

RUSSELL SOCIETY NEWS

No. 67

August 1990

- (1) **Highlights:** Benares Chapter inaugurated (2). BR on Gandhi (8). Annual Meeting, 1990 (3, 37). Grandpa (5). Harvard College Library subscribes (10). List of 310 members (33). Grant Committee's rosy outlook (22). *Spinoza and Other Heretics* reviewed (14). Atlanta newspaper on Ted Turner, Humanist of the Year (19). Freethinkers, arise! (38). An asterisk in the left column indicates a request. The Index is on the next-to-last page. The ballot is on the last page; *please use it!*

THE BENARES CHAPTER

(2)

The BRS in India The Benares Chapter of the BRS -- located in Varanasi, India (formerly called Benares) -- is the brainchild of its Director, DR. CHANDRAKALA PADIA, of Benares Hindu University, a Russell scholar and BRS member.

What is novel about the Benares Chapter -- other than its location -- is that the annual membership dues which the Chapter pays to the BRS is a fixed amount, regardless of the number of chapter members. This lowers the cost of membership dues for individual members very considerably, and makes it possible for persons who otherwise might not enroll in the BRS, to do so.

Dr. Padia saw the problem (dues), and developed its solution, in consultation with the BRS.

The Chapter's official inauguration took place on May 18, 1990, Russell's birthday. It was an important occasion, attended by eminent scholars, and reported in the newspapers (see below).

Talks were given by Professor R. R. Tripathi (Dept of Psychology, and Dean, Faculty of Social Sciences), Professor Nalini Pant (Department of Political Science), Professor D. K. Srivastava (Department of Economics), Professor R. S. Sharma (Department of English), Dr. D. K. Rai (Department of Philosophy), Professor V. C. Srivastava (Department of Ancient Indian History and Culture), and Dr. Rashmikala Agrawal (Department of Art History).

Dr. Padia offered her thanks to all the participants, and expressed the hope that there would be many more such gatherings on themes related to Russell's thinking.

The Benares Chapter is off to a good start. It had 14 members on the day it was officially inaugurated.

Papers from the Benares Chapter's inaugural meeting of May 18, 1990 -- including summaries of many of the talks -- have been bound, and may be borrowed from the Russell Society Library.

From *The Pioneer*: VNS: (May 19th, 1990), of Varanasi, India:

The Pioneer-VNS: Saturday May 18, 1990

Russel's works relevant for developing countries

By Our Staff Reporter
VARANASI, May 18--The works of Bertrand Russell are more important/relevant for India and other developing Third World countries than Europe and America or other developed countries. His community works and ideas are so revolutionary that he cannot be confined to time and space limits. In fact the multi-faceted intelligent Russel was torch-bearer of a new age" opined the speakers at the inaugural function of the Varanasi Chapter of

Russel Society---USA held at the Political Science Department of Benares Hindu University here today. Today was the birth anniversary of Bertrand Russell, too.

The Varanasi chapter of the Society was inaugurated by the Dean of Social Sciences Faculty Prof R R Tripathi.

Professor Nalini Pant, the Chief Orator on the occasion, in her key-note address said Russel was a 'perfect man'. He was the foremost protagonist

of peace, liberty and socialism. For his ideas, he had to remain behind bars, but even this could not deter him from his clinging to the humanity and he kept snubbing the British Prime Minister Churchill", said Prof Pant.

Prof D K Srivastava of Economics Department said Russel was the one of the philosophers who cautioned the world about the ill effects of technical progress on humanism and the life style of the

people.

Prof R S Sharma, the Head of the Department of English, said Russel's writing was diverse and complete. He superbly blended the poetic and prose expressions to create a new sensibility and aesthetics.

Dr A K Rai gave a detailed illustration of Russel's philosophy. He said, Russel was the first philosopher who bluntly attacked the Idealism. Dr V C Srivastava of the Department of History said Russel's contribution

to the fight against nuclear weapon could not be thrown into oblivion. Dr Rashmi Kalia Agrawal of the Department of History of Arts also spoke on the occasion.

Earlier, Dr Chandrakala Padia, the convener of the society threw light on the objectives of the society and the life and works of Russel. In the end, she also proposed vote of thanks.

ANNUAL MEETING (1990)

(3)

McMaster University was the site, June 22-24 was the weekend. And as we had come to expect -- this being our 4th meeting at McMaster -- the physical facilities which McMaster provided were excellent, this time in Wallingford Hall.

Members present: STEFAN ANDERSSON, LYNDA ARCHER, KEN BLACKWELL, JACQUES CARBOU, WHITFIELD COBB, JIM CURTIS, DENNIS DARLAND, BOB DAVIS, LINDA EGENDORF, LEE EISLER, NICK GRIFFIN*, WILLIAM HARE, ROBERT HICKS, DON JACKANICZ, ROBERT JAMES, MARVIN KOHL, GLADYS LEITHAUSER, JOHN LENZ, TIM MADIGAN, STEVE MARAGIDES, ED MCLENATHAN, CHANDRAKALA PADIA, RAY PONTIER, STEVE REINHARDT, BENITO REY, MICHAEL ROCKLER, HARRY RUJA; THOM WEIDLICH, JAMES WOODROW. *enrolled at the meeting.

Non-member speakers present: Elizabeth Eames, Joan Houlding.

Other guests present: Betty and Lyman Flint, Doris and John Passmore, Mrs. Ray Pontier, Carl Spadoni, Sheila Turcon, Derek Watters.

The present BRS Officers were re-elected for another year: Chairman, Marvin Kohl; President, Michael Rockler; Vice-President, John Lenz; Treasurer, Dennis Darland; Secretary, Don Jackanicz; VP/Information, Lee Eisler.

Other decisions made during the Meeting:

- . The site and time of the 1991 Annual Meeting were chosen: National Lewis University, Evanston, Illinois (where Michael Rockler teaches), June 21-23
- . 2-page summaries -- of papers to be presented at the 1991 Meeting -- will be distributed at the Meeting, and published in the newsletter.
- . A new procedure for selecting BRS Award recipients was decided on. Details in the Minutes ().
- . Money will be made available to the Archives, to match money from McMaster University, to publish a 2nd Archives catalog. Details in the Minutes ().

There was a Red Hackle Hour -- Red Hackle was BR's favorite brand of Scotch whiskey -- followed by a banquet (very good!) in the Refectory.

Events of the weekend included the presentation of two awards:

- . The BRS Service Award to Ken Blackwell, Archivist of the Russell Archives, "for his many contributions furthering Russell Studies";
- . The BRS Book Award to Elizabeth Ramsden Eames, "for her outstanding volume, *Bertrand Russell's Dialogue With His Contemporaries*;"

...and these talks:

- . Elizabeth Eames on Russell and the other sex.
- . Lee Eisler's *A History of the Bertrand Russell Society*.
- . Marvin Kohl's Workshop, *Russell's Theory of Rational Love*.
- . Chandrakala Padia's *An Essay in Interpreting Some Details in Russell's Socio-Political Thought*.
- . Michael Rucker's *Bertrand Russell and Education*; Katharine Tait's Critique.
- . Joan Houlding's *Platonic Themes in Russell's Views on Education*.
- . Harry Ruja's *Knowing and Feeling in Religion*.
- . Don Jackanicz's Discussion, *Religion and Science*.
- . Tim Madigan's *Russell and Dewey on Education: Similarities and Differences*.
- . Thom Weidlich's *The Bertrand Russell/City College Case, 1940*.

We will not attempt to summarize the talks, but are pleased to report an innovation: the talks were taped (audio-taped) and will be available from the RS Library. Also, the papers that were read will be duplicated, and bound into two identical volumes. One volume will go to the Russell Archives, the other to the RS Library. So you will be able to read 'em and hear 'em. But not quite yet; we haven't yet received all the papers from their authors.

Start saving your pennies, to come to the 1991 meeting!

(4) MINUTES OF THE 1990 ANNUAL MEETING

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The 1990 Annual Meeting of The Bertrand Russell Society, Inc. was held from June 22 to June 24 on the campus of McMaster University in Hamilton, Ontario, Canada. Except as noted, events took place in the first floor lounge of Wallingford Hall.

Friday, June 22, 1990

The meeting was called to order at 7:43 p.m. by President Michael J. Rockler. After welcoming remarks, President Rockler introduced BRS Book Award Committee Chairman Gladys Leithauser, who presented the 1990 BRS Book Award to Elizabeth Remeden Eames for *Bertrand Russell's Dialogue with His Contemporaries*. Ms. Eames then addressed the meeting on "Russell on Women." Following a short break, Lee Eisler presented his paper, "The History of the Bertrand Russell Society." The meeting was recessed at 9:45 p.m. The first session of the 1990 Annual Meeting of the Board of Directors was then held.

Saturday, June 23, 1990

In the absence of President Rockler, Board of Directors Chairman Marvin Kohl reconvened the meeting at 9:00 a.m. Chairman Kohl proceeded to conduct a workshop titled "Russell's Theory of Rational Love." After a short break, President Rockler chaired the Society Business Meeting. Robert K. Davis moved that the 1989 Annual Meeting minutes not be read; this motion was unanimously carried. Treasurer Dennis J. Darland reported that as of the morning of June 23, 1990 the Treasury balance was U.S. \$4,873.67. Kenneth Blackwell reminded attendees that the McMaster University Bookstore was open and that a tour of the Russell Archives was scheduled. Robert K. Davis asked for information on foreign group membership in India and Caribbean areas; it was agreed that this subject would be considered at a later time. Robert K. Davis then moved that the Society Business Meeting be ended and that the second session of the 1990 Annual Meeting of the Board of Directors be begun; this motion was unanimously carried. With the beginning of the Board session, the meeting was in effect recessed at 10:55 a.m. After the Board session, all meeting participants were directed to the Bertrand Russell Archives in the Willis Memorial Library for a tour conducted by Kenneth Blackwell and Sheila Turcon and the opportunity to view exhibits of Russell manuscripts and memorabilia.

The meeting was reconvened by President Rockler at 1:45 p.m. Chandrakala Padia presented her paper, "Understanding Russell: An Essay in Interpreting Some Details of His Socio-Political Thought." President Rockler next read his paper, "Bertrand Russell and Education: Katherine Tait's Critique." Following a short break, Joan Houlding read her paper, "Platonic Themes in Russell's Views on Education." Chandrakala Padia then reported on the Banaras Chapter of the Bertrand Russell Society. The meeting was recessed at 5:05 p.m.

At 6:00 p.m. the Red Hackle Hour began in Wallingford Hall as a prelude to the Banquet, which was held at 7:00 p.m. in the Refectory. After the meal, President Rockler introduced Chairman Kohl, who presented the 1990 BRS Service Award to Kenneth Blackwell for his many contributions furthering Bertrand Russell studies. Mr. Blackwell then briefly addressed those assembled on his past and present archival work. In his remarks, Chairman Kohl also praised Mr. Blackwell and Sheila Turcon for their excellent planning of the Hamilton meeting. As the principal Banquet speaker, Harry Ruja presented his paper, "Knowing and Feeling in Religion." The meeting was recessed at 10:15 p.m.

Sunday, June 24, 1990

The meeting was reconvened by President Rockler at 9:00 a.m. Donald W. Jackanicz offered introductory comments about and moderated an audience discussion of Russell's book, *Religion and Science*. After a short break, Timothy Madigan read his paper, "Russell and Dewey on Education: Similarities and Differences." Thom Weidlich then presented his paper, "The Bertrand Russell/City College Case: 1940." Following President Rockler's closing remarks, the meeting was adjourned at 12:05 p.m.

