The Bertrand Russell Society, Inc.* 3802 North Kenneth Avenue Chicago Illinois 60641

RUSSELL SOCIETY NEWS
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(1) Highlights: *Great Books of the Western World* includes a work by BR (42). BR in State Department's doghouse (16). BR's criticism of Plato's Republic p. 5 (5). BRS Laureate Kendall shares Nobel Prize in Physics (3). 6 Directors elected; results of the vote (11). Dues are due January 1st (14). Justin Leiber reviews *Volume Nine* (21). BRS member runs for Congress (33). An asterisk in the left column indicaes a requst. The Index is on the last page.

BR HAVING FUN

(2) From *The Saturday Review* (8/11/56), with thanks to WILLIAM FIELDING:

IN THE COMPANY OF CRANKS

After the death of George Bernard Shaw half a dozen years ago, in the view of many observers his mantle as a writer of witty, learned, provocative prose fell to Bertrand Russell. With close to fifty volumes of philosophy, mathematics, and fiction on the cards behind his name in the library catalogues, with such honors as the Order of Merit and the Nobel Prize in Literature embellishing his "Who's Who" sketch, with scars to show for a long series of intellectual storms and battles, he has accomplished enough in his eighty-four years to warrant his taking a little ease. But Earl Russell, who once wrote his obituary for publication in the London Times *of June 1, 1962, is still as acute and peppery as ever, as this new essay from his pen proves.*

By BERTRAND RUSSELL

I HAVE long been accustomed to being regarded as a crank, and I do not much mind this except when those who so regard me are also cranks, for then they are apt to assume that I must, of course, agree with their particular nostrum. There are those who think that one should only eat nuts. There are those who think that all wisdom is revealed by the Great Pyramid, and among these there are not a few who think that priests carried the wisdom of the Pyramid to Mexico and thus gave rise to the Mayan civilization. I have come across men who think that all matter is composed of atoms which are regular solids having twenty faces. Once, when I was about to begin a lecture tour in America, a man came to me and very earnestly besought me to mention in each lecture that the end of the world would occur before my tour was ended. Then there was the old farmer who thought that all government, both national and local, ought to be abolished because public bodies waste so much water. And there was the amiable gentleman who told me that, although he could not alter the past, he could by faith make it different from what it otherwise would have been. He, I regret to say, was sent to prison for a fraudulent balance sheet and found, to his surprise, that the law courts did not take kindly to his application of faith to arithmetic. Then there was the letter sent from a suburb of Boston which informed me that it came from the God Osiris, and gave me his telephone number. It advised me to ring up quickly since He was about to re-establish His reign on earth when the Brotherhood of True Believers would live with Him in bliss, but the rest of mankind would be withered by the fire of His eyes. I must confess that I never answered this letter, but I am still awaiting the dread moment.

There was an incident which illustrates the perils of country life: on a very hot day, in a very remote place, I had plunged into a river in the hopes of getting cool. When I emerged I found a grave and reverent old man standing beside my clothes. While I was getting dry he revealed the purpose of his presence. "You," he said, "in common with the rest of our nation, probably entertain the vulgar error that the English are the lost Ten Tribes. This is not the case. We are only the tribes of Ephraim and Manasseh." His arguments were overwhelming, and I could not escape until I had put on my clothes.

Experience has taught me a technique for dealing with such people. Nowadays when I meet the Ephraim-and-Manasseh devotees I say, "I don't think you've got it quite right. I think the English are Ephraim and the Scotch are Manasseh." On this basis a pleasant and inconclusive argument becomes possible. In like manner, I counter the devotees of the Great Pyramid by adoration of the Sphinx; and the devotee of nuts by pointing out that hazelnuts and walnuts are just as deleterious as other foods and only Brazil nuts should be tolerated by the faithful. But when I was younger I had not yet acquired this technique, with the result that my contacts with cranks were sometimes alarming.

RATHER more than thirty years ago, at a time when I shared a flat in London with a friend, I heard a ring at the bell. My friend happened to be

out and I opened the door. I found on the doorstep a man whom I had never seen before, short and bearded, with very mild blue eyes and an air of constant indecision. He was a stranger to me, and the English in which he explained his purpose was very halting.

"I have come," he said, "to consult you on a philosophical question of great importance to me." "Well," I replied, "come in and let us sit down." I offered him a cigarette, which was refused. He sat for a time in silence. I tried various topics, but at first extracted only very brief replies. I made out at last, though with considerable difficulty, what he wanted of me. He informed me that he was a Russian, but not a supporter of the then recent Communist Government. He had, so he told me, frequent mystic visions in which voices urged him to do this or that. He did not know whether such voices deserved respect or were to be regarded as delusions. It had occurred to him that he might obtain guidance from eminent philosophers throughout the world. At the moment it was British philosophers whose advice he was seeking. When he had had such guidance as he could obtain from me he proposed next to consult Arthur Balfour, at that time Foreign Secretary. I listened with such respect as I could command to his revelations from the spirit world, but in my replies to him I remained, for the time being, non-committal. At last he said that he would wish to read some of my books (an extreme step which he had not previously taken) to see whether they contained anything that would be a help to him. For a moment I thought of lending him some book of my own, but I was doubtful whether I should ever see it again and also whether he would really take the trouble to read it. I therefore advised him to go to the British Museum and read such of my books as seemed likely to be heplful. He said he would do so and would return to resume the discussion after he had got a grip on my general outlook.

SURE enough, he came back a few days later. Again I invited him into my study and again I tried to set him at ease. But he looked more dejected and defeated than ever, shabby and hopeless, a drifting waif who seemed almost insubstantial. "Well," I said, "have you been reading my books?" "Only one of them," he replied. I asked which, and found, after some trouble, that it was not a book by me but a skit on my philosophy written to make fun of it. By this time I had begun to think that it did not much matter what he read, so I did not trouble to explain the mistake. I asked, instead, what he thought of the book. "Well," he replied, "there was only one statement in the book that I could understand, and that I did not agree with." "What statement was that?" I asked, expecting that it would have to do with some deep philosophical doctrine. "It was," he replied, "the statement that Julius Caesar is dead." I am accustomed to having my remarks disputed, but this particular remark seemed to me innocuous. "Why did you disagree with that?" I asked in surprise. At this point he underwent a sudden transformation. He had been sitting in an armchair in a melancholy attitude and as though the weight of the world oppressed him, but at this point he leapt up. He drew himself up to his full height, which was five-foot-two. His eyes suddenly ceased to be mild, and flashed fire. In a voice of thunder, he replied: "BECAUSE I AM JULIUS CAESAR!" It dawned upon me suddenly that this had been the purport of the mystic voices and that he was hoping to reestablish the empire which had temporarily been toppled on the Ides of March. Being alone with him, I thought that argument might be dangerous. "That is very remarkable," I said, "and I am sure that Arthur Balfour will be much interested." I coaxed him to the door and, pointing along the street, said, "That is the way to the Foreign Office."

Whatever Mr. Balfour thought of him when he got to the Foreign Office I never learned, but an obscure footnote to a subsequent new edition of that eminent thinker's "Foundations of Belief" led me to wonder

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(3) BRS LAUREATES

Henry W. Kendall, recipient of the 1982 BRS Award for his anti-nuclear studies and campaigns, Chairman of the Union of Concerned Scientists, and Professor of Physics at M. I. T., shares the 1990 Nobel Prize in Physics with 2 colleagues.

The three, who met as graduate students at Stanford in the 1950's, were honored "for their 'breakthrough in our understanding of matter' achieved by a series of experiments from 1967 to 1973. In essence, their work confirmed the reality of quarks, fundamental particles that had been hypothesized in 1964" by two scientists at Caltech, and for which the Nobel Prize in Physics in 1969 was awarded, according to the *New York Times* (10/18/90), p. A20.

"In recent years, Dr. Kendall has been an outspoken opponent of the 'Star Wars' anti-missile project as a founder and chairman of the Union of Concerned Scientists," says the *Times*.

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(4) BRS AWARD NOMINATIONS WANTED

* Please submit names of people you think should be considered for the 1991 BRS Award. When you submit a name, also provide suppporting evidence which shows why you think your candidate qualifies for the 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 that 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.

Please send your candidate(s) to Clare Halloran, 71-21 69th Street, Glendale, NY 11385 (718-366-8350). She chairs the BRS Award Committee. Deadline for submissions: January 15, 1991.

We want your input!

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(5)

BR CRITICIZED

The year was 1920. The Communist Revolution -- the Soviet Union -- was 2 years old, barely out of the cradle.

Russell visited Russia, didn't like what he found there, and said so in his 1920 book, *The Practice and Theory of Bolshevism*. It alienated everybody on the left, and many liberals.

Max Eastman, who, incidentally, has written some excellent books -- *The Enjoyment of Laughter*, and *The Enjoyment of Poetry* -- was, like many Americans, enthusiastic about the Russian Revolution. The promises of Communism were seductive; the very least that could be said was: *anything* would be an improvement on the Czar.

Eastman wrote a long article, taking Russell to task, in *The Liberator*, September 1920, Volume 3, No. 9 [Serial No. 30]. Here are excerpts from it, with thanks to Al Seckel.

Nietzsche, Plato and Bertrand Russell

By Max Eastman

NIETZSCHE'S "Anti-Christ" would be a good medicine for those soft-headed idealists who are doing so much to botch the progress of science and life in this critical time. They suffer from a very Christian sickness. And yet that sickness is so insidious that even the most pagan might be startled to learn that there are not only healthier and wiser views of life, but healthier and wiser religions than Christianity—religions which, no matter how superstitiously, nevertheless resolutely sought to enhance life and escape from suffering and failure, religions whose key-note was health rather than weakness, fulfillment rather than pale, vaporous promise. Nietzsche makes it credible that Christianity—not the exact teaching of Jesus, but Christianity as we know it —is a supreme ingenuity of the priestly class, whose prevailing motive is their dominance, and who have therefore " a vital interest in making mankind sick, and in confusing the values of 'good' and 'bad,' 'true' and 'false,' in a manner that is not only dangerous to life, but also slanders it."

The quotation is from a new translation of "The Anti-Christ" by H. L. Mencken*—a translation that abates none of the reckless and magnificent contempts of the original. It is a great book, a book that stands up and will be visible across the centuries. And if I were presiding over a course of study in Communism, I would begin by asking every member of my class to read it. For until we have got purged of the contagion of this holy feeling that the world can be saved by softness, we are not even ready to begin the search for a true theory of progress.

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The translator of "The Anti-Christ" places himself beside Nietzsche in a venturesome preface, showing us a brilliant but passionless and decadent disciple, one who sneers without contempt, and making us feel that there was only one Nietzschean and he died in the madhouse. This preface advises a world that trembles before the menace of Bolshevism that it might "combat the monster with a clearer conscience and less burden of compromising theory—if it could launch its forces frankly at the fundamental doctrine," which is "democracy in another aspect, the old *ressentiment* [spite, that is, or vengefulness] of the lower orders in free function once more." Nietzsche saw all such movements to be what they are, says Mr. Mencken, "variations upon the endless struggle of quantity against quality, of the weak and timorous against the strong and enterprising, of the botched against the fit."

A valuable comment upon this hasty dictum is furnished by the intellectual news of the moment—namely, that Bertrand Russell has arrived home from Russia wounded and shocked by the hard vigor of the Bolshevik leaders, and has run to cover in a conviction "that kindliness and tolerance are worth all the creeds in the world."

