Living Philosophers, the series edited by PAUL SCHILPP, is available, as indicated below, from Strand Books, 828 Broadway NY NY 10003. Catalog S-1. Add US postage \$2.75 per volume. Unfortunately, the volume on Bertrand Russell is not offered here; it has been out of print in this edition for some time. It is again in print, in another edition, at a much higher price. See "New and forthcoming" above.

924. RUSSELL, Bertrand - HUMAN SOCIETY IN ETHICS AND POLITICS - Essay reflecting the philosopher's concern with human passions and their effect upon human destiny, seeking a compromise between the opposite poles of impulse and control while firmly establishing the symbiotic relationship between the two. Originally published 1954. Allen & Unwin. 1985. 239 pp. (p\$18.50) Strand price: \$7.95

878. POPPER, Karl - UNENDED QUEST - An intellectual autobiography by a giant of modern philosophy, bringing together his views on social science, economics, mathematics, and the arts with his uniquely open and socially relevant approach to philosophical theory. Open Court. 1982. 258 pp. Strand price: \$7.95

947. SCHILPP, Paul Arthur, ed. - ALBERT EINSTEIN: Philosopher-Scientist, Vol. 2 - This unique view of one of the 20th century's greatest scientific minds focuses on the philosophical aspects of his thought, with essays by distinguished scholars, and Einstein's own reply to his critics. Third edition. Open Court. 1970. Pbk. 447 pp. Strand price: \$6.95

940. SCHILPP, Paul Arthur, ed. - THE PHILOSOPHY OF BRAND BLANSHARD - A major study of a modern rationalist, whose thought has consistently run precisely counter to prevailing philosophical trends. Includes an autobiography, 30 critical essays by contemporary philosophers, each with a reply from Blanshard himself, and a full bibliography. Open Court. 1980. 1,142 pp. (p\$39.95) Strand price: \$17.95

941. SCHILPP, Paul Arthur, ed. - THE PHILOSOPHY OF RUDOLF CARNAP - An exhaustive study of one of the founders of Logical Positivism. Includes an autobiography, 26 critical essays, Carnap's replies to his critics, and a full bibliography. Open Court. 1963. 1,088 pp. (p\$44.95) Strand price: \$17.95

942. SCHILPP, Paul Arthur, ed. - THE PHILOSOPHY OF ERNST CASSIRER - Assessment of a great philosopher who believed that human creativity revealed the essence of man himself. Biographies, 23 critical essays, bibliography. Originally published 1949. Open Court. 1973. Pbk. 936 pp. Strand price: \$5.95

943. SCHILPP, Paul Arthur, ed. - THE PHILOSOPHY OF KARL JASPERS - A full assessment of the writings of a uniquely humanistic existentialist, who opened new avenues of thought in a variety of areas. Includes Jaspers' autobiography, including a recently discovered essay on Heidegger, plus essays by Hannah Arendt, Walter Kaufmann, Paul Ricoeur, and others. Open Court. 1981. 934 pp. (p\$39.95) Strand price: \$17.95

944. SCHILPP, Paul Arthur, ed. - THE PHILOSOPHY OF C.I. LEWIS - Consideration and evaluation of one of the seminal figures in American philosophy, including a revealing autobiography (completed just prior to his death in 1964), 26 critical essays by leading scholars with Lewis' reply, and a full bibliography. Open Court. 1968. 709 pp. Strand price: \$9.95

945. SCHILPP, Paul Arthur, ed. - THE PHILOSOPHY OF G.E. MOORE - Third revised edition. Consideration of every aspect of the thought of a philosopher who has been a major influence on his discipline for over half a century. Autobiography, 19 critical essays accompanied by an updated commentary by Moore himself, and bibliography. Open Court. 1968. 727 pp. Strand price: \$9.95

946. SCHILPP, Paul Arthur, ed. - THE PHILOSOPHY OF KARL POPPER - A massive, comprehensive look at the life and work of one of the outstanding modern philosophers, including his autobiography, 33 essays by leading scholars on the principles and questions inherent in Popper's writings, and careful and detailed replies to the critics. Open Court. 1974. 2-vol. set. (p\$39.95) Strand price: \$19.95

## BRS AUTHORS

- (44) Andrew Brink, a long-time member of the BRS, is the author of "Bertrand Russell: The Psychobiography of a Moralizer", due to be published in November by Humanities Press International, Inc. \$39.95 in cloth, \$12.50 in paper. The book uses psychological theories to explain Russell's beliefs and behavior as the result of incidents in his early life. An earlier version of the present book appeared in "The Journal of Psychohistory" (Spring 1985) and in this newsletter (RSN55-4), under the title, "Bertrand Russell, the Angry Pacifist".

## CONTRIBUTIONS

(45)

We thank DAVID GOLDMAN, PAUL KURTZ and SUSANA MAGGI for their recent contributions to the BRS Treasury. Greatly appreciated.