MINUTES OF THE 1990 BOARD OF DIRECTORS ANNUAL MEETING

The 1990 Annual Meeting of The Bertrand Russell Society, Inc. Board of Directors was held in two sessions on June 22 and June 23 in the first floor lounge of Wallingford Hall on the campus of McMaster University in Hamilton, Ontario, Canada.

Friday, June 22, 1990

The meeting was called to order at 9:51 p.m. by Chairman Marvin Kohl. The following Board members were present throughout the session: Robert K. Davis, Dennis J. Darland, Lee Eisler, Donald W. Jackanicz, Marvin Kohl, Gladys Leithauser, John R. Lenz, Steve Maragides, Stephen J. Reinhardt, Michael J. Rockler, and Harry Ruja. Board member Kenneth Blackwell arrived after the session began.

Chairman Kohl announced that the BRS will sponsor a session at the December 27-30, 1990 annual meeting of the American Philosophical Association in Boston.

Mr. Maragides moved that incumbent officers be reelected. This motion was carried unanimously. (Relected officers are as follows: Marvin Kohl, Board Chairman; Donald W. Jackanicz, Board Secretary; Michael J. Rockler, President; John R. Lenz, Vice President; Lee Eisler, Vice President/Information; Donald W. Jackanicz, Society Secretary; Dennis J. Darland, Treasurer.)

Mr. Rockler reported on tentative plans for a 1991 annual meeting in Evanston, Illinois on the campus of National Lewis University. Mr. Davis moved that the 1991 annual meeting be held in Evanston. This motion was carried unanimously. It was later agreed that the meeting dates would be Friday, June 21 through Sunday, June 23, 1991.

Mr. Maragides moved that the 1992 annual meeting be held in the Chicago area, preferably at Northwestern University in Evanston, Illinois. Although this motion was seconded, no vote was taken. Discussion ensued on possible 1992 meeting sites, most notably the San Francisco area. It was informally agreed that BRS member Timothy J. Madigan would contact San Francisco area universities, including San Francisco State University, to determine what might be possible.

Discussion turned to the proposal of publishing annual meeting proceedings. Mr. Rockler moved that a trial procedure be instituted for the 1991 annual meeting in which participants would be requested to provide a two page presentation summary to be distributed at the meeting and to be published in the newsletter following the meeting. This motion was carried with a vote of Yes--10, No--1 (Mr. Reinhardt), Absent--1 (Mr. Blackwell).

Attention then turned to awards. Ms. Leithauser and Mr. Jackanicz were commended for their work on the 1990 book award. Mr. Davis stated that awardees should preferably be selected from the locality of the meeting site to increase the possibility that they may be able to attend the meeting. Mr. Ruja suggested, but did not make a motion, that Christie Heffner be nominated for the 1991 BRS Award for her work relating to the candid consideration of the sexual aspects of life. After discussion, Mr. Ruja withdrew his suggestion. Mr. Rockler asked for clarification of membership on award committees and clearer procedures for awardee selections. Mr. Reinhardt commented on the need for documentation and accountability of award committee choices. Although Mr. Rockler began to put forth a motion relating to the Board reformulating the criteria for systematic awardee selection, time considerations forced further consideration of this subject to be deferred.

Mr. Blackwell then described the Russell Archives' need to locate funding for the publication of a catalogue of the second Russell archives, which is completed in camera-ready copy. He requested that the Board consider the possibility of the BRS funding one-half of the publication cost. It was agreed that further discussion on this subject would be deferred.

BRS member Benito Rey suggested that the BRS send messages of support to recently reformed countries, such as those in Eastern Europe. It was agreed that discussion on this suggestion would be deferred.

The meeting was recessed at 11:50 p.m.

Sunday, June 25, 1990

The meeting was reconvened by Chairman Kohl at 10:55 a.m. The following Board members were present throughout the session: Kenneth Blackwell, Robert K. Davis, Dennis J. Darland, Lee Eisler, Donald W. Jackanicz, Marvin Kohl, Gladys Leithauser, John R. Lenz, Steve Maragides, Stephen J. Reinhardt, and Michael J. Rockler.

Mr. Rockler moved the following: That (1) the Chairman of the Board of Directors appoint the chairman and six other members of the BRS Award Committee from the BRS membership; (2) nominations for the BRS Award be solicited each year from the BRS membership through the newsletter; (3) nominations be sent to the BRS Award Committee chairman, who will coordinate the Committee's selection of up to three nominations to be submitted to the Board of Directors; (4) the Board of Directors vote on the nominations; and (5) the BRS Award Committee chairman rank the results of the voting and with the Committee choose the awardee. This motion was carried with a vote of Yes--10, Abstain--1 (Mr. Jackanicz).

Mr. Reinhardt moved the following: That the Society create a fund of \$3,500 over a period of two years, by a budgetary allotment of \$1,000 each year and by specific fund-raising in the *Russell Society News*, which fund will be available during 1991 as a loan to the Bertrand Russell Archives of McMaster University to the extent that it is matched by McMaster, for the purpose of printing and publishing the work by Kenneth Blackwell and Carl Spadoni known as *A Detailed Catalogue of the Second Archives of Bertrand Russell*, on the condition that the Bertrand Russell Society be fully and prominently acknowledged in the work, that the loan be repaid as a first liability upon sales of the work, and that copies be available at a substantial discount to members of the Society. This motion was carried unanimously.

Discussion returned to Benito Rey's suggestion made the preceding day. Mr. Rockler moved that Vice President Lenz gather information on Eastern European universities to determine which institutions the BRS may wish to contact concerning Bertrand Russell and the Bertrand Russell Society. This motion was carried unanimously.

The meeting was adjourned at 11:23 a.m.

LORD JOHN

- (5) Grandpa. According to his grandson: "His greatest achievement was the carrying of the Reform Bill of 1832, which started Britain on the course that led to complete democracy." (*Portraits from Memory*, p.109)

But was it really his greatest achievement?

Consider the following, from *The Bathtub Hoax and other Blasts and Bravos* by H. L. Mencken 1958 NY:Knopf, with thanks to KEN KORBIN.

The bathtub was then still a novelty in England. It had been introduced in 1828 by Lord John Russell and its use was yet confined to a small class of enthusiasts. Moreover, the English bathtub, then as now, was a puny and inconvenient contrivance—little more, in fact, than a glorified dishpan—and filling and emptying it required the attendance of a servant. Taking a bath, indeed, was a rather heavy ceremony, and Lord John in 1835 was said to be the only man in England who had yet come to doing it every day.

(6)

BRS/APA 1990

December 1990. The Philosophers' Committee of the Bertrand Russell Society announces the following program to be held in Boston in December 1990, in conjunction with the Eastern Division Meetings of the American Philosophical Association:

Chair: Marvin Kohl, SUNY Fredonia

"Russell's Fifteen Private Language Arguments"
Jan Dejnozka, Union College, Schenectady, NY

Commentator: Fred Guy, University of Baltimore

"Bundle Theory: Its Scope and Limits"
Trip McCrossin, Yale University

Commentator: Albert Casullo, University of Nebraska, Lincoln

For exact date and location, see the November newsletter.

BR'S BIRTHDAY

- (7) Glasses were raised, and a toast drunk, to BR's memory, on his 118th Birthday, May 18, 1990, in Louis' Restaurant in Allentown, PA. Participants included BRS Members GLENN & SANDI MOYER, LEE EISLER, and Moyer son and daughter, Gary Moyer and Kate Lewis, and her husband, James Lewis, and Moyer colleague, Debra Walker. Everyone had a good time, and liked the idea of doing the same thing again next year.

If you took special note of BR's birthday in one way or another, please tell us about it.

BY BERTRAND RUSSELL

(8) From *The Atlantic Monthly* (date of issue not known), with thanks to AL SECKEL.

Turning Point

What first awakened Mahatma Gandhi to the humiliations imposed by their "masters" on "inferior" classes and races?

The same problems which stirred Gandhi have long engaged BERTRAND RUSSELL, the English author, philosopher, and mathematician. Earl Russell, who received the Nobel Prize in Literature in 1950, provides the third in our series dealing with the turning points that shaped the lives of famous men.

MAHATMA GANDHI

by BERTRAND RUSSELL

1

MAHATMA GANDHI was unquestionably a great man, both in personal force and in political effect. He molded the character of the struggle for freedom in India, and impressed his own ideals upon the new governing class that came into power when the English went home. There is, at the present day, a general awakening throughout Asia, but the spirit and policy of India, thanks largely to Gandhi, remains very different from that of any other Asiatic country.

Gandhi, like some other great men, developed slowly. Quite extraordinary psychological acumen would have been necessary to discern his future in the shy youth who studied law, first in India and then in England. His autobiography contains a picture of him as he was in his early days in England, and there is nothing in it to suggest the future loincloth; on the contrary, his costume is faultlessly correct and would pass inspection by the "Tailor and Cutter" without any criticism.

Some of the characteristics that he displayed throughout his life were already in evidence at this time. He had a wide and unsectarian interest in religion, and listened to Christian teaching without hostility, though without acceptance. He had already that scrupulous honesty which later distinguished him. He had been married, as was the custom of this country, while still a schoolboy, but when he came to England he left his wife in India and was not generally known by his English friends to be married. He believed, rightly or wrongly, that a certain young lady was becoming interested in him, and he therefore wrote a long letter to her chaperone explaining his matrimonial position. He had been brought up to be a vegetarian on religious grounds, but his brother, who wanted to become "modern," induced him on a few occasions to taste meat. He found it made him ill, and he disliked the deceiving of his parents that was involved. He therefore reverted to strict vegetarianism before his journey to England. All through his life he attached an importance to questions of diet which it is a little difficult for most modern Europeans to understand. But although in England he observed as far as he could the customs in which he had been brought up, he did not become in any degree a rebel, and did not apparently encounter the kind of treatment by which rebels are created.

After a year or so in India, he went on professional legal business to South Africa, and it was there that events soon pushed him into the career which made him famous. He landed at Durban and

had to travel to Pretoria. The incidents of this journey are treated vividly and precisely in his autobiography. He took a first-class ticket at Durban, and apparently the railway authorities had no objection to selling it to him. But after he had been in the train for some time, a railway official insisted that however much he might have a first-class ticket, he must travel in a third-class carriage. Gandhi refused to yield voluntarily, so he was pushed out of the train, which went on without him. He sat throughout the night in the station waiting-room, shivering with cold, because his overcoat was in the luggage of which the railway company had taken charge, and he would not ask of them the favor of being allowed to get it out.

"I began to think of my duty," he writes in his autobiography. "Should I fight for my rights or go back to India; or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected was only superficial. It was only a symptom of the deep disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardship in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice. So I decided to take the next available train to Pretoria."

A part of his journey had to be done by stage-coach, as there was at that time no railway from the Natal frontier to Johannesburg. He had a ticket for the journey by coach of which the validity was not questioned, but as he was a "colored man," the conductor of the coach considered that he could not be allowed to travel inside.