I take this to be the real character of Bertrand Russell's reaction to Bolshevism, because there is a degree of the fantastic, of sheer professorial gullibility, in his manner of swallowing down the whole established Menshevik propaganda—lies, truths, and true lies, and lying truths, all together—which makes it quite certain that he found his place among the Mensheviks *before* this intellectual process began. His extreme state of feeling is revealed in the fact that in flying home to that conviction about "kindliness and tolerance," he even asserts that "English life has been based" upon that conviction "ever since 1688"—although it is a view, he admits, "which we do not apply to other nations and to subject races."* One must have to be homesick indeed for "English life," and for the tender philosophy that is applied by the owners of England to the starved and degenerated poor upon their own island, in order to achieve such an assertion. And to publish it almost in the same paragraph, in which one *admits the whole communist "indictment of capitalist society"* is simply to lay aside the controls of rationality altogether, and emit a very human cry out of a disappointed heart.

In view of this fact the character of Bertrand Russell, and the quality of his idealism, becomes of high interest. And his article arrives for me with a magical timeliness —just in the midst of what I had set out to say about Nietzsche, and the feeling of Communism.

For Bertrand Russell is the sincerest and most gifted representative on earth of the three things against which Nietzsche thundered his most devastating contempt—a belief in the "true world" of metaphysical "philosophy," an indiscriminate ardor of democracy, and a pacific and soft ethics, the residue of the Christian religion. And the cry with which Bertrand Russell warns his fellow idealists of England and America against the lure of the Bolsheviks, might almost be summed up in these words: "They are not *'philosophic,'* they are not *democratic*, they are not *soft*. They have extreme faith in a *scientific theory*, they have created an *aristocracy of brains and character*, and they are *ruthlessly efficient*. . . . In short they are Nietzschean *free spirits*, and not Christianical *saints*. Beware of them!"

But it is not necessary to paraphrase, for Bertrand Russell's own description of the character of Lenin, or of the Russian Communist in general, could be almost a quotation from one of Nietzsche's annunciations of the "new nobility."

"The Communist," says Mr. Russell, "who sincerely believes the party creed is convinced that private property is the root of all evil; he is so certain of this that he shrinks from no measures, however harsh, which seem necessary for constructing and preserving the Communist State. He spares himself as little as he spares others. He works sixteen hours a day, and foregoes his

Saturday half-holiday. He volunteers for any difficult or dangerous work which needs to be done, such as clearing away piles of infected corpses left by Kolchak or Denikin. In spite of his position of power and his control of supplies, he lives an austere life. He is not pursuing personal ends, but aiming at the creation of a new social order. The same motives, however, which make him austere make him also ruthless."

It is upon such grounds as these that Mr. Russell asks us to believe that "if the Bolsheviks remain in power, it may be assumed that their Communism will fade, and that they will increasingly resemble any other Asiatic government—for example, our own government in India."

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Where His Heart Is

My proletarian friends will tell me that I am naively elaborate in my explanation of Bertrand Russell's reaction to the reality of a working-man's revolution. It is but another proof, they will say, of the theory of the class-struggle upon which the revolutionists are acting. Bertrand Russell is by birth a member of the ruling class, and by profession a fellow of the ancient society of its ideologists and apologizers. And merely because he was a little over-sensitive to the hypocrisies of "democracy," and had enough intellectual hardihood to accept the proletarian theory *in the abstract*, we need never have expected him to desert his class and calling in the face of a concrete situation. Whatever he may have had in his head, he had not the *interests* of the proletariat in his *heart*, and that is why he came out of Russia altogether disappointed, while Robert Williams of the Transport Workers' Union, who traveled with him, reports that "all my previous hopes and expectations were more than borne out by my actual contact with Soviet Russia's affairs." It is not a conflict of opinion, but of will. And so we ought to be glad that Bertrand Russell has got a dose of the concrete facts. His mind will hereafter be found where his heart is, and his heart will be —as Marx and Jesus for once agreed—where his treasure is.

That is, in effect, what my very Marxian friends will tell me. And it is hard to combat so simple a statement, which accords so well with all the facts. It is quite true that Bertrand Russell was without curiosity as to the particular class interests of the proletariat in his visit to Russia. He throws out quite casually the remark that the Bolsheviks are succeeding in enlisting the highest business and engineering ability in the organization of industry "without permitting it to amass wealth as it does in capitalist communities." He calls this "the greatest success so far outside the domain of war" of the Bolshevik government. But to a proletarian, or to a man who ever had the proletarian theory in the sinews of his heart, that is the essence of all success.

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Mr. Russell even confesses that this success of the Bolsheviks in organizing industry without capitalism "makes it possible to suppose that, if Russia is allowed to have peace, an amazing industrial development may take place, making Russia a rival of the United States." Let any workingman reflect upon that! An industrial development comparable to that of the United States, and no waste in competitive buying and selling, and no waste through strikes or lockouts, and no inhibition of production when prices fall—the whole social and industrial machine working only to *produce, produce, produce* —and the whole product going to the working-class!

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Bertrand Russell is a prodigy of "scientific method" —*in philosophy*. And he is also a man of moral courage and of deep and sincere idealism. Just such a man, you would say, as might comprehend and be able to expound the revolution as a process—a thing that must begin at a beginning, and proceed through certain consecutive steps towards a goal of fundamental freedom, with at least a framework of "kindliness and tolerance" in our social relations. What is it, then, that prevents him from bringing over that austere and celebrated "scientific method" into his contemplation of the problems of society? It is the contagious Christian disease of idealizing the soft, and worshipping the ineffectual. Nothing else.

Mr. Russell did not like Lenin. Although he found him "very friendly and apparently simple, entirely without a trace of *hauteur*," and although Lenin laughed a great deal, and the laugh seemed at first merely "friendly and jolly," it gradually began to appear that there was something a little "grim" about him.

"He is dictatorial, calm, incapable of fear, extraordinarily devoid of self-seeking, an embodied theory. The materialistic interpretation of history one feels is his life-blood. . . . I got the impression that he despises a great many people and is an intellectual aristocrat."

Thus Bertrand Russell expresses his disaffection. And if I may put that also in other words, *Lenin did not give Mr. Russell any food for his tender emotions about human progress*. He was just as "grim" in excluding the ethico-deific from his conception of history and his plans for getting along *the road to freedom*, as Mr. Russell is about excluding it from his investigations as to *the existence of an eternal world*.

There is actually nothing any more "fanatical," or any more like a "religious belief," or an "embodied theory," in Lenin's fidelity to the Marxian hypothesis than in Bertrand Russell's adherence to the tenets of Christianical democracy. Indeed if their conflicting conceptions occupied the same position in our traditional culture, it would be evident to everyone that Lenin's mind is the more flexible of the two. Lenin is all but an avowed pragmatist, Bertrand Russell the leading defender of "absolute truth." But the "democracy" system of ideas is a part of our established inheritance; therefore a rigid adherence to that seems "liberal." The Marxian interpretation and method is new, both in mental content and in its organization of the sentiments, therefore the coolest kind of scientific fidelity to that method seems fanatical. That is why Bertrand Russell is unable to perceive the gift that makes Lenin unique among all the revolutionary leaders of history, his mental flexibility and quick sense for concrete facts. That is why he could not like Lenin intellectually.

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And so it is by no means an accident that in order to sum up in a word his objections to Bolshevism, Bertrand Russell is compelled to revert to the ideal of a great pagan who never dreamed of confusing the good with the helpless and unhealthy. What they are creating in Russia, says Bertrand Russell, is Plato's Republic! And for my part I do not know how to describe the joyful feeling of quiet and final relief that came to me when I read those words.

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For Plato was a Communist. He was the first conceiver of a kingdom of truth and genuine nobility upon this earth, a society in which great qualities of mind and heart should actually coincide with great influence and power.

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Bertrand Russell introduces his parallel between the Soviet Republic and that of Plato with an idea that it

> will be bad news to the advocates of a Soviet Republic. "I suppose it may be assumed," he says, "that every teacher of Plato throughout the world abhors Bolshevism, and that every Bolshevik regards Plato as an antiquated *bourgeois*." In which statement Mr. Russell shows that he is better acquainted with teachers of Plato than he is with Bolsheviks.

The fact that Russell was able to predict the tyrannical character of the Russian Communist regime at the remarkably early date of 1920, when it was only 2 years old, is evidence of his good judgment.

And his comparison of it with Plato's *Republic* is right on target.

Plato' *Republic*, according to Russell,is a prescription for a totalitarian state. Here is some of what he says about it, in his *History of Western Philosophy* (Simon & Schuster, 1945), p. 109-113:

> There is to be rigid censorship, from very early years, over the literature to which the young have access and the music they are allowed to hear.
>
> Mothers and nurses are to tell their children only authorized stories.
>
> Homer and Hesiod are not to be allowed, for a number of reasons.
>
> First, they represent the gods as behaving badly on occasion, which is unedifying; the young must be taught that evils never come from the gods, for God is not the author of all things, but only of good things.
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> Second, there are things in Homer and Hesiod which are calculated to make their readers fear death, whereas everything ought to be done in education to make young people willing to die in battle.
>
> Our boys must be taught to consider slavery worse than death, and therefore they must have no stories of good men weeping and wailing, even for the death of friends.
>
> As for economics: Plato proposes a thoroughgoing communism for the guardians. The guardians are to have small houses and simple food; they are to live as in a camp, dining together in companies; they are to have no private property beyond what is absolutely necessary. Gold and silver are to be forbidden. Though not rich, there is no reason why they should not be happy; but the purpose of the city is the good of the whole, not the happiness of one class. Both wealth and poverty are harmful, and in Plato's city neither will exist.
>
> Friends should have all things in common, including women and children.
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> Girls are to have exactly the same education as boys, learning music, gymnastics, and the art of war along with the boys. Women are to have complete equality with men in all respects.
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> The legislator, having selected the guardians, some men and some women, will ordain that they shall all share common houses and common meals.
>
> Marriage, as we know it, will be radically transformed. "These women shall be, without exception, the common wives of these men, and no one shall have a wife of his own."
>
> All children will be taken away from their parents at birth, and great care will be taken that no parents shall know who are their children, and no children shall know who are their parents.
>
> Mothers are to be between twenty and forty, fathers between twenty-five and fifty-five. Outside these ages, intercourse is to be free, but abortion or infanticide is to be compulsory.
>
> In the "marriages" arranged by the State, the people concerned have no voice; they are to be actuated by the thought of their duty to the State, not by any of those common emotions that the banished poets used to celebrate.
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> Since no one knows who his parents are, he is to call everyone "father" whose age is such that he might be his father, and similarly as regards "mother" and "brother" and "sister."
>
> I come last to the theological aspect of the system. I am not thinking of the accepted Greek gods, but of certain myths which the government is to inculcate. Lying, Plato says explicitly, is to be a prerogative of the government, just as giving medicine is of physicians. The government is to deceive people in pretending to arrange marriages by lot,
>
> There is to be "one royal lie" which, Plato hopes, may deceive the rulers, but will at any rate deceive the rest of the city. This "lie" is set forth in considerable detail. the most important part of is the dogma that God has created men of three kinds,the best made of gold, the second of silver, and the common herd of brass and iron. Those made of gold are fit to be guardians; those made of silver should be soldiers; the others should do the manual work. It is thought hardly possible to make the present generation believe this myth, but the next and all subsequent generations can be so educated as not to doubt it.
>
> Plato was right in thinking that this myth could be generated in two generations. The Japanese have been taught that the Mikado is descended from the sun-goddess, and that Japan was created earlier than the rest of the world.

So much for Plato's *Republic*. However, if you want more, there's plenty more. See Chapter XIV (pp. 108-119) of *A History of Western Philosophy*.

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ABOUT BRS MEMBERS

(7)

Society member and 1987 BRS Award recipient John Somerville protests the American invasion of Panama. The Californian, December 28, 1989. →

Protest against Panama invasion

I am sending this letter also to the president of our United States:

In the name of peace, justice and law, Americans must protest against your massive armed invasion of tiny Panama at the cost of innocent American and Panamanian lives.

Your presidential war is forbidden by our Constitution and laws.

Any armed intervention in the internal affairs of another country is strictly forbidden by the Charter of the United Nations and of the Organization of American States, in both of which our own country is a founding and leading member.

