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RUSSELL ON WITTGENSTEIN

- (2) From *My Philosophical Development*, Allen & Unwin, 1959:

It is not an altogether pleasant experience to find oneself regarded as antiquated after having been, for a time, in the fashion. It is difficult to accept this experience gracefully.

When Leibniz, in old age, heard the praises of Berkeley, he remarked: "The young man in Ireland who disputes the reality of bodies seems neither to explain himself sufficiently nor to produce adequate arguments. I suspect him of wishing to be known for his paradoxes."

I could not say quite the same of Wittgenstein, by whom I was superseded in the opinion of many British philosophers. It was not by paradoxes that he wished to be known, but by a suave evasion of paradoxes. He was a very singular man, and I doubt whether his disciples knew what manner of man he was.

There are two great men in history whom he somewhat resembles. One was Pascal, the other was Tolstoy. Pascal was a mathematician of genius, but abandoned mathematics for piety. Tolstoy sacrificed his genius as a writer to a kind of bogus humility which made him prefer peasants to educated men and *Uncle Tom's Cabin* to all other works of fiction.

Wittgenstein, who could play with metaphysical intricacies as cleverly as Pascal with hexagons or Tolstoy with emperors, threw away this talent and debased himself before common sense as Tolstoy debased himself before the peasants -- in each case from an impulse of pride. I admired Wittgenstein's *Tractatus* but not his later work, which seemed to me to involve an abnegation of his own best talent very similar to those of Pascal and Tolstoy.

His followers, without (so far as I can discover) undergoing the mental torments which make him and Pascal and Tolstoy pardonable in spite of their treachery to their own greatness, have produced a number of works which, I am told, have merit, and in these works they have set forth a number of arguments against my views and methods. I have been unable, in spite of serious efforts, to see any validity in their criticisms of me. (pp. 214-5)

I have not found in Wittgenstein's *Philosophical Investigations* anything that seemed to me interesting and I do not understand why a whole school finds important wisdom in its pages. Psychologically this is surprising.

The earlier Wittgenstein, whom I knew intimately, was a man addicted to passionately intense thinking, profoundly aware of difficult problems of which I, like him, felt the importance, and possessed (or at least so I thought) of true philosophical genius.

The later Wittgenstein, on the contrary, seems to have grown tired of serious thinking and to have invented a doctrine which would make such an activity unnecessary. I do not for one moment believe that a doctrine which has these lazy consequences is true. I realize that I have an overpoweringly strong bias against it, for, if it is true, philosophy is, at best, a slight help to lexicographers, and at worst, an idle tea-table amusement. (pp. 216-7)

In common with all philosophers before WWII [Wittgenstein's *Philosophical Investigations*], my fundamental aim has been to understand the world as well as may be, and to separate what may count as knowledge from what must be rejected as unfounded opinion.

But for WWII I should not have thought it worth while to state this aim, which I should have supposed could be taken for granted. But we are now told that it is not the world that we are to try to understand but only sentences, and it is assumed that all sentences can count as true except those uttered by philosophers. This, however, is perhaps an overstatement.

Adherents of WWII are fond of pointing out, as if it were a discovery, that sentences may be interrogative, imperative or optative as well as indicative. This, however, does not take us beyond the realm of sentences.

There is a curious suggestion, already to be found among some Logical Positivists, that the world of language can be quite divorced from the world of fact. If you mention that a spoken sentence is a physical occurrence consisting of certain movements of matter and that a written sentence consists of marks of one colour on a background of another colour, you will be thought vulgar. You are supposed to forget that the things people say have non-linguistic causes and non-linguistic effects and that language is just as much a bodily activity as walking or eating. (pp. 217)

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There had been two views about empirical statements: one that they were justified by some relation to facts; the other that they were justified by conformity to syntactical rules. But the adherents of Witt do not bother with any kind of justification, and thus secure for language an untrammelled freedom which it has never hitherto enjoyed.

The desire to understand the world is, they think, an outdated folly. This is my most fundamental point of disagreement with them. (pp. 218-9)

- (3) Mortimer Adler, author of *How To Read A Book*, and editor of *Great Books of the Western World*, in a recent lengthy interview on C-SPAN, said, "Wittgenstein was a great man, but not a great philosopher. Those who think he was a great philosopher don't know much philosophy."