We ask those members who have not yet made a contribution to the BRS Treasury this year to think about doing so...and to do it, if they can afford it. Send contributions c/o newsletter, address on bottom of Page 1.

## RUSSELL APPRECIATED

- (46) From "Wales and the World", Western Mail (11/9/62, p.6), with thanks to HARRY RUJA:

## Tribute

FRIENDS and neighbours of Earl Russell at his home near Penrhyndeudraeth have launched a remarkable appeal.

They are asking for anyone grateful for Lord Russell's intervention in the Cuban crisis to send "subscriptions, whether in pennies, shillings, half-crowns or more" person-

ally to the earl, or in envelopes marked "Tribute" to the Midland Bank at Portmadoc.

Eight people have signed a letter which says: "Historians will discuss whether or not Bertrand Russell in fact did anything to save the world from ruin at that time.

"But beyond doubt it was his message to Mr. Krushchev and Mr. Krushchev's reply that brought us the first

moment of respite and relief. "Millions felt as Lord Russell did. Millions no doubt longed to send the appeals he sent. No other man had the authority that would make it possible he might be listened to.

"There must be many who feel that it is an honour to have him as a neighbour and who would wish to pay a tribute of gratitude and affection

to a man with so burning a dedication as to give all he has to the cause of peace—even to the last years of his long and honourable life."

~~Yesterday I spoke to Mr. Michael Burn of Minfordd, a former foreign correspondent of The Times, now an author~~

with a fishing business at Portmadoc.

Hailed from the wharf office, he drove half-a-mile round the harbour to take the telephone call.

We decided to ask people to send money direct to Lord Russell if they wished because

we thought he would be touched by their thought," said Mr. Burn. "Those who have signed the letter are friends of Lord Russell."

We spoke to Lady Russell about it, but as far as I know Lord Russell has not been told of the fund yet.

#### ELECTION OF DIRECTORS

(47) Please vote. Use the ballot at the end of this newsletter. We need to elect 9 directors, to bring the total of elected directors up to 24. There are 10 candidates; vote for 9. Here they are:

LOUIS K. ACHESON, JR. (Encino, CA), 10-year member, a BRS Director since 1983. 36 years with Hughes Aircraft, now Senior Scientist (aerospace engineer and systems analyst); on NASA space projects for past 16 years. World Federalists, Worldview Exploration Seminars, Int'l Cooperation Council (now Unity-in-Diversity Council). As teen-ager, read "Selected Papers of Bertrand Russell" and has been hooked on Russell ever since.

ADAM PAUL BANNER (Ann Arbor, MI), Age 67, is a retired industrial chemist. He has seen service as a Volunteer Executive for International Executive Service Corp, with service (1978-83) in Thailand, Korea, Turkey, Haiti, and Costa Rica. He currently is Chairman of the BRS International Development Committee.

KENNETH BLACKWELL (Hamilton, Ont.), a Founding Member of the BRS, a BRS Director since its founding in 1974. He is Archivist of the Russell Archives, and Editor of the publication, "Russell", and Editor of the Bertrand Russell Editorial Project.

JOHN JACKANICZ (Chicago), registered agent of the BRS in Illinois (where the BRS is incorporated); 10-year member; brother of Past President Don Jackanicz, whom he occasionally assisted in BRS affairs. Graduate of U/Illinois. Age 40.

DAVID JOHNSON (Annapolis, MD), Chairman, BRS Philosophers Committee; organizes annual BRS session at American Philosophical Association (Eastern Division) meeting. Professor of Philosophy, U.S. Naval Academy. Dissertation on Russell and Strawson. Research and teaching currently focus on ethical issues in peace and war.

JUSTIN LEIBER (Houston, TX), 13-year member, Professor of Philosophy at U/Houston; Ph.D., Chicago; B. Phil. Oxford (student of A. J. Ayer). Author, Noam Chomsky: A Philosophical Overview; Structuralism; Can Animals and Machines Be Persons?; a number of journal articles; novels include Beyond Rejection, and The Sword and the Eye. Several times chair of BRS sessions at APA, as well as commentator on other occasions. Has edited special issue of Philosophical Forum, comparing Russell and Wittgenstein as contrasting examples of what the philosopher should be in relation to the larger society.

GLADYS LEITHAUSER (Pleasant Ridge, MI), 12-year member, originator of BRS Book Award and Chairman of its Committee. Teaches technical writing at U/Michigan-Dearborn. Ph.D., Wayne State U. Dissertation on Russell; also several Russell articles. (Dissertation is in the BRS Library, Item 52, RSN46-18)

STEPHEN J. REINHARDT (Wilmington, DE), a 15-year member; attends every annual meeting. Was BRS Treasurer for many years, and has been a Director since 1976.