The other member-states of these organizations have, by overwhelming majority votes, demanded that you withdraw your invasion forces immediately.

Have you no respect for law and the sovereignty of other countries?

Have you no feeling for justice, for the most important human rights of innocent men, women and children not to be killed?

Did you not realize how hypocritical it was to launch an armed invasion while you were publicly telling other countries that they must respect human rights and practice democracy by peaceful means?

Did you not feel how morally incongruous your reversion to the old dictatorial gunboat diplomacy was at the very time so many other countries, at your urging, are casting off the old detested methods of dictatorship?

You are now in the grotesque posture of publicly claiming credit for their victory over dictatorship while you yourself are practicing dictatorship.

Mr. President, in the name of peace, justice and law, your invasion forces must be withdrawn from Panama immediately, before any more innocent lives are lost.

JOHN SOMERVILLE, Ph.D.
Professor Emeritus of Philosophy,
City University of New York
El Cajon

(8) Harry Ruja has been invited to speak at the Conference of Bangladesh Philosophical Congress in November 1990. One topic at the conference will be "the Philosophy of Bertrand Russell."

(9) The Case of the Missing Photo. Harry also informs us that his search for a specific photo of BR has finally ended in success. The journey started this way, as reported by Harry:

"When Newsweek and The New Republic published in early 1976 reviews of Clark's Life of BR, they printed an interesting photo of BR striding along with a big grin on his face and both hands clasped behind his back, a photo which had appeared in Clark. Clark and The New Republic acknowledged the Boston Globe as the source of the photo taken of BR at Harvard in 1940. Thinking that if the Globe could tell me when the portrait appeared there, I could order the newspaper for that date on our university's interlibrary loan service and not only find it, but perhaps an accompanying interview."

So Harry wrote to the Boston Globe, but was informed by its librarian that the search was fruitless. "Because we are unable to locate the original photo," she wrote to him, "we cannot look up the date [the] photo was published. The date of publication is stamped on the original."

As Harry writes, "For the poor librarian, it's a Catch-22 situation: She can't find the photo because she doesn't have any way of finding the date when it appeared; and she can't find the date because it's stamped on the photo!

"But when I took matters in my own hands, I found it." And his letter to the Boston Globe librarian tells how:

"I knew that Russell had been at Harvard the fall of 1940, so I ordered the Boston Globe for Oct. 1940, planning if necessary to go through Nov. and Dec. 1940, to try to find the photo -- but success came sooner than I could have hoped. I only needed to turn to 2 Oct. and there on page 4 was my photo.

"I was in for another surprise when I found it: Russell was not alone. Striding along with him was professor Raphael Demos of the Harvard Department of Philosophy. What is amazing about that is that 26 years earlier, Demos had been Russell's pupil at Harvard when Russell was a visiting professor there in 1914. Ironically, none of the reprints of that photo which I have seen so far print Demos along with Russell. So much for the importance of being a Harvard professor. By the way, if you are curious to know what Russell thought of Demos as a pupil, you might look at Russell's Autobiography, vol. I, 1967, p. 327 (Little, Brown edition)."

Harry reports: "As I had hoped, there was a report of an exchange BR had with his walking companion....You see, virtue is rewarded."

To see the photo in question, pull your copy of Clark's Life of BR from your bookshelf and find Illus. No. XVIII.

Thank you, HARRY RUJA!

BR ASSESSED

(10) *The Bluffer's Guide to Philosophy* by T. V. Morris (South Bend, IN: Diamond Communications, Inc.,1989) has several pages on BR which TIM MADIGAN sent us. (Thank you, Tim.) Tim says, "The author is a Professor of Philosophy at Notre Dame, so I imagine he's not very sympathetic to Russell's views." Actually, considering the source, Russell doesn't come off too badly. (pp.111-113)

= *Bertrand Russell* =

BERTRAND RUSSELL (20th century [d. 1970], British). Renowned for work in logic and romantic escapades, he was a fertile thinker who changed his mind a lot and was enormously influential. Russell began to express his intense curiosity about the world from the time that he was three days old, as we know from his mother's writing then: "He lifts his head up and looks about in an energetic way." Told at the age of five that the world is round, he refused to believe it, but began digging a hole outdoors to see whether he would end up, bottom end up, in Australia. As it turns out, he didn't get to Australia until his late seventies. Early on, he became fascinated with mathematics, a study which awakened his philosophical interests. Later in life he once summed up his intellectual history by saying that when he became too stupid for mathematics he took to philosophy, and when he became too stupid for philosophy he turned to history. Russell did write on a wide variety of topics and often had quite interesting things to say: Democracy, for example, has at least one merit—elected officials cannot be more stupid than the electorate, for the more stupid the official is, the more stupid yet the people were to vote for him. Once asked by a publisher to write a complimentary foreword to a book by a philosopher whom Russell thought always stole his ideas, Russell replied: "Modesty forbids." In his late sixties, he was offered a position at the College of the City of New York, but because of a taxpayer's suit to anull the appointment initiated by a Brooklyn dentist's wife, he was legally ruled morally unfit to teach New Yorkers and was prevented from accepting such a position. In the suit, his books were described as "lecherous, salacious, libidinous, lustful, venerous, erotomaniac, aphrodisiac, atheistic, irreverent, narrow-minded, untruthful, and bereft of moral fibre." The philosopher Wittgenstein commented when he heard about this that if anything was the opposite of aphrodisiac it was Russell writing on sex. Russell predicted that only inhabitants of Tierra del Fuego (southern-most tip of South America) and, perhaps, a few Australians, would survive the next major war. He went on to win a Nobel Prize for Literature (because there isn't one for philosophy, and I want to know *why not?*).

Famous Russellian Proclamation:

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

P.S. Have a nice day.

No, it wasn't history, Professor Morris. Here's the quotatation as we know it: "When I was young, I liked mathematics. When this became too difficult for me, I took to philosophy, and when philosophy became too difficult, I took to politics." (RSN7-17)

Will someone please tell us the source of the Famous Proclamation?

---

(11) RESULTS OF THE VOTE

Elected: IRVING ANELLIS, BOB DAVIS, BOB JAMES, HUGH MOORHEAD, CHANDRAKALA PADIA, HARRY RUJA. Of 8 candidates, 6 were elected, bringing the total number of directors to 24. All 8 were excellent choices; no matter who won or lost, the BRS itself was bound to win.

We suggest that those who did not win this year try again next year.

BR REMEMBERED

(12) From Freethought Today (Freedom From Religion Foundation), May 1990.

Remembering Bertie

May is the birth month of Bertrand Russell, who was born May 18, 1872 and died Feb. 2, 1970.

By Annie Laurie Gaylor

His mother described him as "21 inches long and very fat and very ugly, very like Frank everyone thinks — blue eyes far apart and not much chin."

His second wife, Dora Black, also painted a rather unglamorous picture: "My first impression was that he was exactly like the Mad Hatter." He was, she said, "enchantingly ugly."

T.S. Eliot, a close friend, once remarked, "You see he has pointed ears, he must be unbalanced."

And the New York attorney who won a suit to void his appointment to the philosophy department at the College of the City of New York in 1940 because of his tolerant attitude toward sex, described him as "lecherous, libidinous, lustful, venerous, erotomaniac, aphrodisiac, irreverent, narrow-minded, untruthful and bereft of moral fiber."

"What I wish at bottom is to become a saint," Bertrand Russell once admitted, but he couldn't help being pleased by the label "aphrodisiac." He noted: "I cannot think of any predecessor except Apuleius and Othello."

In his 98 years Russell wrote 68 major books, including the three-volume *Principia Mathematica* (with A.N. Whitehead). He devoted his youth to that work, citing mathematics as his "chief interest and source of happiness." In fact, this British-born philosopher, mathematician and social activist once wrote that beginning Euclid "was one of the great events of my life, as dazzling as first love. I had not imagined that there was anything so delicious in the world."

Brought up by a severe, formally Victorian grandmother, the adolescent Russell worried whether he would ever be able to talk freely with people, and would write down his secret, heretical ideas in English written in Greek letters, "for fear lest someone should find out what I was thinking." Very isolated and unhappy, the genius-to-be did not commit the suicide he pondered, "because I wished," he wrote, "to know more of mathematics."

In his 40's Russell started a career of popular writing, academic writing and social activism that may be unrivaled, beginning with his fight to keep Britain out of World War I and highlighted by books against religion or nonjudgmental toward sex that scandalized post-World War II America. His activism culminated in work for nuclear disarmament that continued until his death.

Upon being sent to prison for his pacifist work during World War I, Russell wrote: "I was much cheered on my arrival by the warder at the gate, who had to take particulars about me. He asked my religion, and I replied 'agnostic.' He asked how to spell it, and remarked with a sigh: 'Well, there are many religions, but I suppose they all worship the same God.' This remark kept me cheerful for about a week."

Russell wrote his own Ten Commandments:

1. Do not feel absolutely certain of anything.
2. Do not think it worthwhile to proceed by concealing evidence, for the evidence is sure to come to light.
3. Never try to discourage thinking, for you are sure to succeed.
4. When you meet with opposition, even if it should be from your husband or your children, endeavor to overcome it by argument and not by authority, for a victory dependent upon authority is unreal and illusory.
5. Have no respect for the authority of others, for there are always contrary authorities to be found.
6. Do not use power to suppress opinions you think pernicious, for if you do the opinions will suppress you.
7. Do not fear to be eccentric in opinion, for every opinion now accepted was once eccentric.
8. Find more pleasure in intelligent dissent than in passive agreement, for if you value intelligence as you should, the former implies a deeper agreement than the latter.
9. Be scrupulously truthful, even if the truth is inconvenient, for it is more inconvenient when you try to conceal it.
10. Do not feel envious of the happiness of those who live in a fool's paradise, for only a fool will think that it is happiness.

BOOK NOMINATIONS WANTED

(13) The 1991 BRS Book Award should be given to a recent book that deals in an importnat way with with BR's life, work, or times...or some cause that he had championed (such as control of population, control of nuclear weapons, defense of individual liberties, etc.)

Please send your candidate(s) to Gladys Leithauser, Chair, BRS Book Award Committee, 122 Elm Park, Pleasant Ridge, MI 48069.

(14)

1991 DUES ARE DUE

TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1991. The January 1st due-date applies to all members, including first-year members (except those who joined in the final quarter (October/November/December 1990).

Here is the 1991 dues schedule: Regular, $33; couple, $38; Student and Limited Income, $12.50. Limited Income couple, $15. Plus $7.50 outside U.S., Canada, and Mexico. Plus $2.50 for Canada and Mexico. In US dollars.

Please mail dues to: 1991, 1664 Pleasant View Road, Coopersburg, PA 18036.

If you want to make our life a little easier, send your dues soon. And if we receive them before January 1st, you'll find your name on the Renewal Honor Roll.

Thanks!

TO FIRST YEAR MEMBERS -- members who joined any time during 1990; the rest of this item is for you.

We know from experience that new members sometimes feel put upon when asked to pay dues after less than a year of membership. We understand that. We'll tell you why we do it this way.

In the previous system, a new members's dues covered 12 months of membership. That required us to notify each member individually -- on the anniversary date of enrollment -- that the next year's dues were due. And after that, we had to follow up on all members, to see whether dues were in fact paid. This went on throughout the whole year. It was cumbersome, provided many chances for error, and took a lot of time. In fact, it took more time than we had. We had to make a change.

The present system is easier to administer, produces fewer errors, and takes less time. Everyone's dues come due on the same day, January 1st. Simple!

We don't think that the new member whose first year of membership is less (sometimes considerably less) than 12 months has been short-changed in any important way. He/she has received just as many newsletters (and knows as much about the BRS) as the member who joined in January.

All first-year members (except those who enrolled in January) have a first-year membership period that is shorter than a year. Thereafter, the yearly membership period is always a full 12-months.