ANNUAL MEETING 1991

- (4) June 21-23 is the time, Lehigh University's handsome mountainside campus in Bethlehem, Pennsylvania, is the place, of the BRS 1991 Annual Meeting.

Events of the weekend will include talks by the recipients of the BRS Service and Book Awards; a workshop with Don Jackanicz on a Russell essay; Marvin Kohl on *Russell, Love, and Moral Education*; Michael Rockler on *Beacon Hill and Summerhill -- the Russell-Neill Correspondence*; John Lenz on *Russell on History*; a talk by the winner of the BRS Award at the Saturday Night Banquet; Gladys Leithauser on *Russell as a Fiction Writer*; Bob Davis on *Is Russell's Socialism a Phoney?*; and a Red Hackle Hour before the Banquet.

A single fee of \$135 includes everything: housing, meals, coffee breaks, Red Hackle Hour, and registration. Housing is in air-conditioned suites on the campus, 2 persons in a suite; please note that a suite has 2 bedrooms, so everyone will have his or her own bedroom. Meals start with Friday evening dinner and go through Sunday morning breakfast, and include the Banquet.

The local airport is Allentown, PA. Bus from New York City to Bethlehem takes about 2 hours, bus from Philadelphia to Bethlehem takes about one hour.

The May newsletter will provide more details, such as how to get there, where to check in on arrival, etc.

We urge you to register immediately, which is a great help to those making arrangements for the meeting. Please use the Registration Form on the blue top sheet of this newsletter.

Call for papers. If you'd like to present a paper at the meeting, send a one-page abstract to Michael J. Rockler, 1029 Linden Avenue, Wilmette, IL 60091.

Thanks!

DUES

- (5) Your dues are overdue if you haven't yet renewed them for 1991.

As you know, everyone's 1991 dues were due before January 1, 1991 (except those who enrolled during the last 3 months of 1990.)

The penalty for non-payment of renewal dues is extreme. It is the penalty than which no greater penalty can be described or even imagined. It is extinction...obliteration. Status: non-person. Ugh!

Spare yourself that fate. No need to suffer!

Use the MEMBERSHIP RENEWAL COUPON on the blue top page of this newsletter...without delay.

And do it now also to save money, as dues are likely to go up soon because of the new higher postage rates.

Do it for yourself...and do it for us, for we like having you as a member.

Better do it right now.

BEACON HILL

(6) The Sunday Express takes a rather disapproving look at the Beacon Hill school run by BR and his second wife, Dora, in the late 1920s and early 1930s. After their marriage collapsed Dora continued to operate the school on her own. BR and Dora are referred to here as "an earl and a countess"; BR had only just

assumed the earldom upon his brother's death, about a month before this article's publication. We've sought to maintain the "aesthetics" of the article as originally printed, so you'll have to go to the next page to finish the first column, and then back again.

SUN. EXP.
 29 MAR 1931 LONDON, THE SUNDAY EXPRESS

PLEASE SCHOOL CHILDREN TAUGHT TO BE FRANK.

AND ALLOWED TO BE CHEEKY TO THE TEACHERS.

"Sunday Express" Special Correspondent.

THE most extraordinary school in Britain, conducted by an earl and a countess, may soon have to close down. Parents are too conservative to send their children to it.

Beacon House, a big estate on the Hampshire Downs, near Petersfield, is run on astounding do-as-you-please principles by Earl Russell, the famous philosopher, formerly the Hon. Bertrand Russell, with his wife and six teachers as assistants.

The thirteen boys and girls, between three and ten, come in to lessons each morning—if they like. Otherwise they go out, and nothing happens to them. If they do not like a subject it is dropped. If they want to be rude to a teacher they are, and if she is grumpy they tell her so. One teacher figures on the lesson list as "Betty," and the other teachers may also be addressed by their Christian names.

again a swear word gets round, and then, after unrestrained use, is probably forgotten again. To tell them it was wicked would make it secretly used as something clever. We do sometimes say, though, 'That is a good old English word, and you can use it here. But if you say it outside people will not like you, and think you funny.'