For a time he was allowed to sit next to the driver while the conductor sat inside, but presently the conductor decided that he wanted to smoke, and ordered Gandhi to sit on the floor of the roof. Gandhi describes the incident: "So he took a piece of dirty sackcloth from the driver, spread it on the footboard and, addressing me, said, 'Sammy, you sit on this, I want to sit near the driver.' The insult was more than I could bear. In fear and trembling, I said to him, 'It was you who seated me here, though I should have been accommodated inside. That insult I put up with. Now that you want to sit outside and smoke, you would have me sit at your feet. I refuse to do so, but I am prepared to sit inside.' As I was struggling through these sentences the man came for me and began

heavily to box my ears. He seized me by the arm and tried to drag me down. I clung to the brass rails of the coach-box and was determined to keep my hold even at the risk of breaking my wrist-bones. The passengers were witnessing the scene — the man swearing at me, dragging and belabouring me, and I remaining still. He was strong and I was weak."

It is difficult to guess how this scene would have ended but for the intervention of some of the passengers, who apparently had some inkling of humanity. Thanks to them, Gandhi was allowed to remain where he was, and a Hottentot, who had been sitting on the other side of the driver, was made to vacate his seat for the conductor. The feelings of Hottentots about this incident remain for a future page of history.

He had some further adventures on the journey, but of a less dramatic sort. No good hotel would give him lodging, and it was only with some difficulty that he procured a first-class ticket from Johannesburg to Pretoria. This he did by writing a long letter to the stationmaster, and then appearing at the station so faultlessly dressed that the stationmaster observed, "I see you are a gentleman." If he had met Gandhi in later life, clad in his loincloth, he would not have been able to say this.

At this time, as Gandhi's reflections show, although he was outraged by the color prejudice that he encountered, he had no conception of general human equality. He was aware of himself as an educated man, a man whose family in their own country had a certain social prominence. He was rendered indignant by the fact that all Hindus in South Africa were called "coolies," however little they might work with their hands. He had not yet thought of Negroes as having the same right to equality as he was claiming for himself, and at first he was not particularly interested in the wrongs of Indian indentured laborers. It was only step by step, through a number of years, that his outlook on human affairs developed to the point where the untouchables became his main preoccupation. I think, however, that the indignities which he suffered on this first journey in South Africa were what first awakened him to the intolerable humiliations to which classes and nations which are deemed "inferior" are subjected by the insolence of their "masters." I should therefore judge that it was this journey which was the turning point in Gandhi's life.

2

GANDHI returned to India in 1896, and while in India he gave large publicity to the bad treatment of Indians in South Africa. What he had to say on this subject was quoted in many Indian newspapers and brought him into contact with Indian leaders. This agitation had repercussions in South Africa, where the white population became filled with fury against Gandhi. His Indian friends in South Africa telegraphed to him to return to that country, which he did. All sorts of measures were adopted to prevent him from landing. First the ship on which he had come was kept in quarantine for a long time, without any medical justification. Then he was warned not to land with the other passengers, but to slip ashore surreptitiously after dark. He would not do this. His refusal nearly cost him his life. His own account in his autobiography is so vivid that it must be quoted: —

"The number of persons present about the wharf was not larger than what is to be usually seen there. As soon as we landed some young lads saw us. As I was the only Indian who wore a turban of a particular type, they at once recognized me, and began to shout, 'Here's Gandhi! Here's Gandhi!

Thrash him! Surround him!' and they came up towards me. Some began to throw stones. Then a few older Europeans joined the boys, and gradually the party of rioters began to grow. Mr. Laughton thought that there was danger in our going on foot. He therefore beckoned for a rickshaw. Up to now I had never sat in a rickshaw, as it was thoroughly disgusting to me to sit in a vehicle pulled by human beings. But I then felt that it was my duty to use that vehicle. Five or six times in my life I have experienced that one whom God wished to save cannot fall even if he will. If I did not fall at that moment I cannot take any credit for it to myself. These rickshaws are pulled by Zulus. The older Europeans and the young lads threatened the rickshaw puller that if he allowed me to sit in his rickshaw they would beat him and smash his rickshaw to pieces. The rickshaw boy therefore said 'Kha' (No), and went away. I was thus spared the shame of a rickshaw ride.

"We had no alternative now but to proceed to our destination on foot. The mob followed us. With every step we advanced, it grew larger and larger. The gathering was enormous when we reached West Street. A man of powerful build caught hold of Mr. Laughton and tore him away from me. He was not therefore in a position to come up with me. The crowd began to abuse me and showered upon me stones and whatever else they could lay their hands on. They threw down my turban. Meanwhile a burly fellow came up to me, slapped me in the face and then kicked me. I was about to fall unconscious when I held on to the railings of a house near by. For a while I took breath, and when the fainting was over proceeded on my way. At that time I had almost given up any hope of reaching home alive. But I remember well that even then my heart did not arraign my assailants."

He was saved from further injury, perhaps even from death, by the wife of the Superintendent of Police, whose name was Mrs. Alexander. She had been a friend of his before, and insisted upon walking beside him so that the mob, even with the worst will in the world, could not injure him much without injuring her too, which they did not wish to do. Finally the police heard what was happening, and escorted him to the police station. From there he reached his destination without further injury.

It was not until many years later that Gandhi became in any general sense a rebel against authority. At the time of the Boer War he did war work for the British, and justified his doing so on the ground that Indians owed something to British protection. He argued at this time that "the authorities may not always be right, but so long as the subjects own allegiance to a State, it is their clear duty generally to accommodate themselves, and to accord their support, to acts of the State." He did not think that arguments as to the injustice of the British case in the Boer War justified a British subject in disobedience, or even in an attitude of passivity. Many things are surprising in Gandhi's development, and this is certainly one of them.

3

GANDHI possessed every form of courage in the highest possible degree. We have already seen his courage in facing the Durban mob. He showed another sort when, shortly after the end of the Boer War, the pneumonic plague broke out. The pneumonic plague, as everyone knows, is even more deadly and even more infectious than the bubonic plague, but without a moment's hesitation Gandhi devoted himself to the care of the victims, and did everything in his power for them until the outbreak had been adequately coped with. He was not under

any kind of official obligation to do this work. I think that few men would have behaved with the wholehearted and immediate devotion which he displayed on this occasion.

The Boer War and its aftermath give more occasion for cynical disillusionment than most events in British history. The war was brought on by the intrigues of moneygrubbing financiers, who spread a network of corruption that descended far down in the social scale. It was fought by the British, first with incompetence and then with inhumanity. It was in this war that concentration camps were invented. Boer women and children were taken to these camps, where they died in large numbers of enteric fever, brought on by the sanitary carelessness of the authorities.

Throughout the war two arguments had been used by the British Government to mitigate its imperialistic character. It was said that the Boers treated non-Europeans very much worse than the English colonists, and it was said that when the war was ended, British miners would find lucrative employment in the mines of South Africa. The British Government, however, decided that Chinese indentured labor would be cheaper than the labor of British miners. A great wave of popular indignation swept out of power the Government which had introduced Chinese labor. Those who had voted for the Liberals imagined that a victory had been won. The Chinese, it is true, were sent back to China, but their place was taken by Indian indentured labor. At the same time legislation was introduced to make the position of Indians in South Africa worse than it had been. At first the British Government refused to sanction this legislation, but very soon it granted self-government to the Transvaal, a measure which was universally hailed as a "noble gesture," and as allowing to the brave Boers the enjoyment of that liberty for which they had fought so well.

The brave Boers immediately saw to it that only they should enjoy the blessings of liberty. The oppressive measures which the British Government had refused to sanction were immediately carried, and the British Government no longer dared to use its legal power to veto. The country had been made safe for mineowners and slave drivers, and the vanquished had been generously granted permission to persist in their slave-driving. This was the situation with which Gandhi had to contend.

The Transvaal Government was faced with a dilemma which generally confronts governments in such a situation. On the one hand cheap colored labor was very convenient, while on the other hand there was a general hatred of Asians, and a desire, so far as possible, to have no non-Europeans except Negroes. With this end in view, acts were passed to compel a sifting of Indians, with a view to diminishing their numbers and to reducing those who remained to a much more subservient condition. Gandhi led the opposition, and it was in this campaign that he first developed the method of *Satyagraha*.

The essence of this method, which he gradually brought to greater and greater perfection, consisted in refusal to do things which the authorities wished to have done, while abstaining from any positive action of an aggressive sort. If the police could be provoked into brutalities, so much the better, but those who were brutally treated were to submit to the treatment with complete passivity. The method always had in Gandhi's mind a religious aspect. He came gradually to object more and more to violence, while at the same time preaching, with ever greater emphasis, the duty of not resisting violence with violence. As a rule this method depended upon moral force for its success. The authorities found it intensely repugnant to persist in

ill-treating people who did nothing whatever in self-defense.

The method was, however, subject to two limitations. One of these, which led Gandhi to what he called a "Himalayan blunder," was the likelihood that excited crowds would be carried away and would forget to observe the limitations that Gandhi endeavored to impose. On some occasions in India Europeans and policemen were killed by the infuriated mob — occasions when the first impulse had come from Gandhi, but he was unable to restrain the subsequent fury. The other limitation to which the method is subject is one which did not arise either in South Africa or in India, but certainly would have arisen if the method had been employed against Nazis or Russian Communists. If the authorities are sufficiently brutal, they can exterminate nonviolent resisters without experiencing that moral repugnance from their acts which in the end paralyzed the British in India. During the Second World War, for example, disciples of Gandhi would lie down on the rails of railways and refuse to move. English drivers would not run over such men, and the result was that railway traffic was paralyzed. I cannot think that if the drivers had been Nazis and the men on the rails had been Jews, the result would have been the same. But in the circumstances with which Gandhi had to deal, his method was capable of bringing successes that probably no other method would have brought.

Take, for example, the "battle" which occurred during the campaign against the salt tax, which was described by an eyewitness, Webb Miller, in an account of which the following is a summary: "The raid which Gandhi had planned on the salt-pans at Dharsana was now carried out by 2,500 volunteers, led by his second son, Manilal. Before they advanced, Mrs. Naidu led them in prayer and appealed to them to be true to Gandhiji's inspiration and abstain from violence. 'You will be beaten, but you must not resist; you must not even raise a hand to ward off blows.' Round the depot a barrier of barbed wire had been erected and a ditch dug. As the first picked column of the volunteers went forward, police officers ordered them to disperse; they still advanced in silence. Suddenly scores of police fell upon them and rained blows on their heads. Not one man so much as raised his arm to fend off the blows. Soon the ground was carpeted with the prostrate bodies of men writhing in pain, with fractured skulls or broken shoulders, their white clothes stained with blood. Then a second column advanced, without wavering, knowing well what awaited it. There was no struggle; the volunteers simply marched forward until they, too, were struck down. Now the tactics were varied. Groups of twenty-five men advanced, sat down and waited. As they sat, the enraged police fell upon them, beat them on the head and kicked them in the abdomen or the testicles. Some were dragged along the ground and thrown into the ditches. Hour after hour this went on, while stretcher-bearers removed the inert, bleeding bodies. Over three hundred casualties were taken to hospital with fractured skulls and other serious injuries; two died. Mrs. Naidu and Manilal Gandhi were arrested."

This sort of thing filled every decent English person with a sense of intolerable shame, far greater than would have been felt if the Indian resistance had been of a military character.