The one exception to all the above are those who joined in October/November/December 1990. Their renewal dues are not due till January 1, 1992.

BR'S INFLUENCE

(15) Up with women! From *Kathleen Mansfield, A Secret Life,* by Claire Tomolin (Knopf 1988), p. 46, with thanks to Jean Hollyman:

> Ideas which had merely hung subversively in the air until now began to take on body and strength, and behaviour which would have been unthinkable a generation earlier began to appear openly, at least in intellectual circles. Changes were of many kinds: in politics, over fifty Labour Members of Parliament reached the House of Commons in the 1906 election, and the Liberal Government had an unprecedented majority. The suffragette movement was approaching its militant zenith; in 1907 the first candidate of the National Union of Women's Suffrage Societies, standing at a by-election in Wimbledon, was Bertrand Russell, member of the political aristocracy, Fellow of Trinity College, Cambridge, and distinguished as a philosopher and mathematician. A newspaper commented sagely that 'the mere fact that a thinker of his intellectual distinction should stand primarily to promote women's suffrage marks an immense advance in the fortunes of the cause'.

BR AND THE THIRD WORLD

(16) From a confidential State Department memo. With thanks to DON JACKANICZ, who obtained it through the Freedom of Information Act.

DEPARTMENT OF STATE

AIRGRAM

FOR RM USE ONLY

A-253 CONFIDENTIAL PRIORITY

HANDLING INDICATOR

TO : Department of State

INFO : Amembassies GUATAMALA, LIMA, LA PAZ, LONDON

FROM : Amembassy MONTEVIDEO

SUBJECT : Bertrand Russell Exhorts Latin Americans to Anti-American Violence.

REF :

DEPARTMENT OF STATE A/CDC/MR

REVIEWED BY DATE 1/27/85

RDS-3 RDS-EXT. DATE

TS AUTH. CLASS(S)

ENDORSE EXISTING MARKINGS

DECLASSIFIED RELEASABLE

RELEASE DATE November 25, 1966

PA or FOI EXEMPTIONS

1. Marcha, the broadly Marxist, generally anti-American weekly which is followed closely by the intellectual and academic communities in Montevideo, in its November 18 issue carried an article by Bertrand RUSSELL entitled "Message to The Peoples of the Third World". The article, billed by Marcha as having been written especially for and at the request of Marcha, is noteworthy because of the unyielding exhortation Russell makes to Latin Americans and all other peoples of "the third world" to follow the Viet Cong example and confront "American imperialism with a Viet-Nam on every continent".

2. Russell begins by saying that he is directing himself to the peoples of Latin America, Asia, and Africa who are "suffering" because of American "exploitation". The thrust of Russell's argument is that since the United States with only 6% of the world's population controls 70% of the world's resources, it lives in luxury at the expense of the misery of the third world. Russell argues that the United States can only maintain this state of affairs by force but that the efficacy of its force has been called seriously into question by the "heroism and bravery" of the Vietnamese whom the United States has not been able to reduce despite the fact that it is "using virtually all of its power except atomic weapons".

3. Russell writes that "a fundamental lesson should be extracted from the (example of) Vietnamese heroism" and he adds "I hope that this example will be emulated". His conclusion is that "everywhere where it is possible to resist American imperialism as the Vietnamese have done, it is necessary to do so." Russell writes that "the lesson of Viet-Nam is applicable in many places; from Angola, Portuguese Guinea, and South Africa to Guatemala, Peru and Bolivia". Russell calls for a worldwide struggle and says "the peoples of Latin America, Asia, and Africa can be

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JAN 4 1967

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A-253 from Montevideo
Dec 13 11 36 PM '66

successful if they will treat every isolated case of resistance as part of a global struggle".

4. A Marcha staffer told an Embassy officer that Marcha editor Carlos QUIJANO corresponds regularly with Bertrand Russell and is personally flattered that Russell would use Marcha as a Latin American outlet for some of his material. The staffer added that he personally thought it was a terrible piece of intellectual dishonesty on the part of Russell and wishes Marcha had not printed it. The Marcha staffer said that there are others on Marcha's staff who share his view.

5. The Russell article is one of the most intellectually dishonest, emotionally distorted, and viciously anti-American articles the Embassy has noted in Marcha in recent months. In making his basic argument as outlined above, Russell makes a succession of charges of American barbarity, including the use of chemical and bacteriological warfare in Korea, Viet-Nam, and Peru. The Embassy has heard little local comment on the article and doubts whether there is any cause for concern that it could incite the normally placid Uruguayan intellectual left to violence. Nevertheless, it will provide ammunition for the more militant leftist extremists in their arguments that direct action is necessary to further more quickly their revolutionary goals. A copy of the article is forwarded herewith as an enclosure.

HOYT

Enclosure: Copy of Bertrand Russell Article from November 18 Marcha.

FOR SALE

(17) 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.

(18) 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 RS Library, $1 postage (within the USA), plus you pay return $1 postage.

(19) 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.

(20) 1990-Meeting Papers. The 10 papers presented at the 1990 Annual Meeting -- papers by Elizabeth Eames, Lee Eisler, Joan Houlding, Don Jackanicz, Marvin Kohl, Tim Madigan, Chandrakala Padia, Michael Rockler, Harry Ruja, and Thom Weidlich, 145 pages in all, bound -- can be yours for $18 postpaid. Or borrow them from the RS Library for $1 postage, plus you pay return $1 postage

Buy any of the above from the newsletter, or borrow from the RS Library. Addresses on Page 1, bottom.

BOOK REVIEWS

(21) *Essays on Language, Mind and Matter, 1919-1926,* Volume Nine of the Collected Works of Bertrand Russell (London: Unwin Hyman, 1988), reviewed by JUSTIN LEIBER:

This sumptuous book maintains the meticulous scholarship of the series. Most of the "essays" are book reviews; there are also several short papers, an outline for Analysis of Mind, two course syllabuses, miscellaneous notes, and the editors supply ample and often striking background information for this melange. Throughout Russell ranges over a vast variety of topics with his accustomed brilliance, clarity, and wit.

A pleasing surprise, for this reviewer, was to read the material that prefaces Russell's famous (or infamous) Introduction to Wittgenstein's Tractatus (1921). Ludwig Wittgenstein tried and failed to interest publishers in his book. He appealed to Russell for help and Russell agreed to write an introduction to the book as an inducement to publishers. Wilhelm Ostwald agreed to publish the book in his Annalen der Naturphilosophie only upon condition that he use Russell's introduction. Russell also secured C. K. Ogden's agreement to publish a bilingual edition in London (in Ogden's International Library of Psychology, Philosophy and Scientific Method, issuing from Routledge & Kegan Paul). Ogden prefaced the book with the note that

> In rendering Mr Wittgenstein's Tractatus Logico-Philosophicus available for English readers, the somewhat unusual course has been adopted of printing the original side by side with the translation. Such a method seems desirable both on account of the obvious difficulties raised by the vocabulary and in view of the peculiar literary character of the whole. As a result, a certain latitude has been possible in passages to which objection might otherwise be taken as over-literal... The proofs of the translation and the original have been very carefully revised by the author himself.

Wittgenstein hated Russell's Introduction. Perhaps in desperation to get his book published, Wittgenstein did not, however, attempt to make this clear to either Ostwald or Ogden. He did, however, land on Russell like a ton of bricks and he also made his antipathy abundantly clear to many others, including the devoted followers he eventually acquired. He must also have said some things about the translation to the latter as well, for his followers eventually circulated the accusation that Wittgenstein had always been dissatified with the translation. This so distressed Ogden that he wrote Russell, shortly after Wittgenstein's death, to verify Wittgenstein's role in the translation. To this inquiry Russell replied, Aug. 1, 1951

> Tell Ryle to go to hell. The translation of the Tractatus in 1922 was sanctioned point by point by Wittgenstein, and where it differs from the German it does so by his wish. I had various arguments with him on points in tne translation, and while nothing would induce him to alter one syllable of the German text, he was quite willing that the English text should not represent it accurately if in the meantime he had thought of some improvement.

Ogden died in 1957. When A J Ayer succeeded him as editor, he commissioned a new translation by D. F. Pears & B F McGuinness. Russell gave permission for his introduction to be used. But Ogden's bother persuaded Russell to withdraw permission on the basis that it would otherwise suggest

that Russell agreed with "Ryle's allegations" and was denying what he wrote in his 1951 letter.

A J Ayer asked Russell to reconsider, writing "This new translation will supercede the old, so that if your introduction is not including in it, it will practically cease to be available; I think this would be a great pity, as quite apart from the light it throws on Wittgenstein, it is a very interesting piece in itself." To this Russell replied

> I was influenced by the fact that Wittgenstein and all his followers hated my introduction and that Wittgenstein only consented to its inclusion because the publishers made it a condition of their publishing the Tractatus. I did not know, until I received your letter this morning, that there was anyone who thought that my introduction had any value. Since you think that it has, I am quite willing again to grant permission for its publication.

Personally, I find that the hairs on the back of my neck stand up much more satisfactorily when I read some sentences from the "over literal" 1922 edition as opposed to the limpid 1961 one. To me "Death is not an event of life. Death is not lived through." sounds better than "Death is not an event in life: we do not live to experience death." And I put "Whereof one cannot speak, thereof one must be silent" on my T-shirt, not "What we cannot speak about we must pass over in silence."

[Justin Leiber, Philosophy Dept., University of Houston, Houston, TX 77204]

FINANCES

(22) Treasurer Dennis Darland reports on the quarter ending 9/30/90:

Bank balance on hand (6/30/90).....			4873.67
Income: New members.....	251.55		
Renewals.....	158.47		
total dues.....	410.02		
Contributions.....	47.00		
Archive contributions.....	131.00		
Library sales & rentals.....	107.75		
Misc. income.....	128.00		
total income.....	823.77		+823.77
			5697.44
Expenditures: Information & Membership Committees...	1223.14		
Library expense.....	197.19		
Subscriptions to *Russell*.....	321.00		
Meetings.....	000.00		
Misc. Expenses.....	1.52		
Grants.....	1500.00		
	3242.85		-3242.85
Bank balance on hand (9/30/90).....			2454.59

BR QUOTED

(23) From the *Post Script* section, p.1, of the *St. Louis Post-Dispatch*, (8/29/90), with thanks to STEVE MARAGIDES:

> Work is of two kinds: first, altering the position of matter on or near the Earth's surface relative to other matter; second, telling other people to do so.

ABOUT BERTRAND RUSSELL

(24) In one of the most unlikely associations of the century, BR wrote an almost-weekly column for the Hearst Press between 1931 and 1935. BR wrote in his autobiography that he was dropped because he refused to visit Hearst's castle in California. BR's Hearst columns can be read in Mortals and Others (Allen & Unwin, 1975), edited by Harry Ruja. Thank you, AL SECKEL.

W. R. Hearst, Russell Tie

By George McEvoy

Bertrand Russell and the late William Randolph Hearst shared a mutual respect, if not a warm friendship, and the Hearst Newspapers carried a column by the British philosopher for many years.

The Hearst Newspapers were his main sounding board in the United States throughout most of the 1920s and 1930s.

His columns were peripatetic, to say the least, and the topics ranged from his fear and abhorrence of militant feminists to the question of whether Socialists should smoke good cigars.

Some of his thoughts, as expressed in the early 1930s:

• ON VEGETARIANS —"They would not hurt a fly, but their charity toward flies does not extend to human beings."

• ON FEMINISTS —"When they have their way, instead of talking of 'man and the lower animals' we can speak of woman and the lower animals."

• ON YOUTH — "Expect of the young the very best of which they are capable, and you will get it. Expect less, and it is only too likely that you will get no more than you expect."

• ON POLICITIANS —"When the French Revolution's reign of terror came to an end, no one was left among the politicians except prudent cowards who had changer their opinions quickly enough to keep their heads . . . the result was 20 years of military glory because there was no one left among the politicians with sufficient courage to keep the generals in order."