"On hot days we say, 'You can take off your clothes if you like.' There is a whoop of joy, and you will see little piles of clothes left behind. Everything is optional, but they love sun-bathing and playing without clothes.

"We had hoped to keep the children up to sixteen, and I do not see why clothing should not be discarded in hot weather up to then.

"We answer all questions frankly. The children knew all about my baby Harriet long before she arrived. The boys love to play with her—they would be ashamed to do that at an ordinary school.

"Personally I do not believe in God, but I say some people believe there is a God and some do not. If the children say, 'What do you think?' each teacher answers honestly for himself. Some say, 'Yes,' and some say, 'No.'

"I have heard the children arguing with the servants about it. We do not

If the pupils put potato in each other's hair at meal times—they are reasoned with. If they want to hit each other they may, provided they use no instruments.

The boys and girls at happy Beacon House can slip all their clothes off in hot weather if they like (and they all do). If they want to swear they may (but a swear-word fashion generally only lasts a short while).

"No lies about anything" is Lord Russell's rule. Beacon House is a school where the children discuss tables and heredity with complete frankness and interest both in class and among themselves. The pupil's inside is not a barred topic.

If you throw things out of the window they reason with you about it, contemplation of art works is not encouraged, and one of the few taboos is the B.B.C. children's hour.

But, as Mrs. Dora Russell (she does not want to use her title) says: "The school is losing from £1,600 to £1,800 a year, and the number of pupils has fallen off. The fees are £150; my husband is fifty-eight, and the strain of making good the loss by lecture tours and books is too great for him.

"The lease is running out, too, and though we could buy the place we cannot carry on unless we have more pupils and more room. Unless something unexpected happens the school will have to close down at the end of this term.

Our object all along has been to remove restraints and let the children be educated without interference, and even, as far as possible, without the assistance of the teachers.

"NO SPOILING."

"Most parents either spoil or bully, and we rectify that. Two of my own three children, John, aged ten, and Kate, aged eight, are in the school, but they are treated exactly as the others.

"What is the good of punishing pupils, for instance, for saying you are grumpy, as ours have done? They think it if they do not say it, and sometimes it is true.

"Only yesterday matron was finishing lunch, and the children were waiting for their medicine.

"One peeped round the door and shouted, 'Come on, you silly, white-livered old idiot.' 'Shut up, I'm having my coffee,' was all the matron said.

"Another called out, 'Come on; we're waiting,' but nothing happened to him. A tiny tot once called me, 'You old Russell, you,' but no notice was taken of that either.

"Only a few pupils stay away from classes, though they know nothing will happen if they do.

"Once two of them wandered right out of the estate and got lost. We found them late at night. What happened? Nothing. We showed them how they had caused trouble to every one else. They saw how their companions had been worried about them.

"We do not attempt to make false taboo by banning swearing. Now and



MRS. BERTRAND RUSSELL.

teach religion, but one boy reads the Bible every day of his own accord—he is interested.

"We can teach biology and Mendelism and use such works as Wells' 'Outline of History,' and the 'Science of Life,' as well as teaching the 'three r's'.

"Mr Russell did begin geometry, but they did not like it—so he gave it up. In history we do not allow nationalistic books; we want the children to be internationalists.

"Because they have not been bound by conventions, their essays are wonderfully original and interesting, and often very amusing.

"One boy wrote about a dream—'I was in hell and I saw—(another pupil) being fried in a pan. I could not help him. I went away.'

Even a play called "Marriage and Death," written by a pupil, which severely satirised grown-ups and featured a clergyman, was officially permitted. I was shown the champagne and liqueur bottles which figure in the properties.

MOZART AND BACH.

On the other hand, art masterpieces are excluded as much as possible, so that the children can learn to express themselves independently; there is a rule limiting pocket money, and though sex matters, for instance, may be freely discussed, some detective novels were excluded as being too exciting.

Both a piano and a gramophone are provided for unrestricted use. Tiny tots voluntarily labour with the pedals to hear Mozart and Bach. Composers like Stravinsky, Debussy, and Prokofiev (whose music sounds like a dilapidated motor-car to many adults) are among the children's favourite records.