There was, of course, also an opposite effect. The police and some of the British authorities in India were rendered furious as a reaction from their own shame, and became more brutal than they would have been against less passive opponents. But this was not the effect that was produced at a distance by those who read of what was being

Gandhi's moral sense had various aspects that are strange to most modern Europeans. Matters of diet had an importance to him which is a little puzzling. In the midst of events of the most enormous importance, it would occur to him that he ought not to eat salt or pulse, and he would feel about this with the same earnestness that he felt about the fate of India. For example, he took a vow against milk, but once, when he was very ill, the doctor said he would die unless he took milk. His wife pointed out to him that the word he had used in his vow applied only to the milk of the cow or the buffalo, and did not include the milk of the goat. It was therefore permissible for him to drink goat's milk. He was aware that his death would be a loss to India, and on this ground he allowed himself to accept his wife's argument, although it appeared to him somewhat sophistical.

His own account of this matter is as follows: "The will to live proved stronger than the devotion to truth, and for once the votary of truth committed his sacred ideals by his eagerness to take up the *Satyagraha* fight. The memory of this occasion even now rankles in my breast, and fills me with remorse, and I am constantly thinking how to give up goat's milk. But I cannot yet free myself from that subject of my temptations, the desire to serve which still holds me."

Many modern Europeans will have difficulty in understanding his motives for the vow of complete chastity in marriage which he made at a time when he was trying to help the Zulus who were being persecuted for what the Government chose to call a "rebellion." He felt, so he tells us, that he could not be wholehearted in his work, or have all the strength of endurance that it demanded, unless he gave up the joys of family life. This attitude was common in the early Church but now, to a European, feels somewhat strange. Probably for him the decision was a right one. He did and endured things which it is very difficult to do and endure. In spite of bad health, he continuously risked his life by fasts and other hardships. It may be that to achieve the great measure of success which he no less absolute devotion would have enabled him to achieve the great measure of success which he did finally achieve. As to this, no one except himself could be the judge. However that may be, it is impossible to understand him psychologically so long as we think of him in purely modern terms. To build him up psychologically from European ingredients we must make a combination of early Christian saints with medieval ecclesiastics, adding to both, however, something of the sweetness of St. Francis.

For India, which is not a modern country, his character and his religion were what was needed. A more modern-minded man, for example, could not have been nearly so successful in the campaign on behalf of the untouchables. But while his memory deserves to be revered, it would be a mistake to hope that India will continue to have the outlook that to him seemed best. India, like other nations, has to find her place in the modern world, not in the dreams of a bygone age. His work is done, and if India is to prosper, it must be along other roads than his.

done. English people who were not familiar with India, and had no direct financial interest in maintaining the British raj, felt that something must be done to put an end to such atrocities. General Dwyer, who at Amritsar ordered soldiers to fire for ten minutes upon a packed, peaceful mob, unable to escape, killing many and wounding many more, was recalled, and a Conservative Government even went so far as to deprive him of his pension. It is true that he had a number of admirers who presented him with a large sum of money and a Sword of Honor, but this did not represent average British feeling. People who were neither exceptionally rich nor exceptionally brutal began in the end to feel that if British rule could be preserved only by such methods, then it was not worth preserving.

But all this belongs to the later stages of Gandhi's career. To return now to South Africa, the next large campaign in which he was involved concerned the three-pound tax which was imposed upon indentured laborers when the period of their indenture terminated. Very few of them possessed three pounds, and if they were unable to pay the tax, it was remitted on condition of their serving a new period of indentured labor. This meant in practice for most of them that they had unintentionally and unwittingly incurred a life sentence. The conditions of indentured labor were sensibly, and by means of this tax it was transformed by a trick from being temporary to being probably permanent. The agitation which Gandhi conducted against the poll tax was spectacular, and had the political merit of bringing the indentured laborers into the campaign. Gandhi induced them to strike and to undertake a long march, in the course of which he himself was arrested. The movement was so successful as to produce a state of economic paralysis which compelled the government to capitulate. After this, the South African authorities behaved with a modicum of decency and enlightenment until Gandhi was dead.

Gandhi's successes throughout his career depended upon a combination of deep religious conviction and astute political insight. He was immovable when he was certain that one of his many moral principles was involved. He was flexible whenever there was negotiation within the limits of his principles. When his followers got out of hand and practiced violence that he could not countenance, he would punish himself by a fast. And as his devoted adherents imagined him becoming daily more emaciated and risking death on account of their misbehavior, they inevitably repented and, like naughty children, promised not to do it again. His motive in all this was religious, but the effect was to reveal his power upon the whole movement that he had created. Who could venture to disobey a revered and beloved leader who would inflict upon himself suffering, and perhaps death, in expiation of the sins of others? It was a perfect technique, but it was perfect because in his own mind it was not a technique, but obedience to the dictates of duty.

NEWSLETTER MATTERS

Our apologies for the poor printing of Arthur Schlesinger's article, *The Opening of the American Mind* (RSNB5-16) pp. 11-12. We'll try not to let that happen again.

PROMOTING BR/BRS

- (10) Libraries. The Harvard College Library of Cambridge, and The Morris Library of Southern Illinois University at Carbondale now subscribe to the BRS newsletter, and have complete sets of back issues. They also have the 16-Year Index of BRS Newsletters that covers the years 1974-1989. The same BRS materials are in the Library of Congress. We will try to interest more libraries in subscribing to *Russell Society News*. We are indebted to HARRY RUJA, whose suggestions led to these results.
- (11) BR at Muhlenberg. We showed a videotape of BR to a group of about 25 students at Muhlenberg College (Allentown, PA) on April 30th. Professor Ted Schick, in charge, had made the arrangements. Also present were Professors Schlecht and Reed. Four of the Woodrow Wyatt 1959 interviews were viewed. At the end, 12 students signed up to receive information about the BRS.
- The Woodrow Wyatt BR Interviews now exist in several forms: in book form as *Bertrand Russell Speaks His Mind*; in the BRS newsletter, twice: RSN46-10 and RSN64-33; on audio cassettes (RS Library Audio Cassettes 229 and 230.) On videocassette (RS Library Videotapes 263, 268, 269.)

AWARD NOMINATIONS WANTED

We encourage members to submit names of people they think should be considered for the 1991 BRS Award and the 1991 BRS Book Award. When you submit a name, state why you think your candidate deserves the Award. Here are the 2 Awards:

The BRS Award. Your candidate should meet one or more of the following requirements: (1) worked closely with BR in an important way, (like Joseph Rotblat); or (2) made an important contribution to Russell scholarship (like Paul Arthur Schilpp); or (3) acted in support of an idea or cause the Russell championed (like Henry Kendall); or (4) promoted awareness of BR or BR's work (like Steve Allen); or (5) exhibited qualities of character, such as moral courage, reminiscent of BR.

The BRS Book Award should go to a recent book that deals in an important way with some aspect of BR's life, work, times, or causes.

Please send your candidates c/o the newsletter, for forwarding. Address on Page 1, bottom.

HONORARY MEMBERS

- (13) Conrad Russell, BR's 2nd son and the present Earl, gave a talk at the University of Illinois, Urbana-Champaign on 4/5/90. Here's part of what the announcement said...with thanks to DON JACKANICZ:

A Not-Quite-Federal State: Britain 1603-1990

Conrad Russell
Department of History, King's College, *University of London*

With the accession of James VI of Scotland to the English throne in 1603, Britain became a "sub-federal" state composed of England, Scotland, and Ireland but has never come to terms with its identity as such. This has notoriously caused certain problems in Northern Ireland where the interests of all three nations met and still meet

The announcement continues with this:

Professor Russell is in a unique position to observe and analyze the tensions between separatism and central control. He has strong ties to both the academic and political worlds as an eminent historian and, since 1987, as a member of the House of Lords.

BOOK REVIEWS

- (14) *Spinoza And Other Heretics* by Yirmiyahu Yovel, reviewed in the NYT Book Review (3/18/90). It helps explain why Spinoza was BR's favorite philosopher.

A Durable Heresy

SPINOZA AND OTHER HERETICS

By Yirmiyahu Yovel.
Volume One: *The Marrano of Reason*. 244 pp.
Volume Two: *The Adventures of Immanence*. 225 pp.
Princeton, N.J.: Princeton University Press.
Volume One, \$24.50. Volume Two, \$29.50.
\$45 the set.

By Seymour Feldman

IN 1492, following a century of massacres and forced conversions, the Jews of Spain who refused to become Christians were expelled. Out of the conversion campaign there emerged a new phenomenon in Spanish and Jewish history: some of the new converts, or Marranos, preserved a hidden Jewish life and identity.

It is the argument of "Spinoza and Other Heretics," Yirmiyahu Yovel's erudite and important work on Baruch Spinoza, the 17th-century Dutch philosopher who was the child of Marrano parents, that the Marrano mentality was a major factor in the formation of Spinoza's personality and philosophy. And, in turn, insofar as Spinoza's thought influenced modern philosophy, this Marrano character pervades much of our own culture, especially among those who have been influenced by such thinkers as Marx, Nietzsche and Freud, whom Mr. Yovel calls "heretical." Although there is a very fine chapter on Spinoza's philosophical style and language and a superb study of one of his salient ideas, salvation through knowledge, Mr. Yovel's book focuses on Spinoza's antecedents and his influence.

Building upon and extending the research of a number of European and Israeli scholars who have revealed the Marrano context of Spinoza's background and of his excommunication from Judaism, Mr. Yovel gives us a fascinating and richly textured picture of 17th-century Jewish Amsterdam. It is now well established that there were heterodox elements in the Jewish community and that Spinoza was not alone. Along with two others, Spinoza was excommunicated in 1656 for "unorthodox" practices. Since the announcement of the ban is vague, scholars have been trying to give a more detailed picture of the reasons for it.

It is Mr. Yovel's thesis that Spinoza and his colleagues in heresy had developed a "philosophy of immanence" that was thoroughly incompatible not only with traditional Judaism, even in its own considerable diversity, but inimical to all historical religions that are based on a dualistic concept of God and the world. This philosophy of immanence was joined with a certain literary and philosophical style of semantic dissimulation, giving rise to a specific genre of discourse, the Marrano "dual language," which had been developed by Spinoza's Marrano predecessors to enable them to say what they wanted to without revealing too openly their true thoughts or identity. As what Mr. Yovel calls a "Marrano of reason," Spinoza used this dual language both to undermine the traditional belief in a transcendent God and to convert others to the philosophy of imma-

Seymour Feldman, a professor of philosophy at Rutgers University, has edited a new English translation of Spinoza's "Ethics."

nence, which is neatly summed up in Spinoza's famous formula: God, or Nature.

Since Spinoza's God is not encountered in any supernatural revelation but in nature, the way to know and love this deity is different from the rituals of traditional religion. Whereas Spinoza's Marrano father would have said that salvation is in the law of Moses and not in the law of Jesus, Spinoza sought salvation in reason. Mr. Yovel gives us an insightful analysis of Spinoza's notion of intuitive cognition, the highest level of knowledge whereby the knower attains "blessedness," or salvation, and does it in this life.

Realizing that this goal was too difficult for everyone to achieve, Spinoza enunciated a twofold message: a religion for the multitude purified of its inessential, false and dangerous elements; and a philosophy for those able to pursue the life of pure reason. Those attaining the latter would have to live a Marrano-like existence, since they would be out of tune with the majority who still thought in terms of traditional religion.



Baruch Spinoza (1632-77).