Russell was a maverick, and this quality probably appealed to Hearst. On Dec. 1, 1931, the Hearst Newspapers prominently played a Russell column called "On Being Good", in which he wrote:

"We believe a boy ought to show spirit and should on occasion have the pluck to defy the authorities and take the consequences.

"At any rate, this is the belief where the sons of the well-to-do are concerned. Courage in wage-earners is less admired by the authorities."

(25) **William Kunstler, the lawyer, discusses his involvement with BR. From an interview in Williamette Week (Portland Oregon), December 22-28, 1987. This story is news to us. Anyone? With thanks to JEAN ANDERSON. --->**

What was your involvement with Bertrand Russell?

Bertrand Russell? Well, the Honeywell Corp., for which Dennis Banks worked in Minnesota, published an employment ad in *The New York Times* which had pictures — you know, sketch drawings — of Alfred North Whitehead [a philosopher], who was dead, and one other figure who was dead, and Bertrand, who was not dead, although they listed his death date under his name. And he was then running the Stockholm Peace Committee, so to have him associated with a war profiteer like Honeywell pissed him off no end. So somehow he wrote to me and asked me to do something about it. I threatened Honeywell with a right-of-privacy action, first for maligning him by saying that he was dead, which he laughed at, and second for using him in an advertisement to recruit engineers who would be deep into the war-materials gains. They settled the matter out of court. I don't remember what the amount was, but Bertrand said, "You bring the money over to me, take your money out of it, you can see Stockholm." But he died before the check cleared, so I just sent it over to Stockholm.

113a GRANTS

BRS GRANTS

(26) The 1991 BRS Grant Program continues to include Master's as well as Doctoral Grants. See the details in the announcement below. The announcement was mailed on 10/10/90 to 4 departments -- Philosophy, English, Graduate School, and "Grants & Fellowships" -- in each of 30 U.S. and Canadian colleges and universities. Included in the mailing were a press release ("2 SCHOLARS ARE HONORED ..") and an updated BRS Fact Sheet (R22 10/90); these are shown the following pages.

Please post

2 Grant Announcements

1991: A PROGRAM of DOCTORAL and MASTER'S GRANTS

1990: THE DOCTORAL and MASTER'S GRANT RECIPIENTS

1991. The Bertrand Russell Society will award funds to help defray expenses of currently enrolled Doctoral and Master's candidates for graduate level degrees, whose proposed dissertation (Ph.D.) or thesis (M.A.) best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell.

Depending on the number and quality of applications, the award money will fall into one of two patterns: (a) $1000 for a doctoral candidate and $500 for a master's, or (b) $500 to each of three candidates for the master's.

Candidates are required to send to the Society:

(1) An abstract of his/her dissertation or thesis, and plan of study.

(2) A letter from the Chairman of the candidate's department which states the following: (a) for the Ph.D. candidate: that all work for the doctorate has been completed except the dissertation, and that its topic has received academic approval; (b) that the candidate for the master's is actively involved in graduate study, and is studying Russell via course work, personal reading, and/or research.

(3) (a) A letter from the dissertation adviser evaluating the applicant and plan of study. (b) A letter from the Chairman or potential thesis advisor evaluating the applicant and probable plan of study.

(4) A statement in the candidate's covering letter saying that if a grant is awarded, he/she will provide the Society, at its expense, with a copy of the completed work as approved by the department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 North St. Louis Avenue, Chicago, IL 60625 by May 1, 1991. The recipients will be announced on or around July 1, 1991.

Please note: Candidates may be enrolled in any field. Past grants have gone to persons in the fields of History, Mathematics, and Philosophy. English, Education, Sociology and Psychology are other likely fields.

*****

1990 Doctoral Grant recipient: Al Essa, Philosophy Department, Yale University. 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 Grant.

1990 Master's Grant recipient: Neil Kennedy, Philosophy Department, University of Chicago. His thesis, *Language and Certainty: Russell and the Philosophy of Language*, stresses the importance of Russell's epistemology to his thought about language. $500 Grant.

(27)

Lee Eisler, VP/Information
The Bertrand Russell Society, Inc.
1664 Pleasant View Road
Coopersburg, PA 18036
215-346-7687

October 1, 1990
For immediate release

THE BERTRAND RUSSELL SOCIETY HONORS 2 SCHOLARS

Elizabeth R. Eames, Professor of Philosophy at Illinois State University, Carbondale, is the recipient of The Bertrand Russell Society's 1990 Book Award, for her *Bertrand Russell's Dialogue With His Contemporaries.*

Professor Eames's talk, "Russell and Women," delivered at the Russell Society's 1990 Annual Meeting, ended with this observation: "If a caring individual (as Russell was in general) and one committed to the skeptical inspection and rational replacement of all traditional relations between the sexes cannot free himself from the male prerogative of exclusivity, possessiveness, and the role of women as sexual prey, we can see how long and difficult a journey there is to equity for women in sex, marriage, and motherhood."

Kenneth Blackwell receives a 1990 Bertrand Russell Society Service Award. Before assuming his present post at McMaster University as Archivist of its Bertrand Russell Archives, he had been Archival cataloguer, in England, for Bertrand Russell and for Russell's literary agent. At McMaster, he has been active in many research projects, grants for which have totalled some $2.5 million. He has authored many scholarly works, and edited others. He won the Bertrand Russell Society Book Award twice, in 1985 and 1987. This brief paragraph does scant justice to the towering sum total of his many contributions to Russell Studies.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), philosopher, social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. Some Society members are professional philosophers; most are members of the general public. Membership is open to anyone interested in Russell. For information about the Society, write to: Award/90, 1664 Pleasant View Road, Coopersburg, PA 18036.

FREETHINKERS, ORGANIZE!

(28) 2nd memo from Arizona:

TO: Selected Freethinking Organizations
FROM: James L. Sanders, 413 W. Navajo Rd., Flagstaff, AZ 86001
SUBJECT: Response to my MEMO 7/23/90 re college/high school freethought clubs
DATE: September 1, 1990

I mailed my July MEMO to 31 freethought organizations, 18 of which went to the headquarters and selected chapters of American Atheists, Inc. As of this date I have received 8 responses (16%). All were favorable.

I received phone calls from Bonnie Lange, President of The Truth Seeker Co.,Inc., and from Conrad Gerringer of the Tucson Chapter of American Atheists, Inc. My MEMO has been printed in the August issues of the "Bertrand Russell Society News" and in "Freethought Today". The September issue of Church and State has printed it also. Free Inquiry will carry it in its next issue if there is space.

I have heard from the South Bay Chapter of American Atheists, Inc., in San Jose, California. And Thomas Getts sent me information about the CALEB campaign to inject bible teachings into the schools of Denver.

I am aware of the conflicts between various freethought organizations across the nation. Is there any person or organization which could take the lead in forming an "American Council of Freethought Organizations" to deal with such problems as religious clubs in high schools and colleges?

The FEPs (fundamentalists, evangelicals, Pentacostals) are working together in this matter; why can't we?

(signed) James L. Sanders

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(29) This Fact Sheet was included in the Grant announcement mailing:

Fact Sheet
THE BERTRAND RUSSELL SOCIETY, INC.
Founded 1974

General aims: to foster a better understanding of Russell's work, and to further his aims by promoting ideas and causes he thought important.

Some specific aims: to present Russell's ideas as attractive, rational alternatives to alienation, cynicism, and belief in the supernatural; to oppose misuses of science and technology; to encourage new scholarly and popular works on Russell; to make Russell's views better known -- they deal with virtually all the problems facing modern man, from how to be happy to how to work for nuclear disarmament.

Why people join: most members join (they have told us) for one or more of five reasons:to learn more about Russell; to be in touch with other admirers; to work for things Russell worked for; to discuss Russell's work with others; to do something useful for others via the BRS.

Most members are members of the general public, and are of diverse back-grounds.

Academe. The BRS membership list includes a number of professional philosophers. The BRS aims to promote Russell scholarship: a BRS session is held each year at the annual meeting of the American Philosophical Association (Eastern Division); BRS grants are offered to a Doctoral and Master's candidates. Papers from the sessions and grant-recipients' dissertations -- as well as papers presented at the BRS Annual Meeting (starting 1990) -- are available from the BRS Library.

BRS Library lends films and tapes on Russell as well as books by and about him. A limited number of books are offered for sale.

How the BRS functions: the BRS meets annually, in June. Between meetings, members communicate by mail or phone. Committees work in specific areas (next item). Members receive the BRS quarterly newsletter *Russell Society News*, and the semi-annual periodical *Russell*, published by the Bertrand Russell Archives at McMaster University, Hamilton, Ont.

Committees: Science Committee deals with selected scientific issues. Philosophers Committee organizes the annual BRS session at the APA (Eastern Division) meeting. Award Committee selects recipients for annual BRS Award (next item). Book Award Committee, as its name implies, selects a book to receive the Book Award.

BRS Award. Past recipients: PAUL ARTHUR SCHILPP (1980), creator of "The Library of Living Philosophers", for promoting Russell scholarship; STEVE ALLEN (1981), creator of the TV series, "Meeting of Minds," for promoting public awareness of Russell; HENRY W. KENDALL (1982), Chairman, Union of Concerned Scientists, for anti-nuclear studies and campaigns; JOSEPH ROTBLAT (1983), for organizing the first 23 Pugwash Conferences; DORA BLACK RUSSELL (1984), for sharing Russell's concerns, collaborating in his work, and helping to perpetuate his legacy; ROBERT JAY LIFTON (1985),for providing new psychological insights into the nuclear peril; PEOPLE FOR THE AMERICAN WAY (1986), for exposing and opposing the current crop of self-appointed guardians of American morality and culture. JOHN SOMERVILLE (1987), for his efforts to alert mankind to the threat of "omnicide", total and irreversible destruction by nuclear weapons. PAUL KURTZ (1988) for his unswerving commitment to skepticism and his undaunted devotion to secular humanism. PAUL EDWARDS, (1989), Editor-in-Chief of Macmillan's 8-volume *Encyclopedia of Philosophy*, for his agnostic skepticism and scholarly contributions to the growing renaissance in philosophy.

Degree of member activity: members may be as active or as inactive as they wish. Some are very active; some wish merely to be kept informed. No matter. Anyone interested in Russell will be welcome as a member.

For more information, write to:

BRS Information Committee
1664 Pleasant View Road, Coopersburg, PA 18036

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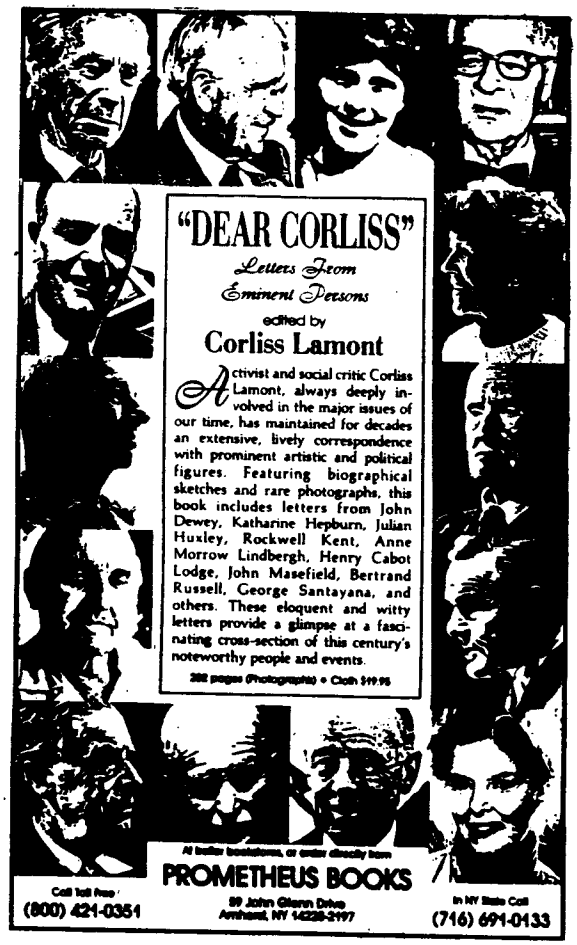

NEW BOOK

Prometheus Books advertises in the New York Review of Books a new collection of Corliss Lamont letters. Recognize the guy in the top left-hand corner?