When I asked Mrs. Russell what the outer world thought of the school she said: "The servants think it is rather funny at first. The local people and villagers are very friendly, but the county people think we ought to shoot and hunt instead of having children here."

GOOD QUOTES

(7)

I have observed that the world has suffered far less from ignorance than from pretensions to knowledge. No agnostic ever burned anyone at the stake or tortured a pagan, a heretic, or an unbeliever..."

Daniel J. Boorstin, former Librarian of Congress, and Professor of History at the University of Chicago.

Quoted by the Rev Joseph Mohr, "free lance religion columnist for *The Morning Call*," Allentown, PA daily newspaper, 1/19/91, p. B29.

"I am tired of the hair-splitting nonsense of the white bachelors of the Church who are defining sexual intercourse."

Dr. Uta Ranke-Heinemann, author of *Eunuchs for the Kingdom of Heaven*, Doubleday.

Quoted in an article in *The New York Times*, 12/5/90, p. C19. For the complete article, see Item (24).

"One should respect public opinion insofar as necessary to avoid starvation and keep out of prison, but anything that goes beyond this is voluntary submission to an unnecessary tyranny."

Bertrand Russell

Quoted in the *St. Louis Post-Dispatch*, 11/18/90, p. 6C. With thanks to STEVE MARAGIDES.

BY BERTRAND RUSSELL

- (8) SIN, from the British periodical, *Horizon*, January 1948, pp.7-15. In this essay, R offers an explanation of guilt feelings. That is, when people feel guilty, why do they feel it? What causes feelings of guilt? With thanks to AL SECKEL.

THE sense of sin has been one of the dominant psychological facts in history, and is still at the present day of great importance in the mental life of a large proportion of mankind. But although the sense of sin is easy to recognize and define, the concept of 'sin' is obscure, especially if we attempt to interpret it in non-theological terms. In this article I wish to consider the sense of sin psychologically and historically, and then to examine whether there is any non-theological concept in terms of which this emotion can be rationalized.

Some 'enlightened' persons believe themselves to have seen through 'sin', and to have discarded the whole complex of beliefs and emotions with which it is associated. But most of these persons, if scrutinized, will be found to have only rejected some prominent part of the received moral code—e.g. the prohibition of adultery—but to have retained, none the less, a moral code of their own, to which they give complete adherence. A man may, for instance, be a conspirator in a left-wing movement in a Fascist country; in the pursuit of his public objects he may consider himself justified in deceiving and hoodwinking half-hearted 'fellow-travellers', in stealing from the funds of reactionaries, in making love insincerely with a view to discovering secrets, and in committing murder when the situation seems to demand it. He may at all times express himself with a devastating moral cynicism. Yet this very man, if he is caught and tortured with a view to discovering his confederates, may display a heroic endurance beyond the capacity of many who would consider him ethically vile. If he does at last give way and betray his comrades, he is likely to feel a burning sense of shame which may drive him to suicide. Or, to take a very different example, a man may, like the hero of Shaw's *Doctor's Dilemma*, be morally contemptible in all respects except where his artistic conscience is involved, but in this one matter may be capable of very painful sacrifices. I am not prepared to maintain that to all men there are some acts that are felt as 'sin'; I am willing to believe that there are human beings who are utterly shameless. But I am convinced that they are few, and that they are not to be found among those who most loudly proclaim their own emancipation from moral scruples.

Most psycho-analysts make much of the sense of guilt or sin, which they seem to regard as innate. I cannot agree with them in

this. I believe the psychological origin of the sense of guilt in the young to be fear of punishment or disapproval by parents or whoever is in authority. If a feeling of guilt is to result from punishment or disapproval, it is necessary, however, that authority should be respected, and not merely feared; where there is only fear, the natural reaction is an impulse to deceit or rebellion. It is natural to young children to respect their parents, but school boys are less apt to respect their teachers, with the result that only fear of punishment, not sense of sin, restrains them from many acts of disobedience. Disobedience, if it is to *feel* sinful, must be disobedience to an authority inwardly respected and acknowledged. A dog caught stealing a leg of mutton may have this feeling if he is caught by his master, but not if he is caught by a stranger.