Although Mr. Yovel has made an important contribution to the understanding of Spinoza by providing us with such a detailed description of the Marrano world in which Spinoza was born and educated, I do not share his conviction that this Marrano mindset was "the fundamental" influence on Spinoza. That Spinoza was an "immanentist" is correct; that he came to this philosophical position as a result of his Marrano heritage is unconvincing. Most Marranos who were able to escape from the Inquisition in Spain returned to the Jewish community as faithful Jews; only a small minority found the reconversion difficult.

Spinoza's immanentism is better understood as the logical outcome of his own philosophical critique of the medieval Jewish philosopher Moses Maimonides and Spinoza's

contemporary, the French Christian philosopher René Descartes, the two men with whose doctrines he was most familiar. The difficulties in traditional philosophical and theological dualism led Spinoza to reject this approach and to develop the alternative philosophy of monism, or immanentism. The Marrano environment and experience had very little to do with this.

In the second volume of Mr. Yovel's study the focus shifts to the history of modern thought, especially the major figures from Kant through Freud. Mr. Yovel argues that these modern thinkers all share or reflect several important themes or projects drawn from Spinoza. In short, they are "heretics" or revealers of a "dark enlightenment," according to which man is not a temporary citizen of this world to be transported eventually to a different domain where his true salvation lies; instead, the only world is this one. The major modern thinkers are disciples of Spinoza insofar as they advocate some form of "secular salvation," or "immanentism." Mr. Yovel's discussions of Nietzsche and Freud are most illuminating and stimulating. In an epilogue he presents his own version of the philosophy of immanence in which Spinoza's metaphysical moralism is tempered with Freud's more sober therapeutic approach. The "dogmatic" philosophy of Spinoza is replaced with a "critical" philosophy of immanence in which finitude, tolerance and pluralism are the main motifs.

AT THE end of Volume One, Mr. Yovel raises the questions of Spinoza's Jewishness and his significance for Jewish history. Was Spinoza "the first secular Jew"? Indeed, was he the first secularist? There is no doubt that secularism was an integral component of Spinoza's social philosophy. He advocated a society in which religion was to be a private matter and freedom of apd from religion was guaranteed. But, Mr. Yovel reminds us, in that age Spinoza could not live as a secularist. He was a "Marrano of reason," who lived in a society in which one was either a Christian or a Jew. He was neither and he cautiously taught a philosophy that undermined both. Society was not ready for him.

There was no place for Spinoza as a secular Jew in 17th-century Amsterdam or in any other Jewish community. In this respect he had to be banned from the Jewish community. Yet, Spinoza's philosophy of secular salvation has become a main theme in modern Jewish thought and life, especially among the early Zionists who saw in Spinoza their forerunner. Of course, Spinoza was not a Zionist, in spite of his admission that the revival of a Jewish state in their ancestral land would not be impossible, if the Jews would throw off the "emasculating" elements of Judaism. Spinoza perceived the normality of Jewish existence in its ancient homeland and its abnormality in the centuries of exile, especially as expressed in anti-Semitism. In this sense Spinoza stimulated several early Zionist thinkers, such as Moses Hess, to think practically about the "return to Zion."

Today many Jews have chosen to live secular lives without abandoning their Jewish identity. Spinoza could not, but he provided the philosophical rationale for doing so. It is not without interest or irony that today the state of Israel is one of the more important centers for Spinoza studies. Mr. Yovel is himself the director of the International Spinoza Institute in Jerusalem. I wonder what the "eternal essence" of Spinoza would think of this turn of events.

*In a world where one
was either Christian or
Jew, Spinoza was
neither and he
undermined both.*

BR'S INFLUENCE

(15) From *Wellesley* (Spring 1990), a magazine for alumnae, with thanks to RUTH SPIRA.

She Credits Her Success to Bertrand Russell

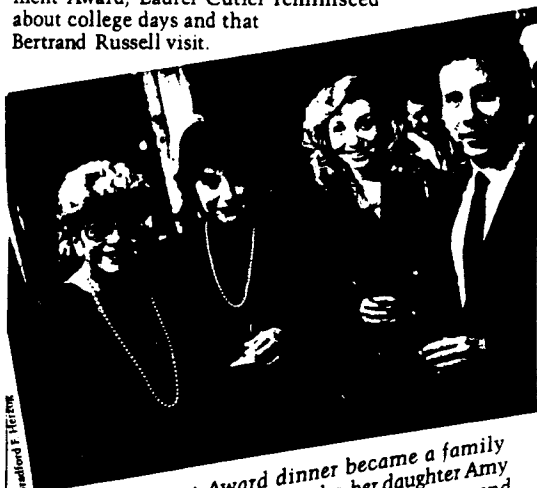
Laurel Cutler '46—"Madison Avenue's
most powerful woman."

by Phyllis Méras '53

If Bertrand Russell had not spoken at Wellesley when Laurel Cutler was a freshman she would not be the Chrysler Motor Corporation's first woman vice president today.

Unlikely though the link between the Nobel-Prize winning English philosopher and big business may seem, it is her background in philosophy, Laurel Cutler believes, that has put her at the top of the corporate world.

At Wellesley in February to accept an Alumnae Achievement Award, Laurel Cutler reminisced about college days and that Bertrand Russell visit.



The Achievement Award dinner became a family reunion for (from left) Laurel Cutler, her daughter Amy Bernstein, and daughter-in-law and son Suzanne and Jonathan Bernstein.

"It was my sophomore year. The lecture was open only to juniors, seniors and sophomores majoring in philosophy. I had two passions when I came to Wellesley—one was acting, the other writing. I had immediately signed up for *News and Barn* and assumed I would major in English because it was the major that touched both of them.

"But that all changed after the Bertrand Russell visit. I heard he was coming, and was determined to hear him, so I expeditiously said I was going to be a philosophy major so I could get into the lecture. He made so powerful an impression that by the end of the evening I really was a philosophy major. Thomas Hayes Procter, who was the head of the Philosophy Department, had Bertrand Russell come back to his house afterwards and I sat there with my eyes bugged out as I listened to those two men talk. The effect of listening to such incredible minds was such that I was a goner.

"I went ahead and wrote the novel for the novel course that I had planned to write in College. I continued to do a lot of acting, but it was philosophy that became the controlling influence in my life. Though English was *how* I said something, the '*what-ness*'—the thinking behind it, became much more important than the '*how-ness*.'"

It took a while for this change in attitude to bear fruit, but Laurel Cutler today has no doubt that it was that one Wellesley evening that started her on the route that has made her one of the nation's most renowned figures in advertising and marketing. Not only is she vice president for consumer affairs of the Chrysler Motor Corporation, but she is the vice chairman and director of marketing planning for FCB/Leber Katz Partners advertising agency.

FOR SALE

- (16) BR postcard. After being out of print for several years, our favorite photo of BR -- taken in 1959 by Philippe Halsman -- is once again available. \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.
- (17) 16-Year Index of BRS Newsletters, 1974-1989, Issues 1-64, 43 pages, 2379 entries. Buy it for \$7 postpaid (within the USA). Or borrow it from the BRS Library, \$2 postage (within the USA).
- (18) 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." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6.

Order any of the above items from the newsletter, address on Page 1, bottom.

HUMANISM

(19) From the Atlanta Journal-Constitution (April 29 or 30, 1990), with thanks to PAUL KUNTZ. Turner's 10 Voluntary Initiatives -- referred to below -- was included in last month's issue (RN66-11).



Ted Turner, whom one Atlanta pastor calls a 'blasphemer,' refused to let the Rev. Jerry Falwell renew his WTBS contract last year.

Humanists honor Turner, nemesis of religious right

Media magnate had Christianity 'pounded' into him, he tells group

By Gayle White
Staff writer

— ORLANDO

Only a few years ago, Ted Turner was a darling of the Moral Majority for his stands against sex and violence on television.

Since then, he's called Christianity "a religion for losers," labeled anti-abortionists "bozos" and rewritten the 10 Commandments.

Friday night, Mr. Turner was named Humanist of the Year, cited particularly for his work on behalf of world peace and the environment.

The award came from the American Humanist Association, a group whose ideals religious fundamentalists love to hate, because, among other things, the group says "promises of immortal salvation or fear of eternal damnation are both illusory and harmful."

"Obviously we are kindred souls," Mr. Turner told the 200 people at the association's annual convention. He told the humanists he was taken to Sunday school and church as a child, then attended a Christian prep school — McCallie in Tennessee — where he was required to take religion courses, attend chapel services and listen to visiting evangelists.

Religion was "pounded into us so much," he said, "that I was saved seven or eight times."

At one time, he said, he considered becoming a missionary. "I was into it. I really was."

Please see TURNER, A11 ▶

Turner: Calls humanist group 'kindred souls'

▶ Continued from A1

He said he started to lose his faith when his sister died after a lengthy illness, despite his prayers. "If God is love and all-powerful, why does he allow these things to happen?" he asked.

The more he strayed away from faith, "the better I felt," he said to loud applause.

Mr. Turner criticized fundamentalist Christianity for emphasizing that man was born into sin, and said Jesus would probably "be sick at his stomach" over the way his ideas had been "twisted."

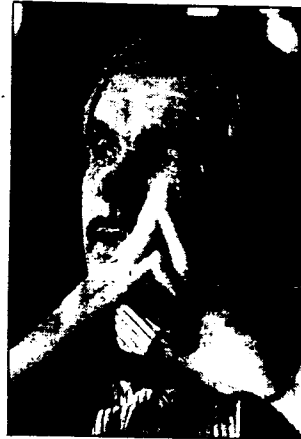
Conservative Christians blame the humanist philosophy for much of what they say is wrong in the world and say the recognition of Mr. Turner confirms what they feel about him.

"As far as the Christian perspective on Turner, he's come out clearly as a blasphemer," said the Rev. John Rowell, pastor of the 300-member Northside Community Church in Doraville and one in a network of "conservative pastors" who pray regularly for public figures, including Mr. Turner.

Ironically, a few years ago some evangelical Christian leaders — including the Rev. Jerry Falwell, founder of the Moral Majority, and the Rev. Donald Wildmon, who established the American Family Association — were allies of Mr. Turner in his attacks on television networks for excessive sex and violence.

But last year, Mr. Turner's WTBS television network refused to renew the Rev. Falwell's contract to purchase programming time at \$20,000 to \$30,000 per weekly program, said Mark DeMoss, a spokesman for the Rev. Falwell.

The Rev. Falwell called Mr. Turner personally to appeal the decision, Mr. DeMoss said. "The call lasted a couple of minutes."



Ted Turner was named Humanist of the Year for his work on behalf of world peace and the environment.

Programming on Mr. Turner's networks — from the animated "Captain Planet" ecological cartoon to a pro-choice documentary on abortion — now reflect his goal to save the world through television by advocating population control, concern for the environment and world peace.

This is the aim of the Better World Society, formed by Mr. Turner in 1985. He credited much of his new world vision to Cuban leader Fidel Castro, "my commie buddy."

Last year, Mr. Turner told a Dallas Morning News reporter that Christianity is "a religion for losers" and that he wanted no part of Christ's death.

"I don't want anybody to die for me," Mr. Turner said. "I've had a few drinks and a few girlfriends, and if that's going to put me in hell, well then, so be it."

But Friday night, Mr. Turner told the humanists he believes "we're all basically good."

Copies of his own version of the 10 Commandments, the "10 Voluntary Initiatives," were placed on each table at the banquet. His initiatives include population control, recycling and pacifism — from a man who once said war was a means of weeding out the weak.

No. 1 is love and respect of the earth and all living things, "especially my fellow species — mankind."