(31)

ON CHRISTIANITY

Ted Turner, once the darling of the Christian Fundamentalists, has left their ranks to become a humanist. He was awarded the 1990 Humanist of the Year award, an event which generated these letters to the Atlanta Journal. Thank you, PAUL KUNTZ.

Turner is right — Christianity is for world's losers

In reporting Ted Turner's reception of the Humanist of the Year award, The Constitution noted his description of Christianity as "a religion for losers."

In this Mr. Turner may actually be closer to a correct understanding of Christianity than some of his Christian opponents quoted in the article.

From its very beginnings, Christianity has been a religion for the losers, for the marginalized, the oppressed and the left out. St. Paul described his fellow-believers at Corinth as mainly "contemptible nobodies," claiming that God had chosen these very losers, rather than the affluent and the capable, to overturn the world.

Jesus uttered beatitudes blessing the poor and the miserable, and called for loving one's enemies, even offering them another cheek to hit. He himself ended up as the guest of honor at a crucifixion, not an awards banquet, a genuine loser and certainly no company for an American winner to keep.

The association of Christianity with "losers" continues. It is no accident that many of the heroes of the civil rights movement were Christian ministers, and that civil rights rallies often gathered at churches. It is no coincidence that the homeless and abused are frequently sheltered by churches, or that Christian activists for the poor in Central America are gunned down by the cadres of the powerful.

The greatest danger that churches in America face is a success ethic like that of Mr. Turner. It is an ethic that regards winning and being seen as a winner as the chief good, and sacrifice of self-interest for the gains of others as contemptible. It idolizes power and fame, and fears and despises weakness, failure and obscurity.

Only when Christians abandon our centuries-long fascination with power and success will we be able to defend the Earth and its most helpless children from the depredations of the winners. However much Christianity may be burdened by hypocrisy, it still bears an ember of radical solidarity with the world's losers that must be cherished until it once more bursts into flame.

DAVID RENSBERGER

Mr. Rensberger is an associate professor of the New Testament at the Interdenominational Theological Center, Atlanta.

Ted Turner applauded

As a subscriber to the "Humanist," published periodically by the American Humanist Association, I was aware of and applauded its nomination of Ted Turner as 1990 Humanist of the Year.

I am most certainly surprised and pleased that the newspaper found the occasion sufficiently newsworthy to feature it on page one April 28.

Of course flak from the clergy is to be expected, as well as letters to the editor expressing outrage at Turner's humanist views.

But what Christian, Jew or Humanist can take offense at Ted's "10 Voluntary Initiatives" — a far more positive statement of hope for mankind than the largely negative dictum that the Jewish deity laid on Moses?

JACK FINDLAN
Decatur

A BR INCIDENT

(32) CCNY, 1940. BR had been appointed to teach mathematical logic at CCNY -- the College of the City of New York. Local clergy objected to the appointment, because -- among other things -- they didn't like what BR had said about Christianity and about relations between the sexes, in his book, *Marriage and Morals* (1929). The situation caused considerable stir -- the papers were full of it -- and in the end, BR'S appointment was cancelled, and he was out of a job. See RSN32-11 for August Heckscher's excellent report on the whole affair.

The following excerpt (incomplete) is from *The New York Post* (3/18/40) -- a proper newspaper in those days. Thank you, HARRY RUJA.

NEW YORK POST, MONDAY, MARCH 18, 1940

Einstein Backs Russell as Board Prepares to Vo

Pros and Cons Get in Their Last Words Before Reconsideration Tonight

As the Board of Higher Education prepared to reconsider tonight its appointment of Bertrand Russell to the City College faculty, Russell's friends and foes today exchanged final volleys.

PROS:

Albert Einstein issued at Princeton a statement saying: "Great spirits have always found violent opposition from mediocrities. The latter cannot understand it when a man does not thoughtlessly submit to hereditary prejudices but honestly and courageously uses his intelligence and fulfills the duty to express the results of his thought in clear form. I confidently hope that in the Bertrand Russell affair it will become manifest that at least those of us who carry the responsibility know how to appreciate fully rational service and rational strength of character."

John T. Flynn, a board member, said it was "a very grave thing for men who hold themselves out as leaders of opinion to misrepresent the character and teachings of so great a scholar" as Rpssell, and pointed out that "all his great contributions to philosophical thought are put into the ashcan because a few narrow-minded leaders have thumbed through a couple of his books to pick out isolated paragraphs which they have used to calumniate Russell."

The Ticker, official undergraduate newspaper of the City College school of business, day session, urged that the board uphold Russell's appointment and "disregard entirely his personal opinions on marriage and religion, opinions which he was not hired to teach and which he does not intend to teach."

The Rev. A. J. Muste, director of Labor Temple, conceded that "some of Bertrand Russell's views are unsound and dangerous and that it is the duty of the church to combat them," but added that "the risks of any form of dictatorship and external pressure in education or elsewhere seem to me much more grave."

Sole Criteria

The New York city chapter, National Lawyers Guild, sent to the board a resolution holding "the technical, scientific and intellectual qualifications of Mr. Russell to teach and to provoke earnest thinking must be the sole criteria for his appointment" and that "danger to democratic principles of education is present in sectarian opposition, improper in our system of separation of church and state."

More than 200 philosophy pro-

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"unfortunate controversy" over Russell's appointment, attributed it partly to "a misunderstanding of the function of nonsectarian public institutions of higher learning," and expressed the hope that the appointment would stand.

The Civil Rights Federation, through the Rev. Owen A. Knox of Detroit, its president, declared that "to yield to the pressure of bigoted groups by discrimination against so obviously well qualified an educator as Bertrand Russell because of his personal views . . . is in direct violation of the spirit and tradition of American democracy."

The American Committee for Democracy and Intellectual Freedom announced the receipt of letters supporting Russell from almost a dozen noted scholars, including Dr. Raymond Pearl, Johns Hopkins biologist; Dr. James W. Angell, Yale economist; Dr. D. W. Prall, Harvard philosopher; Dr. John P. Peters of the Yale School of Medicine, and Roscoe Pulliam, president of Southern Illinois Normal.

CONS:

The Diocesan Union of the Holy Name Society in Brooklyn and Queens, in a telegram to Charles H. Tuttle, a member of the board, demanded "that this indefensible appointment be rescinded for the reason that the offensive and morally abhorrent writings and teachings of said appointee render him absolutely unfit as an instructor and guide of the youth of this city."

MORE NEWS ABOUT MEMBERS

(33) Neil Abercrombie, you may recall, won a Special Election to fill a vacancy in Congress in 1986, in Hawaii's First District. Now he's running for Congress again; the *New York Times* reported (9/24/90, p.16) that he had won the Democratic Primary. We wish him the best of luck! We like the idea of having a BRS member in Congress.

(34) Cherie Ruppe, our peripatetic investigator of the unusual -- she once served as volunteer researcher at the Orangutan Research and Rehabilitation Center in Borneo (RSN49-21) -- is now "crewing on a 57 foot ketch for 2 months. Started in Singapore. Tomorrow start 5 day passage to Kuching on NW coast of Borneo. Merry Christmas!"

BR ON COMPANIONATE MARRIAGE

(35) In the 1920s BR was one voice among many calling for a reconsideration of the institution of marriage. What follows is his side of "Is Companionate Marriage Moral? -- A Debate" in The Forum, July 1928. The opposing side was presented by a Professor William McDougall. Judge Ben B. Lindsey, whom BR refers to in his first paragraph, was the leading American proponent of companionate marriage. Thank you, AL SECKEL.

I WISH to begin with a tribute to Judge Ben B. Lindsey, whose courage and humanity I cannot sufficiently admire. Having long used his office for the unprecedented purpose of promoting human happiness, he has, not unnaturally, been ousted by a combination of sadists of all parties. But what Denver has lost the world has gained. If I understand aright his advocacy of "companionate marriage," his purpose is, in the highest and best sense, conservative, not subversive.

Companionate marriage has two aspects, one legal, the other social. The legal aspect is threefold. First, there is to be recognition of marriages not intended (at first, at any rate) to lead to children, and in such marriages the parties are to be encouraged to obtain the best available information on birth control. Secondly, so long as the marriage remains childless, divorce by mutual consent is to be permitted. Thirdly, the wife is, in general, to have no claim to alimony if the marriage is dissolved. But as soon as there are children the marriage is to become, *ipso facto*, an ordinary marriage.

The social aspect of companionate marriage is a matter of custom and public opinion. At present when a man marries, he expects to support his wife, and she often expects it of him. Whether there are children or not, it is expected that both will behave, from an economic point of view, as if there were. Moreover, they are expected, unless for some serious reason, to live together continuously, so that it is impossible for the wife to have work in a different place from that in which her husband lives. In companionate marriage these conventional expectations are to be absent. The husband and wife will be together as much as they choose, but no more. Since children are not expected, there is no reason why the wife should not earn her living, and every reason why she should. There will be no interference with each other's work, none of the fuss and flummery which at present make marriage disgusting to young people of spirit, none of the foolish pretense of protection by the male and dependence on the part of the female.

What are the advantages to be expected from the legal and social recognition of such an institution?

The root fact is that few men can afford the usual type of marriage while they are very young. Outside of the wage-earning class, most men wait till they are nearly thirty before undertaking the financial responsibilities involved. But their sexual instinct does not wait. In the old days they found an outlet with prostitutes. Because this was easily concealed, it never troubled the moralists much. Nowadays, young women, for the most part, no longer feel bound to abstain from extramarital intercourse, with the

result that unmarried men can have decent relations with women with whom they have much in common mentally — relations not founded upon a cash nexus, but upon mutual affection. It is this that so pains our moralists. For my part, I think it immeasurably better than prostitution. Nevertheless, as it exists at present it still has grave defects — defects due chiefly to the influence of elderly morality upon law and custom.

The great evil in the present system is that the sexual relations of the young have to be surreptitious. This tends to make them frivolous, promiscuous, and unduly exciting, because a quasi-permanent relation with one person is harder to conceal than a series of casual and more or less accidental affairs. And the mere fact of concealment, combined with the terror of pregnancy, is very bad morally and nervously. Young people in coeducational colleges are led by this state of affairs to spend far too much time and thought on sex, to the great detriment of their work. It is just as if we could only obtain food by hunting. In the old days when that was true, the pursuit of food took up almost the whole of a man's energy, leaving little over for anything more valuable.

The same thing seems to be happening with regard to sex, owing to the fact that there is no conventionally recognized way in which the young can satisfy their instincts. The pursuit of the female by the male, and the male by the female, occupies far too much time and thought, and in a manner which precludes the higher satisfaction to be derived from sex. It would be far better if young people could live together openly, without interfering with each other's work, without economic ties, without children until they deliberately chose to have children. I have no doubt that the improvement in health, in morals, and in intelligence would be quite enormous if this were rendered possible.

What are the arguments against Judge Lindsey's plan? They are two: objections to birth control, and objections to divorce by mutual consent. Let us take them in turn.

(1) Objections to birth control are, to begin with, hypocritical. Nine-tenths of the married people who publicly object to it do, in fact, practise it. This is evident when we compare the size of families at the present day with the size of families sixty years ago.

(2) Objections to birth control are futile. The young will employ contraceptives whatever the old may say. The only effect of legal obstacles is to cause the employment of bad and unscientific methods, leading to a percentage of failures, generally followed by the highly undesirable practice of abortion. There is also a tendency to cause stupid people to breed faster than intelligent people, so long as some intelligence is required to find out about contraceptives. This leads to a progressive mental deterioration of the race.