The psycho-analysts, however, are certainly right in tracing the origins of a man's sense of sin to the very early years of childhood. In those years parental precepts are unquestioningly accepted, but impulse is too strong for them to be always obeyed; hence experience of disapproval is frequent and painful, and so is temptation which may be successfully resisted. In later life the parental disapproval may come to be almost forgotten, and yet there may still be a feeling of something painful associated with certain kinds of acts, and this feeling may translate itself into the conviction that such acts are sinful. For those who believe that sin consists in disobedience to God the Father, the change of emotional pattern is very slight.

However, many men who do not believe in God nevertheless have a sense of sin. This may be merely a subconscious association with parental disapproval, or it may be fear of the bad opinion of a man's own herd, when the man is not a rebel against the herd's standards. Sometimes it is the sinner's own disapproval, quite independently of what others think, that makes him feel wicked. This is not likely to happen except to men who are unusually self-reliant or have exceptional gifts. If Columbus had abandoned the attempt to find the Indies, no one else would have blamed him, but one can imagine that he would have felt degraded in his own eyes. Sir Thomas More was removed from Oxford in his youth, on account of his determination to learn Greek in spite of the disapproval of his father and the University authorities. No doubt

if he had yielded to the advice of his elders and betters he would have had a sense of sin, though everyone would have praised him.

The sense of sin has played a very important part in religion, more especially the Christian religion. In the Catholic Church it was one of the main sources of the power of the priesthood, and did much to facilitate the victory of the Popes in their long struggle with the Emperors. Psychologically and doctrinally, the sense of sin reached its acme in St. Augustine. But its origin lies far back in prehistoric times; in all the civilized nations of antiquity it was already well developed. In its earlier forms it was connected with ritual defilement and with breaches of taboo. Among the Greeks it was especially emphasized by the Orphics and by the philosophers whom they influenced. By the Orphics, as in India, sin was connected with transmigration: the sinful soul passed, after death, into the body of an animal, but after many purgative ages at last achieved emancipation from bondage to 'the wheel of life'. As Empedocles says:

'Whenever one of the daemons, whose portion is length of days, has sinfully polluted his hands with blood, or followed strife and foresworn himself, he must wander thrice ten thousand years from the abodes of the blessed, being born throughout the time in all manners of mortal forms. . . . One of these I now am, an exile and a wanderer from the gods for that I put my trust in insensate strife.'

In another fragment he says: 'Ah, woe is me that the pitiless day of death did not destroy me ere ever I did evil deeds of devouring with my lips!' It seems probable that these 'evil deeds' consisted of munching beans and laurel leaves for he says: 'Abstain wholly from laurel leaves', and again: 'Wretches, utter wretches! keep your hands from beans'. These passages illustrate the fact that sin, as originally conceived, was not essentially something that injured someone else, but merely something forbidden. This attitude persists to our own day in much of orthodox doctrine on sexual morality.

The Christian conception of sin owes more to the Jews than to the Greeks. The Prophets attributed the Babylonian captivity to the wrath of God, which was kindled by the heathen practices that were still prevalent while Judea was independent. At first the sin was collective and the punishment collective, but gradually, as the Jews became accustomed to the absence of political independence, a more individualistic view came to prevail: it was the individual who sinned, and the individual who would be punished. For a long time punishment was expected in this life, with the corollary that prosperity was a proof of virtue. But during the persecution at the time of the Maccabees it became evident that the most virtuous were, in this life, the most unfortunate. This stimulated belief in a future life of rewards and punishments, in which Antiochus would suffer and his victims would triumph—a point of view which, with appropriate modifications, passed over into the early Church and sustained it during the persecutions.