Some Christian leaders charge that in his remarks, particularly his characterization last year of anti-abortionists as "bozos," he violated his own rules.

Mr. Turner's changing alliances correspond with his growing ambitions, said Eric Guthey, a doctoral candidate in American studies at Emory University who is writing his dissertation on Mr. Turner.

"When his goal was to capture a national market, it was natural to cast himself as a national moral leader" in the heyday of Ronald Reagan and the Moral Majority, Mr. Guthey said. "Now, he's out to capture a global market. ... He needed people like Falwell before. He doesn't need them now."

The Rev. Wildmon said, "Mr. Turner is going to go whichever way the water's flowing."

Mr. Turner has proved a rallying point for both Christians and humanists, said Ted Baehr, founder of Good News Communications, a Christian film review service. "Christians rally to abhor his statements. The others rally toward his perceptions. He's definitely a catalyst."

Christian leaders have not given up on Mr. Turner.

"Ted Turner is not beyond God's reach," the Rev. Rowell said. "Today he's the Humanist of the Year. Who knows what God has in store for him?"

BY BERTRAND RUSSELL.

(20) BR's 80th Birthday, with thanks to AL SECKEL.

THE OBSERVER, SUNDAY, MAY 18, 1952

THE NEXT EIGHTY YEARS

By BERTRAND RUSSELL, O.M.

MY last ten years, according to the Scriptures, ought to have consisted of labour and sorrow, but in fact I have had less of both than in most previous decades. The world takes a lot of getting used to, and I have only lately begun to feel more or less at home in it.

When I was born, eighty years ago to-day, my grandfather, whom I well remember, had just reached the age of eighty. Now that I have reached that age, my only grandson (so far) is a few months old. If he lives to my age he, my grandfather and I will between us have covered about two and a half centuries.

My grandfather was born at the height of the French Revolution, in the month preceding the September massacres. He imbibed in youth an admiration for Fox and a contempt for Pitt. His first literary venture, written while Pitt was still Prime Minister, contained an ironic dedication to him, ending with the words, "may you remain at the helm of State long enough to bestow a pension upon your humble servant." My grandfather entered Parliament in 1813 for a semi-rotten borough of his father's. He visited Napoleon in Elba, he introduced the Reform Bill in 1832, and his last term as Prime Minister was in 1866.

Victorian Summit

As for me, my early youth was passed at the very summit of the Victorian epoch. I saw Disraeli driving to the opening of Parliament in 1879. I knew Kinglake, the historian of the Crimea and the author of "Eothen." I knew Sir Moses Montefiore, who had retired in 1824 and spent the next fifty years in combating the disabilities of Jews, in which my grandfather ardently supported him. I knew Lecky, the historian of rationalism. In Paris I went to tea with Whistler and there met the poet Mallarmé.

England in those days was still aristocratic. Country houses and town houses retained all their pomp. Democracy had begun to exist as a theory, but not as something that coloured people's everyday thoughts. There was an old Duchess of Cleveland whom I knew who was outraged by the institution of Bank

Holidays and exclaimed acidly, "What do the poor want with holidays? They ought to work." This was thought a little extreme even in those days. But at the same time some sympathy was felt for the old lady in having to endure such a vulgar and democratical period.

With the greatness of the aristocracy went the comparative unimportance of the Crown. The great Whig families felt towards the Hanoverian dynasty much as they might to an old family butler. It was they who had hired the dynasty and, if at any time it should cease to give satisfaction, they could send it back to Hanover.

A Cloth Cap

I will remember the first crack in the imposing aristocratic façade. It was when Keir Hardie, who had been newly elected, came to the House of Commons in a cloth cap instead of a top hat. When it was found that no thunderbolt struck him down for this impiety, strange new doubts began to germinate in men's minds. The flood of revolution was let loose. The landed aristocracy was reduced to a ruin which began with Lloyd George's Budget. Those who had thought that the poor ought to work became themselves poor.

The revolution which has taken place in the social life of England has been accomplished without the use of the guillotine or the concentration camp, though it has been more profound than anything that the guillotine achieved in France. And as the great have lost status in England, so England has lost status in the world. For old people like myself the mental adjustments involved have not been easy.

Two Visions

What, I wonder, will my grandson have seen if he lives to the year 2032? Will the next eighty years continue the downward plunge towards disaster, which has characterised the latter half of my life? Or will mankind see the abyss ahead and turn back into a happier landscape? I do not see how any rational prognostication is possible, and I have two entirely different visions of the future.

according as I happen to feel cheerful or the reverse.

On gloomy days I foresee a third world war in the near future, lasting for years and ending indecisively after unparalleled destruction—ending not in a real peace but in a grim determination on both sides to renew the fight as soon as possible and to continue this time until a definitive issue has been reached. In the course of these struggles I see Western Europe with its cities reduced to rubble and its countryside transformed into a radio-active desert. I see the total expulsion of all white men from Africa, and Asia rendered even poorer than at present by internal strife. I see Latin America throwing off the yoke of the United States and reverting to barbarism. I see the United States shorn of power, surviving like the Byzantine Empire as the last fading glimmer of a more civilised age, endeavouring to survive behind defensive walls and living on old ideas which the rest of the world will regard as archaic. This is what I see on a gloomy day.

Better—or Worse

On cheerful days I see a quite different vision. I see Russia and America gradually growing less suspicious of each other, and arriving at last at the point where a genuine accord is possible. I see an international authority more capable than the United Nations of enforcing its will upon recalcitrant members, and therefore able to make world peace secure. I see Communism losing its fierceness and white men learning to acquiesce in equality for those of different pigmentation. I see science at last allowed to bring to mankind the happiness it is capable of bringing, instead of the universal death and destruction which is now threatened.

I do not know which of these two visions has the greater likelihood of being realised. What does seem to me nearly certain is that things must get either much better or much worse. Man has survived hitherto because his ignorance and incompetence have made his folly ineffective. Now that science has shown us how to make folly effective we must abandon folly or perish. Perhaps my grandson will see the issue.

REPORTS FROM OFFICERS

(21) Vice-President John Lenz reports:

At our June meeting, Benito Rey proposed that the BRS make overtures to Eastern Europe in the light of the changes there. I was asked to look into it, to see how we might go about it.

To establish a local chapter along the lines of the highly successful "Benares Chapter" which Chandrakla Padia has set up in India requires the presence of an already committed individual organizer.

Experience tells us that we cannot be sure of the fate of unsolicited mailings; we would be better off contacting individuals known to be interested in Russell or associated causes.

I would be grateful for your ideas, and particularly for the names of contacts to send information to...probably, but not necessarily, in universities and their philosophy departments.

In our mailing, we would like to mention some of Russell's positions on Eastern European issues. Your suggestions on this would be welcome.

Please send your suggestions to me at these addresses:

Until September 1st: 514 W. 114th St., Apt 63, NY, NY 10025

After " " : Dept. of Classics, Union College, Schenectady, NY 12308

REPORTS FROM COMMITTEES

(22) Grants Committee (Hugh Moorhead, Chairman):

With the inauguration of our new awards policy in 1990 -- offering a grant to candidates for the M.A. degree as well as for the Ph.D. -- we are getting significantly more attention and results than in the past. This year, for the first time, there were three doctoral candidates as well as one master's.

The master's, new this year, seems to hold considerable promise for spreading the word about our grant program and increasing the number of applications for grants...for 2 reasons: (1) there are more students at this level; and (2) they may, on average, be more needy, and thus more likely to take the trouble of applying for a grant.

In sum, I think the grant program has a bright future.

The 1990 Grants:

Doctoral: Al Essa, Yale, Philosophy Department. His dissertation, *Russell's Later Philosophy*, aims to show that there is a false consensus that Russell's later revisions (following *The Philosophy of Logical Atomism*) are not significant advances over his earlier views on ontology and theory of knowledge. \$1000.

Master's: Neil Kennedy, University of Chicago, Philosophy Department. His thesis, *Language and Certainty: Russell and the Philosophy of Language*, stresses the importance of Russell's epistemology to his thought about language. \$500.

PUBLICATIONS RECEIVED

- (23) The Truth Seeker -- "Freethinker's Publication since 1873. A Journal of Free Thought and Inquiry". The good-looking, 56-page Spring 1990 issue has many articles on taxation, including one by Edd Doerr, *Churches and Taxes*. Subscription \$20. Box 2832, San Diego CA 92112-9797.

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- (24) Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Treasurer, Dennis J. Darland; Secretary, Don Jackanicz; Vice President/Information, Lee Eisler.

TWO LETTERS

(25) 1962 letter. The context, as described by BETTE CHAMBERS:

Background to Lord Russell's letter of 20 November, 1962, is the Cuban Missile Crisis.

I had written Lord Russell on the very day that Nikita Khrushchev chose to reply to a telegram Russell had sent to him, with another to Kennedy, imploring them both to avoid nuclear war. As many will recall, there had been an "eyeball-to-eyeball confrontation," with neither world leader taking the initiative to speak first.

Russell's telegram was taken by Khrushchev as a way to say something to the world community, thus avoiding speaking directly to Kennedy. Khrushchev saw Russell's telegram as a way to utilize the "good offices" of a world famous philosopher, whose life work had been dedicated to resolving east-west differences, as an opportunity to be the first to "blink" in the eyeball-to-eyeball confrontation, thus not engendering loss of "face" were he to reply first directly to Kennedy.

It would be worthwhile to research news magazines from this period, in the immediate aftermath of the Missile Crisis. I recall that either TIME or LIFE magazine, LIFE

I believe, called Russell's belief that his good-offices-intervention had helped, to be a bold-faced lie, and attacked him for his statements.

I regret that in my haste I did not make a carbon copy of my letter to Lord Russell. I recall sending it airmail, and the date on his reply suggests that he responded immediately. I called the AP man at the Minneapolis Tribune about this letter, and I think there was some coverage of it, but the news of the crisis kept much local news out of the papers at that time throughout the whole nation.

Russell clearly believes his intervention played a significant role in staying the nuclear holocaust. Many European writers of the time agreed. Perhaps it was too much for US authorities to allow that Russell's telegram had the effect many believed it did...or, they knew it had, but were unwilling to say so.

No history of this time of nuclear threat should be written without giving Lord Russell full credit for what he accomplished.

From: The Earl Russell, O.M., F.R.S.

PLAS PENRYN,
PENRYNDEUDRAETH,
MERIONETH.
TEL. PENRYNDEUDRAETH 248.

Mrs. Elizabeth Chambers,
1900 Dixon Drive,
Bloomington 31,
Minn. U.S.A.

20th November, 1962.

Dear Mrs. Chambers,

Thank you for your kind wishes. I was pleased to receive them.

As you ^{may} ~~might~~ appreciate, the crisis was such that it was not at all clear that we should survive the week, but I can assure you that the solution to the crisis made the week one of the most worthwhile of my entire life.

With good wishes,

Yours sincerely,

Bertrand Russell

Bertrand Russell.

1968 letter. Again, as Bette tells it:

Background to the letter from Lord Russell, dated 21 June, 1968:

I had written Lord Russell to inform him that a then current issue of Christianity Today, the magazine, had opined that he was "becoming religious" now that he was approaching his 100th birthday.

This is his reply to this information from me.

News of this letter was published in numerous newspapers across the US.

FROM: THE EARL RUSSELL, O.M., F.R.S.