(3) It is positively desirable that young people should have experience of sex without at first having children. Abstinence is nervously and mentally undesirable. Children, when the parents are very young, are a financial burden, a barrier to the most useful career, and not likely to be wisely and adequately cared for.

(4) Without birth control, we cannot dispense with the old checks on the increase of population — war, pestilence, and famine. This has been obvious ever since the time of Malthus. Every opponent of birth control, unless he is incapable of arith-

metic, must be assumed to be a supporter of war, pestilence, and famine. In fact, most of them are supporters of war — or at least were so during the Great War.

(5) Thus the practice of birth control should be regarded, not merely as permissible, but as a public duty; and every citizen should be helped to perform this duty.

I come now to divorce by mutual consent. I confess that the objections to this, where there are no children, seem to me to be based wholly on instinctive, unconscious cruelty. The elderly people who make our laws are often no longer capable of sexual pleasure, and are frequently conscious of having missed its best forms when they were young. This leads to a species of envy, and they try to impose a morality which shall prevent the young from being happier than they were. What more admirable method than to say that when two young people have made a mistake of which both are conscious, they shall nevertheless remain tied to each other, and be prevented from escaping except by some act at which moralists can point the finger of scorn?

As Judge Lindsey points out, most divorces are in fact collusive, and are obtained by means of perjury. Is it not ridiculous to inflict all this upon people who wish to part? Was ever anything so absurd as the law which says that a marriage may be dissolved if only one of the parties desires it, but not when both do? What would be thought of such a provision in any other sphere? Suppose, when a man rents a house, the lease could only be terminated when one party desired it and the other did not. Everyone would see the absurdity at once, and would say that of course the lease should be terminable when both parties so desired. It must be understood that in this whole discussion of companionate marriage we are only concerned with childless unions, in which there is no one to be considered except the husband and wife.

The fact is, of course, that the crew of traditional moralists on this whole matter are not rational. Their explicit basis is texts of Scripture and theological dogma; their real basis is envy, cruelty, and love of interference. I hope and believe that the greater sexual freedom now prevailing among the young is bringing into existence a generation less cruel than that which is now old, and that a rational ethic in sex matters will, therefore, during the next twenty years, more and more prevail over the doctrines of taboo and human sacrifice which pass traditionally as "virtue."

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

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

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The 6 BRS Officers are also Directors, ex officio

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(37)

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
Education and the Social Order..... 6.50
Has Man a Future?..... 8.00
A History of Western Philosophy..... 6.50
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
Priciples of Social Reconstruction..... 4.75
Roads to Freedom..... 6.50
Sceptical Essays..... 4.75
Unpopular Essays..... 4.25
Why I Am Not A Christian..... 4.25

BY OTHER AUTHORS:

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

H Cloth, otherwise paperback
R Remaindered 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.

Books for sale from McMaster

Antinomies and Paradoxes: Studies in Russell's Early Philosophy, edited by Winchester and Blackwell. Proceedings of a conference held at the University of Toronto in 1984. As published in Russell, n.s. 8 (1988). 248 pp. $12.50

Catalogue of the Centenary Exhibition 17 full-page ills. 40pp. $1.00

Intellect and Social Conscience: Essays on Bertrand Russell's Early Work, edited by Moran and Spadoni. Proceedings of the conference on Russell's early non-technical work held at McMaster in 1983. Wraps 238pp. $7.00

My Own Philosophy by Bertrand Russell. Printed for McMaster by the Cambridge University Press. Edition limited to 600 numbered copies. 30pp. $4.00

Russell in Review, edited by Thomas and Blackwell. Proceedings of the Centenary celebrations. 268pp. Cloth $12.00

Orders should be sent to the Mills Memorial Library, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L6. Prices are in Canadian dollars, payable to the McMaster University Library Press.

Misc.

The 1980 Allen & Unwin printing of Russell's Our Knowledge of the External World is available from the Strand Book Store, 828 Broadway, N.Y., N.Y., 10003. $8.95 + $2.75 postage. Catalog S5.

"Books For Philosophers", Catalog #8, is available from Attic Owl Books, Box 1802, New Sharon, ME 04955. Rare, Out of Print and Collectable.

Recent acquisitions:

"Bertrand Russell" by A.L. Rowse. Chapter One of his Glimpses of the Great. 1985. A diatribe.

Beyond Revolutions: On Becoming a Cybernetic Epistemologist by June DiSalvo. Donated by the author.

PAPERS read at the Annual Meeting of THE BERTRAND RUSSELL SOCIETY at McMaster University, June 22-24, 1990. 145pps.

Rereading Russell: Essays on Bertrand Russell's Metaphysics and Epistemology edited by Wade and Savage. Donated by the publisher.

Bertrand Russell's Dialogue with His Contemporaries by Elizabeth Eames. Donated by the author.

NEW MEMBERS

(38) We welcome these new members:

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WORLD PEACE

(39) Linus Pauling, Grenville Clark, and Louis B. Sohn were exploring means for world peace at the same time BR was. Pauling was awarded the Nobel Peace Prize in 1962. Here is a review of two books from the 1960s. Thank you, HARRY RUJA.

But first, a mention of some other Pauling honors: the Nobel Prize in Chemistry in 1954; he is the only person ever to have won two unshared Nobel Prizes. He is a BRS Honorary Member, and the recipient of a BRS Lifetime Achievement Award.

No More War!

No More War. By LINUS PAULING. New York: Dodd, Mead and Company, 1958. $3.50. 254 pages.

World Peace Through World Law. By GRENVILLE CLARK and LOUIS B. SOHN. Cambridge: Harvard University Press, 1958. $7.50. 540 pages.

DR. EDWARD Teller and Dr. Linus Pauling, two first-rate atomic scientists, have each in a recent book debated the amount and significance of the radiation occasioned by our atomic tests.[1] Dr. Teller, relatively speaking, minimizes the ill effects of the tests and maximizes their value. Dr. Pauling, relatively speaking, maximizes their ill effects and minimizes their value. It should be understood that each is a responsible scientist, and neither finally depends on figures, estimates, or doubts that are without foundation. Both recognize the problematical character of the evidence about the effect of tests, and Dr. Pauling's criticism of particular comparisons made by Dr. Teller reminds us that errors may affect details of presentation. Both agree of course that test effects are small indeed compared with those to be expected in a nuclear war, though they differ also on the magnitude of those effects.

For a nonscientist, perhaps the most interesting thing to observe is the extent to which nonscientific estimates of chances and values create the most serious issues between these two scientists. One can take Dr. Teller's conviction that another war is likely and the lesser of threatening evils, but that the best means of preventing it is the development of atomic weapons, and find that the sacrifices represented in Dr. Pauling's figures are justified. One can add or substitute Dr. Teller's optimistic estimate that another nuclear war will be clean, restricted to combatants, and moderated by new defensive weapons, and find, at any rate, interesting problems for reflection. Each of Dr. Teller's arguments with respect to the next war depends partly on generalizations about psychology and politics. It is with respect to the psychology and politics that Dr. Pauling is most sharply at issue with Dr. Teller, and it is here that Dr. Pauling appears to have the better of the argument.

The history of varying forms and intensities of warfare, including the history of our war with Japan, suggests that a nuclear war will, at the outset or in the end, be fought by means of maximum destruction. Whatever the style of warfare, participants tend to use the most effective means of destruction available. The case of poison gas is perhaps evidence to the contrary, but it appears to be explicable by peculiar psychological and geographical factors. Dr. Teller relies on the example of biological warfare. There has, however, never been psychological public preparation for biological warfare comparable to the present preparation for nuclear warfare, nor any reason for expecting it comparable to our use of nuclear bombs against the Japanese cities. If new apprehensions are inadequate to prevent a nuclear war, it seems unlikely that, with heightened fear and hatred, they will restrict it when it comes. It is probably true that our forces are being trained in restricted war, and the chance that both sides will keep to it gives us some assurance, as does the chance that war will not occur. There is much evidence in history leading to the view that a new war is likely. Nevertheless, the present circumstances are unique. The degree of widespread human apprehension about the next war may serve to correct the fascination that wars have for us, and prevent us all from starting this new one, even though it seems unlikely to moderate a new one if it comes.

Two of Dr. Pauling's estimates of the effects of each year's testing at about the present rate are 15,000 seri-

ously defective children born, and 9,600 deaths from leukemia and bone cancer, both apart from the effects of carbon-14, and both subject to large margins of error. If these figures are stated as percentages of estimated effects of natural radiation, or in comparison with estimated effects of the current use of X-rays, they become somewhat less impressive. The saving of this number of catastrophes would, however, be a notable achievement for any medical organization. If one in his 60's can judge, they still do not seem an excessive price to pay if the testing program is necessary and sufficient to prevent another war, even if there is some chance that it would be a restricted nuclear war. If, on the other hand, the testing program is itself part of a procession toward war, especially if it is to be an unrestricted war, and only slightly affected by new defenses, the expenditure is hard to justify. Even if Dr. Teller's lower estimates and greater skepticism are at all warranted, the lesser expenditure, or chance of expenditure, if it is part of a process leading to the maximum destructive use of atomic weapons, is hard to justify.

Neither Dr. Teller nor Dr. Pauling argues at great length his views about the probability and character of the next war, which must affect conclusions about the testing program. Without arguing the position fully either, I will indicate somewhat further the basis for my agreement with Dr. Pauling's conclusions.

Our apprehension seems likely to prevent any atomic war, small or great. It seems unlikely, on the other hand, that if a small war between the great powers once starts, it will end without maximum destruction.

The circumstances are unparalleled.

The factors may be obscure, but a peculiar disposition to intra-species lethal group conflict doubtless characterizes the history of our species. The tendency has been extraordinarily persistent and seems to have been more irrational on all sides than is generally recognized. Nevertheless, the kind of apprehension which we now feel is a new factor, which in my rather hopeful judgment reduces the chances of a new war considerably.

There is, of course, no way of knowing how in dealing with incalculable nonmathematical probability one somehow reaches a number. My estimate is, nevertheless, that the chances of another war are such as can be roughly expressed in a wager giving some odds against it. The odds against war in the immediate future seem, at the moment, to be going up. On the other hand, as far as I can understand what little we are told, my estimate is that the damage which is likely in a new war is also increasing. It is apparently true, as Dr. Teller says, that advances in the design of weapons are making it more practicable for their users to try to do what a wise victor would of course prefer, that is, minimize the destruction needed to win. I have indicated doubt that a war

[1] *Our Nuclear Future.* By EDWARD TELLER and ALBERT LATTER. New York: Criterion Books, 1958. Reviewed in the *Bulletin*, June 1958, pp. 235-36, by Jay Orear.

begun with this end in view would conclude with a similar governing purpose. The more puzzling question is whether, as Dr. Teller suggests, defense is likely again to catch up, as it has done so often, with attack, including perhaps attack with dirty nuclear weapons, including perhaps cobalt weapons. As far as I can understand the situation, it seems unlikely now that defense can develop in such a way as to limit significantly the destructive effects of the next war.

If the likelihood of the event is of the order suggested and the probable consequences of the somewhat improbable event are also of the order suggested, a reader must be impressed with Dr. Pauling's controlling argument for taking all consistent steps which together have the best prospect of success, to make sure that the next war does not occur. A persuasive feature of his argument is an account of the war that is now a possibility. Dr. Pauling estimates that an unrestricted attack well within present capacity would leave one-half to three-quarters of our population dead at the end of sixty days after one day of attack. Similar proportions could be expected in other parts of the world, presumably in the northern hemisphere, subject to attack or counterattack. Besides recognizable injuries, delayed effects on germ plasm and in the form of leukemia and cancer, are to be added. Whatever the biological effects, even if slightly lower official figures are taken, the social and economic effects can hardly be estimated. These are days in which the appeal to fear is easy and in which it should doubtless be moderated. There is, however, no danger of overstating the appeal to our humanity, emphasized by Dr. Pauling, which this not impossible future presents.