Sin, however, is psychologically very different when imputed to our enemies from what it is when thought of as our own shortcoming, for the one involves pride and the other humility. The extreme of humility is reached in the doctrine of original sin, of which the best exposition is to be found in St. Augustine. According to this doctrine, Adam and Eve were created with free will, and had the power of choice between good and evil. When they ate the apple they chose evil, and in that moment corruption entered into their souls. They and all their progeny were thenceforth unable to choose the good by the strength of their own unaided wills; only Divine Grace enabled the elect to live virtuously. Divine Grace is bestowed, without any guiding principle, upon some of those who have been baptized, but upon no one else, with the exception of certain of the Patriarchs and Prophets, and a small number of miraculously enlightened pagans. The rest of mankind, although, since Grace is withheld, they are fatally predestined to sin, yet, because of their sin, are justly objects of God's wrath, and as such will suffer eternal perdition. St. Augustine enumerates the sins committed by infants at the breast, and does not shrink from the conclusion that infants who die unbaptized go to hell. The elect go to heaven because God chooses to make them the objects of His mercy: they are virtuous because they are elect, not elect because they are virtuous.

This ferocious doctrine, though accepted by Luther and Calvin, has not, since their time, been the orthodox teaching of the Catholic Church, and is now accepted by very few Christians, of whatever denomination. Nevertheless hell is still part of Catholic dogma, though fewer people suffer damnation than was formerly supposed. And hell is justified as the appropriate punishment for sin.

The doctrine of original sin, according to which we shall all deserve punishment because of Adam's transgression, is one which strikes most people at the present day as unjust, although there are many who see no injustice when analogous doctrines are proclaimed in politics—for example, when it is thought right that German children born since 1939 should starve because their parents did not oppose the Nazis. This, however, even by its supporters, is recognized as rough human justice, and not of a sort to be ascribed to the Deity. The standpoint of modern liberal theologians is well set forth by Dr. Tennant in his book *The Concept of Sin*. According to him sin consists in acts of will that are in conscious opposition to a known moral law, the moral law being known by Revelation as God's will. It follows that a man destitute of religion cannot sin:

'If we press the indispensableness of the religious element in the concept of sin, and if we adopt the psychical definition of religion, then it will follow that persons, if any there be, possessing no religion—who would confess, that is to say, to entertaining no ideas of deity or of the supernatural, and to feeling no religious sentiment of any sort—cannot be accounted sinners at all, in the sense in which we agree to use that term, however morally evil, even from their own point of view, may be their lives.'

It is difficult to know exactly what is meant by this statement, owing to the qualifications with which it is introduced. By the 'psychical' definition of religion the author means, as he has previously explained, whatever a man accepts in the way of religion, and not only what Christians regard as true religion. But it is not clear what is meant by 'feeling no religious sentiment of any sort'. I myself have 'sentiments'—emotions and moral convictions—which are apt to be associated with Christian beliefs, but I have no 'ideas of deity or of the supernatural'. I am not quite sure, therefore, whether, in Dr. Tennant's view, I am or am not capable of 'sin'. Nor am I sure whether, in my own view, there is a valid concept deserving to be called 'sin'. I know that certain acts, if I perform them, fill me with shame. I know that I find cruelty detestable and that I wish it did not exist; I know that failure to use to the full such talents as I may possess would feel to me like treachery to an ideal. But I am by no means certain how to rationalize these feelings, nor whether, if I succeeded in rationalizing them, the result would afford a definition of 'sin'.

If 'sin' means 'disobedience to the known will of God', then clearly sin is impossible for those who do not believe in God or do not think that they know His will. But if 'sin' means 'disobedience to the voice of conscience', then it can exist independently of theological beliefs. If it means only this, however, it lacks some properties commonly associated with the word 'sin'. Sin is usually thought of as deserving punishment, not only as a deterrent or as an incentive to reform, but on grounds of abstract justice. The sufferings of hell, theologians assure us, do not make tortured souls morally better; on the contrary, they persist in sin through all eternity, and have no power to do otherwise. The belief in 'sin' as something meriting the purely retributive infliction of pain is one which cannot be reconciled with any ethic at all analogous to that which I believe in, though it has been advocated independently of theology, for instance in G. E. Moore's *Principia Ethica*. When retribution for its own sake is not thought good, the concepts of 'justice' and 'punishment' need re-interpretation.