PLAS PENRHYN,
PENRHYNDEUDRAETH,
MERIONETH.
TEL PENRHYNDEUDRAETH 848

21 June, 1968

Mrs. Bette Chambers, Chairman
Division of Humanist Involvement
American Humanist Association
N6610 Moore
Spokane, Washington 99208

Dear Mrs. Chambers,

Thank you for bringing to my attention these continuing rumours of my imminent conversion to Christianity. Evidently, there is a lie factory at work on behalf of the after-life. How often must I continue to deny that I have become religious? There is no basis whatsoever for these rumours.

My views on religion remain those which I acquired at the age of sixteen. I consider all forms of religion not only false but harmful. My published works record my views.

Yours sincerely,

Bertrand Russell
Bertrand Russell

PHILOSOPHY

- (26)
- Marvin Kohl on skepticism
- , in
- Free Inquiry*
- (Summer 1990), p. 40:

Bertrand Russell, one of the great patrons of rationalism and secular humanism, was an agnostic skeptic. "If only men could be brought into a tentatively agnostic frame of mind," he writes, "nine-tenths of the evils of the modern world would be cured. War would become impossible, because each side would realize that both sides must be wrong. Persecution would cease. Education would aim at expanding the mind, not at narrowing it. Men would be chosen for jobs on account of fitness to do the work, not because they followed the irrational dogmas of those in power. Thus rational doubt alone, if it could be generated, would suffice to introduce the millennium."¹

What is this wonderful thing that would initiate a period of prevailing virtue and happiness? What is skepticism? And why do skeptics consider it the height of wisdom to place stringent limits on what can be rationally believed?

I believe that Russell's skepticism is a complex notion involving several distinct claims and not always even referring to the same subject matter. Yet several things are clear. First of all, he does not advocate an absolutist's position. For example, he does not claim, as W. K. Clifford does, that "it is wrong always, everywhere, and for anyone, to believe anything upon insufficient evidence."² Russell seems to have understood that if it is wrong, presumably everywhere and for anyone, to believe anything upon insufficient evidence, and if, as the facts reveal, we have insufficient evidence for believing this, then agnostic skeptics must reject their own meta-belief. The apparent paradox is that, if the absolutist's version of agnostic skepticism is true, then intellectual integrity require that it be cast aside.

But Russell's position cannot be taken by this argument, since he does not hold that all beliefs are subject to the skeptic's sword. In a 1904 letter, he clearly distinguishes between propositions that may be fairly allowed to be self-evident and propositions that ought to have proofs if they are to be accepted. In other words, Russell appears to hold that certain foundational beliefs aside, it is wrong to believe anything upon insufficient evidence. He thought the letter sufficiently important to quote it at length in the first volume of his autobiography.³ In this early and rather remarkable letter, Russell writes that "truthfulness demands as imperatively that we should doubt what is doubtful as that we should disbelieve what is false."

¹ *Skeptical Essays*, NY: Norton, 1928, p. 155

² W. K. Clifford. "The Ethics of Belief," *Readings in the Philosophy of Religion*. Baruch A. Brody (ed.) (NJ:Prentice-Hall, 1974), 246. Reprinted from Clifford's *Lectures and Essays*, 1879.

³ *The Autobiography of Bertrand Russell 1872-1914*. vol. 1 (Boston: Little, Brown and Company, 1956), 289-290.

BR ON TELEPATHY

(27)

BR says: No, thanks. Upton Sinclair had become interested in spiritualism. Actually, it seems to have been more than mere interest; he seems to have become a believer.

The following is from *Upton Sinclair: American Rebel* by Leon Harris (NY: Thomas Crowell Co., 1973), with thanks to TOM STANLEY:

Upton collected Craig's telepathic experiments into a book that he finally called *Mental Radio* and asked Bertrand Russell to write an introduction to it. But Russell, despite the many liberal causes they had fought for together, replied "it is quite impossible for me to express any opinion on the subject of telepathy. My feeling is that there is nothing in it, but I do not know enough to support this opinion, and I am most unwilling to spend time upon what I believe to be humbug."

CORRECTION

- (28)
- The \$1000
- that the BRS gave to the Archives, when money was needed in 1988, was not for secretarial assistance, (as we had said, RSN66-23) but for Sheila Turcon to assist Ken Blackwell and Harry Ruja on the Russell bibliography. We're glad to correct the record.

ON THE STATE OF THE WORLD (1927)

(29) Russell at Dartmouth, as reported in *The Dartmouth* (11/30/27):



AMERICA, RUSSIA, AND CHINA WILL DOMINATE EARTH IN NEXT CENTURY
—BERTRAND RUSSELL

Speaker States U. S. Leads Way in Creating World Built on Science

AVERAGE MAN HAPPIER

Civilization Not Secure So Long as War Continues To Govern People

"America, China, and Russia rather than the nations of western Europe will dominate the world in the next century," said Bertrand Russell in his address before the student body last night in 103 Dartmouth.

"Science has greatly modified and is

being modified by the civilization in which we live. The United States leads the way in the creation of a world built on science; Russia and Asia follow closely in her footsteps.

"The essential part of a scientific education is to give people the idea that scientific methods may be used in connection with all things. The essence of this method is that one should not imagine that he can do anything without going to see what that thing is like. All scientific knowledge must be based upon an initial doubt and primarily ought to teach people their ignorance.

"The stimulation of nationalism is probably the most important political effect of science, and is at the same time one of the greatest evils of the modern world. Nationalism is the doctrine that one's own nation should get as much of the world as possible and the increase in the power of the state has furthered this doctrine. Another political effect is that of education and the press. These two influences go hand in hand and serve only to increase men's awareness of

(Continued on Page Four)

(Continued From Page One)

foreign nations. To be aware of men is to hate them; therefore I doubt whether it is worthwhile to merely educate people to the ability to read the papers. The national organization of trusts and companies further promotes nationalism and a fifth political consequence of the introduction of science will be the entry of Russia and Asia into world affairs and their emancipation from the western yoke.

"The introduction of science in the social world has developed a more interesting middle and lower class of people. There is not now the poverty, the drunkenness and tremendous death rate of earlier times. The average person is happier at present although the select few at the top of society are probably not so intellectually alive as formerly.

"The full change in the ordinary man's outlook on life has not made itself fully evident as yet. It has, however given man a greater sense of power over his environment. Great terrors which once hung over men's mind are being swept away. This change has made men drunk

with their new sense of power. Man's intellect has reached a higher plane than his passions.

"Men will forego their own happiness to prevent others from being happy; I am speaking of war. Civilization is not secure as long as war exists so that man must learn to cope with it in order to save himself. The next war will be a bacteriological war far more terrible than we can imagine. We must seek some international authority in the form of a union of financiers which will throw such a preponderance of weight upon one side that a prolonged war will be impossible.

"Life under these circumstances will not have much of art and will perhaps be less interesting with fewer opportunities for spectacular heroism. There will be no local color, but there will also be no poverty, little ill health, plenty of amusement and no fear of ruin of war. Life will be happier and pleasanter though with perhaps less of pleasure and less of anguish. Unless, however, we can sweep away the menace of war we cannot hope to enjoy the benefits of science."

30) Treasurer Dennis Darland reports on the quarter ending 6/30/90:

Bank balance on hand (3/31/90).....	6274.92
Income: New members.....	494.50
Renewals.....	1300.45
total dues.....	1794.95
Contributions.....	441.00
Library sales & rentals.....	72.25
Misc. income.....	15.25
total income.....	2323.45
	+2323.45
	8598.37
Expenditures: Information & Membership Committees...	1080.14
Library expense.....	49.45
Subscriptions to <i>Russell</i>	2295.00
Meetings.....	300.11
	3724.70
	-3724.70
Bank balance on hand (6/30/90).....	4873.67

BR QUOTED

(31) The New Yorker (6/4/90) has an interesting article by Harvey Sachs (*Der Ordinaire*) about a good German in Germany during the Nazi years. The following comes near the end, with thanks to NAN SCOFIELD:

Luisa, too, praises Hans's generosity, but she has her doubts about his unflagging rationalism and his confidence in social and political progress. "He still can't understand why people don't always behave responsibly, and he still believes that someday they will and that the world will therefore become a better place. You can't help wondering how an intelligent person can pass the age of eighty and still believe such things, but, on the other hand, you can't help hoping he's right to think that improv-

ing the world is at least worth a try."
 It is to be wondered at (and admired) —just as one wonders at (and admires) what a much more celebrated rationalist and ameliorist, Bertrand Russell, said at eighty: "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 worthwhile to live with a view to bringing it nearer."

(32)

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

Books for sale--> BY BERTRAND RUSSELL:

Appeal to the American Conscience.....	3.15
Authority and the Individual.....	4.75
Basic Writings of Bertrand Russell, edited by Egner and Denonn.....	6.50 R
Education and the Social Order.....	6.50
Has Man a Future?.....	8.00 H
A History of Western Philosophy.....	6.50 R
History of the World in Epitome.....	1.00
In Praise of Idleness.....	6.50
The Impact of Science on Society.....	4.00
An Inquiry into Meaning and Truth.....	6.50
My Philosophical Development.....	6.50
Political Ideals.....	4.75
Power: A New Social Analysis.....	5.50
The Practice and Theory of Bolshevism.....	4.75
Principles of Social Reconstruction.....	4.75
Roads to Freedom.....	6.50
Sceptical Essays.....	4.75
Unpopular Essays.....	4.25 R
Why I Am Not A Christian.....	4.25 R

BY OTHER AUTHORS:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell by A.J. Ayer.....	8.00 H
Bertrand Russell and the Pacifists in the First World War by Jo Vellacott.....	10.50 H
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Bertrand Russell's Theory of Knowledge by Elizabeth Eames.....	8.50 H
Essays on Socialist Humanism in Honor of the Centenary of Bertrand Russell.....	4.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	9.00 H
The Life of Bertrand Russell in Pictures and His Own Words.....	5.00
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	6.75
The Tamarisk Tree, Volume I by Dora Russell.....	2.00
	5.50 H

H Cloth, otherwise paperback
 R Remained by Simon & Schuster. With the exception of the usual remainders' mark on the bottom edge, these are in Fine condition.

Prices are postpaid. Please send check or money-order, payable to the Bertrand Russell Society, to The Russell Society Library, Box 434, Wilder, VT 05088.

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July 27, 1990

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(34)

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The 6 BRS Officers are also Directors, ex officio

The list of Directors in the February newsletter (RSN65-26) is incorrect. The above list is correct.

NEW MEMBERS

We welcome these new members:

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 MR. LAWRENCE A. WALSH /11654 HIGHLANDER ROAD/BOISE/ID/83709/ /
 MR. RAM BILAS YADAVA /BENARES CHAPTER/VARANESI/ /INDIA/

ANNUAL MEETING (1990)

(37) Here's how the meeting was reported in the McMaster campus paper:

The McMaster Courier, July 17 1990/Page 5

Russell conference explores web of intrigue and prejudice

Bertrand Russell scholars and admirers met together June 22-24 at McMaster for the annual conference of the Bertrand Russell Society, Inc.

The Society has been holding annual conferences to honor the man and explore aspects of his life and thought since 1974.

Conferees from the United States, India, Sweden, Australia and Canada heard papers discussing Russell's views on love, women, religion, education, and politics.

A vividly written paper on the web of intrigue and prejudice which led to the cancellation of his appointment to the faculty of the City College of New York in 1940 was especially appreciated.