CARL SPADONI (Hamilton, Ont.), 11-year member, former Assistant Archivist at the Russell Archives (McMaster University), and Editorial Associate of the publication, "Russell". Now an Archivist at Health Sciences Library, McMaster University, and a member of the Board of Consultants of "Russell". His doctoral dissertation discusses Russell's earliest philosophy. Co-Editor of Intellect and Social Conscience: Essays on Bertrand Russell's Early Work. Has written extensively on Russell's life and thought.

TOM STANLEY (Hartford, VT), BRS Librarian. 12-year member. Book lover, book collector, book seller. Proprietor, with his wife, of Stanley Books, specializing in used and out-of-print books.

To repeat: the ballot is at the end of this newsletter. Why not use it right now?

MEMBERSHIP LIST, PART I  
July 19, 1988

(48)

C = Committee Chairman    D = Director    O = Officer    P = Past President

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

MR. RICK ABTS /88//5274 W. JUPITER WAY S./CHANDLER/AZ/85226/ /  
D MR. LOUIS K. ACHESON JR./79//17721 MARCELLO PLACE/ENCINO/CA/91316/ /  
MR. IRTISHAD AHMAD /87//3265 GLENDORA, #1/CINCINNATI/OH/45220/ /  
MR. CLIFFORD W. ALLAN /86//204 RUPERT ST./THUNDER BAY, ONT./ /CANADA/P7B 3X3  
MS. AURORA ALMEIDA /88//80 DEERPARK CRESCENT/BRAMPTON, ONT./ /CANADA/L6X 2T7  
MR. J. M. ALTIERI /78//PO BOX 1781/OLD SAN JUAN/PR/00903/ /  
DR. JEAN ANDERSON PH.D./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  
D DR. IRVING H. ANELLIS /87//110 McDONALD DRIVE #8-B/AMES/IA/50010 3470/ /  
MR. JAY ARAGONA /85//PO BOX 922/NEW YORK/NY/10008/ /  
DR. RUBEN ARDILA PH.D./80//APARTADO 88754/BOGOTA/ /COLOMBIA/  
MR. J. WARREN ARRINGTON /86//4901 S.W. HAMILTON COURT/PORTLAND/OR/97221/ /  
MS. BETTY A. BACKES /88//407 DELAWARE AV./GLEN BURNIE/MD/21061/ /  
PROF. DONG-IN BAE /75//SOCIOLOGY/KANGWEON NAT'L U./CHUNCHEON 200/ /S. KOREA/  
MR. GUNJAN BAGLA /84//PO BOX 5026/CULVER CITY/CA/90231 8626/ /  
MR. ADAM PAUL BANNER /79//2143 MEDFORD (11)/ANN ARBOR/MI/48104/ /  
MS. CHERYL BASCOM /84//3740 MULTIVIEW DRIVE/LOS ANGELES/CA/90068 1226/ /  
MR. JOHN BASTONE /81//3460 S. BENTLEY AV./LOS ANGELES/CA/90034/ /  
DR. WALTER BAUMGARTNER PH.D./80//CLOS DE LEYTERAND 8/ST. LEGIER/ /SWITZERLAND/1806  
MS. VIVIAN BENTON-RUBEL /80//1324 PALMETTO ST./CLEARWATER/FL/34615/ /  
MS. JACQUELINE BERTHON-PAYON /78//353 SOUTH MILLS/CLAREMONT/CA/91711/ /  
DR. FRANK BISK /77//2940 MOTT AV./FAR ROCKAWAY/NY/11691/ /  
D DR. KENNETH BLACKWELL ARCHIV/74//RUSSELL ARCHIVES,MCMASTER U./HAMILTON, ONT./ /CANADA/L8S 4L6  
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. RADFORD DD-968/FPO NY/NY/09586 1206/ /  
MR. MICHAEL EMMET BRADY /81//9426 FLOWER ST./BELLEFLOWER/CA/90706/ /  
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## BOOK OFFER

- (50A) "Selected Papers of Bertrand Russell". "I have an autographed copy, Selected and with a special introduction by Bertrand Russell, The Modern Library edition, 1927, with dust jacket. Should any of your members be interested in purchasing it, they may contact me with an offer," writes Muriel F. Borin, 53 Hampshire Road, Great Neck, NY 11023

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BALLOT

9 Directors are to be elected for 3-year terms starting 1/1/89.

Make a checkmark next to each of the 9 candidates for whom you wish to cast your vote. If you vote for more than 9, it disqualifies the ballot. Information about the candidates is provided in (47).

- Lou Acheson, Jr.
- Adam Paul Banner
- Ken Blackwell
- John Jackanicz
- David Johnson
- Justin Leiber
- Gladys Leithauser
- Steve Reinhardt
- Carl Spadoni
- Tom Stanley

Comments are welcome, on any topic \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Your name (optional) \_\_\_\_\_ date \_\_\_\_\_

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