A reader impressed with Dr. Pauling's argument may well have difficulty in finding any fault whatever with the proposals of Dr. Louis Sohn and Mr. Grenville Clark for a simple and effective scheme of world law. Mr. Clark is an eminent and practical New York lawyer, with considerable experience in affairs and ready access to many of those, in both parties, who have been conducting our government in the generation coming to a close. Professor Sohn and he have presented, with explanations, a draft providing for minimum changes to make the United Nations an effective peace-enforcing body. Except for one debatable provision for limited economic aid to the poor, their amendments are designed only to give a more representative assembly power, through administrative and military agencies, and with the aid of improved judicial agencies, to provide for effective police action. The critical proposals are for a controlling assembly working through a veto-less council and a small army commanded by officers from third-rank nations and made effective as a world police force through complete disarmament of all nations over a twelve-year period.

The organization would be incomparably easier to administer than are the standing military forces in the world today, as anyone with any experience of military administration can readily see. The serious obstacle for the plan is psychological. Like the *New York Times* reviewer, we all instinctively dislike a plan which will deprive us of the satisfactions that go with threatening and beginning wars. Now, however, the new apprehension that has been described may sober us sufficiently so that we shall install the simple kind of government which is proposed, and support it after it is installed.

Dr. Pauling gives an account of the scientists' appeal for an effective agreement to end testing. He urges agreement and law as protections against war. He advocates large-scale study of measures needed to keep peace. He does not mention the kind of study which seems most needed, a study of psychology and history; nor does he seem fully aware, on the other hand, of the simplicity of the administrative problems, and the ease with which a sensible plan, useful at least as a basis for discussion, can be drafted. It is not that Professor Sohn and Mr. Clark have taken their task easily. They have worked for some years, asking advice from many qualified persons, and have given their problem the same kind of care which is given to corporate problems on Wall Street. The simplicity of their result is, in the end, a tribute to their industry and their genius. But it is, in the end, the work of two men; it is simple; and it is, in my opinion, perfect for its purpose.

It would be useful to ask the Russians to make countersuggestions and to start on negotiation. Dr. Pauling agrees with Professor Sohn and Mr. Clark about the usefulness of steps now being taken. As Mr. Clark observes, his and Professor Sohn's proposed organization may be promoted by such steps as the present plans for test suspension and supervision within the territories of the powers, and for measures to prevent a surprise attack. From a consideration of these matters, the Russians might be induced to go on to consideration of the simpler but more ambitious organization proposed by Professor Sohn and Mr. Clark. They might, for example, be induced to make their own proposal, with an eye for the votes of what may be called the non-Communist Socialists in Europe, Africa, and Asia.

It would, indeed, be worth while to make considerable concessions to the Russians with a view to taking any measures, such as the organization of world law, likely to prevent another war. Bertrand Russell, not a systematic pacifist, considers that unilateral disarmament in the West and concession of military hegemony to Russia, would not be to great a price for the preservation of the race from the destruction, including the impairment of germ plasm, which is to be expected from a nuclear war. At the other extreme, Mrs. Roosevelt seems to have suggested, perhaps by inadvertence, that it is the duty of Western leaders to get us accustomed to taking the chances of annihilation required in maintaining our military position.

These chances are perhaps less than even. They are, however, high enough and the event serious enough so that I am now prepared to agree with Lord Russell. I would agree in the philosophical position, that is, and yet suggest caution about its political application. As Lord Russell recognizes, the proposal for unilateral disarmament is at present and for the foreseeable future impractical as a matter of working politics. The danger in the proposal is that it may contribute not to a decisive step, but to a gradual weakening of Western defenses, which may if it is not well managed produce the worst of possible results, a war as destructive as the one risked by our present policy, and somewhat more likely to occur. Those who agree with Lord Russell as a philosophical matter should make it clear that there is a sharp distinction between favoring decisive unilateral disarmament and favoring every indecisive step, like some of the proposals for test suspension without supervision and without reference to stockpiles or conventional arms, which appear to some to have something of the same effect. The philosophical position, thus narrowly defined, may at the same time contribute one factor to the reckonings of practical politics. It can indicate, in an emphatic way, that our estimate of chances and values may well include some unfamiliar factors.

There is, for example, an estimate of the likelihood that the communications between American and Russian livestock farmers and steel manufacturers recognize a whole scheme of values common to citizens of the two countries. These are the values of production and life, which may be set against the strange pride and domination which have contributed to the endless wars of history and threaten us now with widespread destruction. There is, for another example, the plain good nature that has appeared in so many of the relationships between American and Russian groups, and which, as C. P. Snow has observed, is one of the odd components of the species which is also capable of producing the German concentration camps, the Hiroshima and Nagasaki bombs, and the Russian purges.

Whatever Dr. Pauling's views on such matters, his humanity, care, and courage prepare us all to examine thoroughly our preconceptions about both testing and modern warfare. Dr. Sohn and Mr. Clark offer us a plan for order, which seems at first daring in its simplicity, but which after thoughtful study appears to be a practical means for attaining practical purposes.

—Malcolm Sharp

(40) NEW ADDRESSES

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NEWSLETTER ITEMS WANTED

(41) We depend on you to help us with the newsletter. Whenever you come across something in your reading that strikes you as specially interesting, please send it to us -- or send a good photocopy -- for possible * inclusion in a future newsletter. If you're not sure about whether or not to send something, send it! We'll use it if we can. We need your input.

BR APPRECIATED

(42) *Great Books* update. For the first time in the nearly 40 years since it first appeared in 1952, *Great Books of the Western World* is available in a new edition. This enormous collection of great writing, the brainchild of Mortimer Adler, provides 517 works by 130 authors, in 60 volumes.

60 new works are included. One of them is *The Problems of Philosophy*, by Bertrand Russell.

The Chicago Sun-Times (10/23/90, p.5) supplied this information. It also lists all 60 works now included. Our thanks to JOHN JACKANICZ.

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(43) From the *Los Angeles Times* (12/11/61), with thanks to -----> HARRY RUJA.

Bertrand Russell Hits Ban-Bomb Police Action

LONDON (Reuters) — Philosopher Bertrand Russell Sunday described as a "shabby success" police prevention of an invasion of three American air bases Saturday by his ban-the-bomb supporters.

"The forces of the establishment are congratulating themselves on what they regard as a victory against the demonstrators," he said. "The weakness of the establishment is shown by their rejoicing in so shabby a success."

The 89-year-old British peer is chairman of the Committee of 100, a group which promoted the civil disobedience "sit-downs" against nuclear weapons.

Hundreds of demonstrators sat down in roads outside three U.S. bases — Wethersfield, Ruislip, and Brize Norton—but were unable to penetrate inside barbed barriers to "immobilize" them as they announced was their intention.

About 850 demonstrators were arrested in the protests at the three bases and also at four cities in England and Wales.

BOOK REVIEW

(44) From *The Washington Post* (6/27/68), p. A27. Thank you, HARRY RUJA.

War and Lord Russell

By Karl E. Meyer
Washington Post Foreign Service

Book Review
'The Autobiography of Lord Russell, 1914-1944'
(Little Brown, 418 pp., $8.95)

THE OPENING chapter of this brilliant autobiography makes uneasy reading in our own violent spring. The year is 1914. Russell, his reputation as a philosopher already established by "principia mathematica," is feeling stale and moody when suddenly World War I becomes a threatening reality.

"I found it impossible to believe that Europe would be so mad as to plunge into war," writes Russell, but nevertheless the war inexorably came. Before the British declaration, Russell collected the signatures of a large number of colleagues at Cambridge University who supported a statement saying that Britain should remain neutral.

The day war was declared, "almost all of them changed their minds." More surprises were to follow. Russell went to London in the hope of hearing the statement in Parliament by Sir Edward Grey, the Foreign Secretary. The evening of Grey's speech calling for war, the philosopher walked around Trafalgar Square to appraise the popular mood. Russell writes:

"During this and the following days I discovered to my amazement that average men and women were delighted at the prospect of war. I had fondly imagined, what most pacifists contended, that wars were forced upon a reluctant population by despotic and Machiavellian governments.

"I had noticed during previous years how carefully Sir Edward Grey had lied in order to prevent the public from knowing the methods by which he was committing us to the support of France in the event of war. I had naively imagined that when the public discovered how he had lied to them, they would be annoyed: instead of which, they were grateful to him for having spared them the moral responsibility."

So war came and it was more than a catastrophe for Western civilization—it was *the* catastrophe, exterminating millions of the young and preparing the soil for Nazism, communism and fascism.

The experience tempered the iron of Russell's character and augumented the strain of skepticism in his outlook. He was "tortured by patriotism" but he resolutely opposed the war and was jailed for his resistance in 1918, serving six months in prison.

This insight into mass self-delusion perhaps inoculated Russell against the sanguine optimism of so many Western intellectuals when the Bolsheviks seized power in Russia. Russell visited the Soviet Union in 1920 and was deeply disappointed, writing a hostile book that shocked his high-minded friends. The contrast is with H. G. Wells, who said the First World War was being fought "to make the world safe for democracy" and who later became an indulgent apologist of Stalin's.

The truth is that Bertrand Russell has always walked his own way and he remains today as much a distinctive part of the English landscape of the Trafalgar Square through which he walked in August, 1914.

His virtues shine in this second volume of his autobiography. He disbelieves in angels, but he writes like one; he brings to his personal affairs the same honesty that he applies to public events; he is the supreme agnostic about all revealed truth, religious or political.

The book covers a period rich in events for Russell—his travels to China as well as Russia, his successive marriages to extraordinary women, his many friendships, including his brief and highly charged encounter with D. H. Lawrence. Each chapter is supplemented by letters notable for their liveliness and variety.

But no American can read with excessive pleasure the final chapter, which concerns his stay in America from 1938 to 1944. In 1940, he was invited to teach philosophy at City College of New York but a taxpayer's suit blocked his appointment. The prosecuting attorney described Russell as "lecherous, libidinous, lustful, venerous, erotomaniac, aphrodisiac, irrevent, narrow-minded, untruthful, and bereft of moral fiber."

No doubt. His offense, like that of Socrates, has been to voice truths (sometimes, to be sure, a bit sweepingly) that seem unacceptably subversive to those who believe that the herd knows best.

Yet nevertheless one senses a paradox. Today it is the admirers, as well as the detractors, of Bertrand Russell who talk with bland unconcern about the virtues of violence. The British populace in 1914 at least had the excuse that general war was something that Europe had not known for a century, and its appeal could be more romantic than horrific. What excuse can be offered nowadays for those, of whatever political persuasion, who talk lightly about wars of liberation?

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WE DOFF OUR HAT

(46) To Harry Ruja. We wish to acknowledge our great indebtedness to this Emeritus Professor of Philosophy at San Diego State University who is also Emeritus Chairman of The Bertrand Russell Society, Inc. One of Harry's major interests and specialties is Russell bibliography. He and KEN BLACKWELL are currently working on a comprehensive 2-volume Russell bibliography, to be published by Unwin Hyman, London. In the course of his research, Harry finds -- and sends us -- items for the newsletter. This issue contains 6 items contributed by Harry. Our newsletters -- over the years -- would have been far, far skimpier if it hadn't been for Harry's many contributions.

We close with a phrase you have seen very often: *With thanks to HARRY RUJA.*

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(47)

BRS/APA 1990

Boston, December 28th, 2 pm, in the Suffolk Room of the Marriott Copley Place: that's the time and place of the next BRS session at a meeting of the American Philosophical Association (Eastern Division). As mentioned earlier (RSN67-6), BRS Chairman Marvin Kohl will chair the session. Open door; everyone is welcome.