Professor Elizabeth Eames of Southern Illinois University received the Bertrand Russell Society Book Award for her recently published book, *Bertrand Russell's Dialogue with His Contemporaries*.

Dr. Kenneth Blackwell, archivist of the Bertrand Russell

Archives, received the Society's Service Award.

In addition the Society voted unanimously to approve a loan to help fund publication of a comprehensive catalogue of the Archives' holdings. Dr. Blackwell led a guided tour through the Bertrand Russell Archives.

Professor Michael Rockler of the National College of Education, Evanston, Illinois was re-elected president of the Society.

(38)

FREETHINKERS, ARISE!

Memo from Arizona:

TO: All freethinking organizations
 FROM: James L. Sanders, 413 W. Navajo Rd., Flagstaff, AZ 86001
 SUBJECT: Organizing free thought clubs in high schools and colleges
 DATE: July 23, 1990

Too often we react to religion.
 Now is the time to act.

The United States Supreme Court has given us the opportunity to have free thought clubs in high schools, as well as in colleges. Without reacting to what the religious organizations do, let's help students form such groups. It would be an excellent way to spread the philosophy of freethinking.

All the organizations which support this idea need to put aside any differences, if any, and work together. A national conference on this subject would be appropriate.

Let's act, not just react.

DISSENTING OPINION

(39) Re Watling's review, IRVING ANELLIS writes:

N Modern Logic (1)

An International Journal of the History of Mathematical Logic, Set Theory, and Foundations of Mathematics

7 June 1990

Dear Lee,

In his review of Russell's *Cambridge Essays* (Russell Soc. News no. 66, item 6, p. 5), John Watling takes the editors to task for failing to include an editorial note declaring that it is untrue that Kant was unaware of the possibility of non-Euclidean geometries. This criticism is unfair to the editors.

Watling bases his complaint on the fact that Girolamo Saccheri was in correspondence with Kant and that Saccheri had published a non-Euclidean geometry (in 1733). In fact, Saccheri thought that he had vindicated Euclid - hence the title of his book, *Euclides ab omni naevo vindicatus*. Saccheri set out to prove that Euclid's fifth postulate (the parallel postulate) follows from the first four Euclidean postulates. What may have led Gottfried Martin, on whom Watling relies, and hence Watling, to apparently suppose that Saccheri showed that non-Euclidean geometries are possible was no doubt the manner in which Saccheri constructed his proof.

Saccheri's "proof" is a proof by contradiction; that is, he assumed that the fifth postulate was false, and sought to derive a contradiction. By showing that the first four Euclidean postulates together with the *negation* of the fifth postulate yields a contradiction, Saccheri would have proven that the first four postulates, together with the fifth postulate, is a valid system. This is precisely what Saccheri thought he did, *vindicating* Euclid by proving that the assumption of the negation of the fifth postulate together with the first four postulates yields a contradiction. Today, we know of course that Saccheri's attempt actually failed to do what it was meant to do, that what it actually did was prove that non-Euclidean geometries (in which the negation of the fifth postulate, together with the first four of Euclid's postulates) are possible after all. But to impute to Saccheri himself - and hence to Kant - the view that Saccheri proved that non-

Euclidean geometries are possible, is anachronistic, and thus a misunderstanding of the history of geometry. Under these circumstances, it is difficult to believe that Russell could have concluded that Kant could have believed in the possibility of non-Euclidean geometries.

Kant came as close to the subject of non-Euclidean geometries as it would be possible for anyone of his day to come through a reading of the work of the mathematician A.G. Kästner, who was one of a number of mathematicians in the late eighteenth-century attempting to prove Euclid's fifth postulate from the first four. Kästner was disappointed that his attempts failed, and in the 1790s wrote a series of papers (entitled "Was heißt im Euclids Geometrie möglich?" in vol. 2 of the *Philosophische Magazin* on the nature of the possible in Euclid's geometry. Kästner argued that "possible" for Euclidean geometry means that the system is consistent; a proposition is "possible" if it can be obtained within the system of Euclidean geometry without leading to any contradictions. Kästner went on to assert with Leibniz that mathematics consists solely of analytical truths. In reply to Kästner, Kant wrote (and published under the name of his student Johann Schulze) *that mathematical propositions are synthetic, rather than analytic, and that this is why Kästner was unable to prove the parallel postulate*. But this is hardly the same as asserting the possibility of non-Euclidean geometry.

The situation is not as clear-cut or simple as Watling's remarks suggest. Besides Saccheri, it is also necessary to take account of a number of other mathematicians who were Kant's contemporaries, including Lambert, who contributed (in 1766) towards the future development of non-Euclidean geometry and Kant's knowledge and understanding of his work, and in particular of the work of Carl Friedrich Gauss, a young contemporary of Kant who developed the first full-fledged and explicit non-Euclidean geometry, but did not publish it in his lifetime, and ask whether Kant could have known of this work, and if so, what he thought of it. There is much historical work yet to be done here. Under the circumstances, it is Watling's view that needs to be challenged, and his criticism of the editors taken *cum grano salis*.

Sincerely yours,

Irving H. Anellis

OBITUARIES

(40) From *The Economist* (7/8/89) p.81, with thanks to CLARE HALLORAN:

SIR Alfred Ayer, who died on June 27th, was the last surviving protagonist of Britain's second golden age of philosophy. The first spanned the lifetimes of the eighteenth-century empiricists, Locke, Berkeley and Hume. It was Hume's intellectual descendants, Bertrand Russell and G. E. Moore, who sparked off the second early this century. Their style of "analytical" philosophy grew to encompass Wittgenstein's work at Cambridge, the Anglicising of Viennese logical positivism and the work of J. L. Austin and Gilbert Ryle at Oxford. It is now the world's largest philosophical movement, but it is no longer British.

Ayer's main role in this empire-building was to carry logical positivism to the English-speaking world, which he did in 1936 with his book "Language, Truth and Logic". That book—written when Ayer was 25—roundly declared all traditional metaphysics, ethics and theology to be meaningless and therefore redundant. They were meaningless because they failed the positivists' test of verifiability: if it is unclear how the truth of a given assertion can be determined, then that assertion should be treated as suspect.

Positivism soon impaled itself on the horns of a dilemma. All versions of the test of veri-

fiability proved to be either too strict—ruling out most of the theories of natural science, for example—or too lax. In a dozen later books Ayer moderated and refined his views, keeping always to the central questions of philosophy. In so doing, he inherited the mantle worn before him by Russell, and became the official incarnation of British philosophy during his tenure as professor of logic at Oxford in 1959-78. Like Hume and (to a considerable extent) Russell, Ayer wrote brilliantly, stylishly and straightforwardly for the educated layman of his day.

Today British philosophy has ghosts but no incarnation. Most of the best work is done in America, and philosophy itself (wherever it is practised) has evolved into a different beast, diversifying too far for any one man to wear Russell's mantle any more. Britain's philosophers are ignored, demoralised and emigrating. What went wrong?

The philosophers themselves, in their valedictory declamations from the quayside, usually blame Mrs Thatcher's government. That is mistaken. True, the number of lectureships and professorships has been cut—sometimes whole departments have been closed—in order to save government money. But the people responsible for that are university administrators, who make their cuts in apparent ignorance of the rising demand from students for philosophy places, of the value to other departments and students of having a philosophy department, and of what philosophers actually do.

Besides, the number of philosophy jobs in Britain now is no smaller than it was in the great days of the 1940s and 1950s; nor did philosophers then get any more moral support from the governments of the day. One simple reason why America is predominant now is that it is bigger. Once the seeds of analytical philosophy had blown across the Atlantic and germinated, they were bound to bloom in greater profusion there eventually. Golden days cannot last for ever.

But good ideas can, usually in slightly different forms. Ayer's logical positivism is enjoying a sort of comeback—though none of its practitioners would describe himself as a positivist anymore. The idea that the meaning of an assertion is somehow intimately related to its method of verification is at the heart of "anti-realism", one of the most powerful positions in contemporary metaphysics. Anti-realism in general philosophy was brought to prominence by Michael Dummett, Ayer's successor in Oxford's chair of logic, and is influencing some of America's top philosophers, such as Hilary Putnam at Harvard. But it is mostly discussed in terms too arcane to stimulate the wide interest that Ayer's positivism did.

With his natural clarity and lightning acuity, Ayer could engage anybody who was intellectually inquisitive, both in his writings and in person. He relished debate and never hid behind jargon, pride or intellectual superiority. It is not within the power of cost-cutting governments to abolish such men, or to create them.

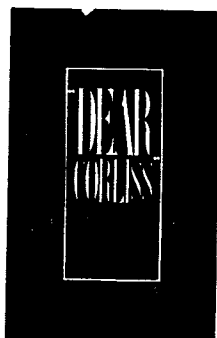
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NEWS ABOUT MEMBERS

Dave Johnson, Chairman of the Philosophers' Committee, will be savoring a 4-month sabbatical in New Zealand and Australia. It began June 13th.

Corliss Lamont's
new book, from
Prometheus Books

----->



"Dear Corliss"

Letters from Eminent Persons

edited by Corliss Lamont

American activist and social critic Corliss Lamont has been at the stormy center of many of the major issues of this century, armed with the courage of his convictions and his pen as a cudgel. Over the years, while Lamont produced hundreds of essays, pamphlets, and books, he also maintained an extensive, lively correspondence with prominent figures in the worlds of philosophy, art, literature, motion pictures, finance, and politics.

Preceded by brief biographical sketches and accompanied by rare photographs, "Dear Corliss" features letters from John Dewey, Katharine Hepburn, Julian S. Huxley, Horace M. Kallen, Rockwell Kent, Thomas W. Lamont, Anne Morrow Lindbergh, Henry Cabot Lodge, John Masfield, Gilbert Murray, Bertrand Russell, George Santayana, and Konni Zilliacus. These letters—eloquent, direct, often witty and amusing—provide a fascinating glimpse at a cross-section of this century's noteworthy people.

Corliss Lamont has been a teacher of philosophy at Columbia University, a Director of the American Civil Liberties Union, and Honorary President (now President Emeritus) of the American Humanist Association. He is the author of many books, including *A Lifetime of Dissent*, *The Illusion of Immortality*, and *Freedom of Choice Affirmed*.

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NEWS ABOUT MEMBERS (CONTINUED)

Ramon Suzara writes:

Did you know that the Philippines is one of the richest countries in the world in natural resources? Name it, she has it -- except perhaps diamonds. And yet the majority of Filipinos are poverty-stricken because they have not yet developed their greatest of natural resources -- the Filipino mind!

This is a nation most proud of its Christian values. Filipinos do not love one another. They only love God and His saints, if not the mediocrity of government officials.

Bertie, my adopted kid, is doing very well. He's a joy to all of us at home. He will be 2 years old on May 18, same as Russell's birthday. But there are still thousands of homeless kids living for survival in the streets of Manila.

BALLOT

BALLOT

6 Directors are to be elected, for 3-year terms starting January 1, 1991.

Make a checkmark next to each of the 6 candidates for whom you wish to cast your vote. If you vote for more than 6, it disqualifies your ballot. Information about the candidates is provided in ().

() Irving Annelis

() Hugh Moorhead

() Bob Davis

() Chandrakala Padia

() Bob James

() Harry Ruja

() Jim McWilliams

() Terry Zaccone

Comments are welcome, on any topic: _____

Your name (optional) _____ date _____

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