'Justice', in its legalistic interpretation, might be taken to mean 'reward according to desert'. But when retributive punishment for its own sake is no longer advocated, this can only mean 'reward and punishment on the system most likely to promote socially desirable conduct'. It might happen, on occasion, that a man who expected punishment would undergo a change of heart if he were given a free pardon; in that case, it would be right to pardon him. It might also happen that a man who had acted in a

socially desirable manner might have set an example which ought not to be followed in apparently similar cases, and on this account, it might be proper to punish him. (Nelson's blind eye.) In short, rewards and punishments should be awarded according to the desirability of their social effects, and not according to some supposed absolute standard of merit or demerit. No doubt it will, as a rule, be wise to reward those whose conduct is socially desirable and punish those whose conduct is harmful, but exceptions are conceivable and are likely actually to occur from time to time. Such a conception of 'justice' as underlies the belief in heaven and hell is not defensible if 'right' conduct is that which promotes the satisfaction of desire.

The conception of 'sin' is closely connected with the belief in free will, for, if our actions are determined by causes over which we have no control, retributive punishment can have no justification. I think the ethical importance of free will is sometimes exaggerated, but it cannot be denied that the question is relevant in relation to 'sin', and something must therefore be said about it.

'Free will' must be taken to mean that a volition is not always, or not necessarily, the result of previous causes. But the word 'cause' has not as clear a meaning as could be wished. The first step towards clarity is to substitute 'causal law' for 'cause'. We shall say that an event is 'determined' by previous events if there is a law by means of which it can be inferred if a sufficient number of previous events are known. We can predict the movements of the planets because they follow from the law of gravitation. Sometimes, human actions are equally predictable; it may be that Mr. So-and-so, on meeting a stranger, never fails to mention his acquaintance with Lord Such-and-such. But, as a general rule, we are not able to predict with any accuracy what people will do. This may be only from inadequate knowledge of the relevant laws, or it may be because there are no laws that invariably connect a man's action with his past and present circumstances. The latter possibility, which is that of free will, is always unhesitatingly rejected except when people are thinking about the free-will problem. No one says: 'It is useless to punish theft, because perhaps people henceforth will like punishment'. No one says: 'It is useless to address a letter, because the postman, having free will, may decide to deliver it somewhere else'. No one says: 'It is useless to offer wages for work that you wish done, because people may prefer starvation'. If free will were common, all social organization would be impossible, since there would be no way of influencing men's actions.

While, therefore, as a philosopher I hold the principle of universal causation to be open to question, as a common-sense individual I hold that it is an indispensable postulate in the conduct of affairs. For practical purposes we must assume that our volitions have causes, and our ethics must be compatible with this assumption.

Praise and blame, rewards and punishments, and the whole apparatus of the criminal law, are rational on the deterministic hypothesis, but not on the hypothesis of free will, for they are all mechanisms designed to cause volitions that are in harmony with the interests of the community, or what are believed to be its interests. But the conception of 'sin' is only rational on the assumption of free will, for, on the deterministic hypothesis, when a man does something that the community would wish him not

to do, that is because the community has not provided adequate motives to cause him not to do it, or perhaps could not have provided adequate motives. We all recognize this second possibility in the case of insanity: a homicidal lunatic would not be deterred from murder even if he were certain to be hanged for it, and therefore it is useless to hang him. But sane people, when they commit a murder, usually do so in the hope of escaping detection, and it is this fact that makes it worth while to punish them when they are detected. Murder is punished, not because it is a sin and it is good that sinners should suffer, but because the community wishes to prevent it, and fear of punishment causes most people to abstain from it. This is completely compatible with the deterministic hypothesis, and completely incompatible with the hypothesis of free will.

I conclude that free will is not essential to any rational ethic, but only to the vindictive ethic that justifies hell and holds that 'sin' should be punished regardless of any good that punishment may do. I conclude, also, that 'sin', except in the sense of conduct towards which the agent, or the community, feel an emotion of disapproval, is a mistaken concept calculated to promote needless cruelty and vindictiveness when it is others that are thought to sin, and a morbid self-abasement when it is ourselves whom we condemn.

But it must not be supposed that, in rejecting the concept of 'sin', we are maintaining that there is no difference between right and wrong actions. 'Right' actions are those that it is useful to praise, 'wrong' actions are those that it is useful to blame. Praise and blame remain as powerful incentives, tending to promote conduct which serves the general interest. Rewards and punishments also remain. But with regard to punishment, the rejection of 'sin' makes a difference that has some practical importance, for, on the view which I advocate, the punishment is always *per se* an evil, and is only justified by its deterrent or reformatory effect. If it were possible to keep the public persuaded that burglars go to prison, while in fact they are made happy in some remote South Sea island, that would be better than punishment; the only objection to the scheme is that it would inevitably leak out sooner or later, and then there would be a general outbreak of burglary.

What applies to punishment applies also to blame. The fear of being blamed is a very powerful deterrent, but actual blame, when the blameworthy action has been performed, is, as a rule, painful without being morally helpful. The person blamed is likely to become sullen and defiant, to despair of the good opinion of the community, and to acquiesce in the position of an Ishmael. This result is especially probable when it is not an individual, but a large group, that is blamed. After the First World War the victors told the Germans that the guilt was wholly Germany's, and even forced them to sign a document by which they pretended to acknowledge their sole culpability. After the Second World War Montgomery issued a proclamation telling German parents to explain to their children that British soldiers could not smile at them because of the wickedness of their fathers and mothers. This was, on both occasions, bad psychology and bad politics, of a sort that is encouraged by belief in the doctrine of 'sin'. We are all what our circumstances have made us, and if that is unsatisfactory to our neighbours, it is for them to find ways of improving us. It is very seldom that moral reprobation is the best way of achieving this object.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

- (10) Abercrombie (Neil) won a seat in the House, beating his Republican rival in the November election. He now represents Hawaii's 1st District in the U.S. Congress. We saw him interviewed on C-SPAN; we're sure that he would have approved of his liberal views (as did we). Congratulations, Neil!
- (11) McVeigh (Hugh) is making considerable progress with his CDHS (CAPITOL DISTRICT HUMANIST SOCIETY, INC.) He publishes *The Humanist Monthly*, "The Voice of Secular Humanism for Eastern Upstate New York", holds monthly meetings, and is acquiring new members. BRS VP JOHN LENZ attended a recent meeting. Hugh says "Secular Humanism is the rational approach in a world of contending religions and cultures."
- (12) Rockfellow (John D.) has become Director of the Project Development Office of IFIAS (International Federation of Institutes for Advanced Study) in Maastricht, The Netherlands. We quote from his letter:
 I am responsible for putting together programmes on globally relevant issues, which must be capable of multidisciplinary research, and offer decent bait to potential funding organizations.
 The present programme base includes "International Diffusion of Biotechnology", which addresses the needs of developing countries in obtaining access to all current procedures in Biotechnology, thereby allowing them a way around typical western inefficiency on their way to modernity and self-sufficiency.
 We have a program starting on the "Development of Efficient International Aid Management", which looks at the amount of waste in International Aid networks, and suggests ways to remedy the present abuse.
 We also have a programme run jointly with UNESCO, UNU, and ISSC on "Human Dimensions of Global Change", which looks at every human consequence of climate change, and resource change.
 We, finally, have a programme of my own, which is entitled "DISC" or "Disappearance of Indigenous Small Cultures". This programme seeks to identify endangered indigenous peoples, and to effect policy toward the maintenance of the specific culture.
 All of these programmes are being run interdisciplinary, utilizing all members of our federation (4/ Research Institutes, 25 Countries). The results are always presented to the people physically responsible for the remedy, rather than merely published in a journal or book.
Of potential interest to BRS members is the inaugural edition of our research magazine, in which we will publish articles on new science, both social and natural. I would be interested in receiving short articles (750-1500 words) on issues of new scientific interest and of global relevance.
 John sent several IFIAS publications, including an IFIAS FELLOWSHIP PROGRAMME for young scientists. We will lend them on request.
- (13) Ruppe (Cherie) writes:
 Had such a grand time, I extended my leave and spent three months crewing on the Cloud Nine -- a 57' ketch -- through the South China Sea and Straits of Malacca. It was by far my greatest adventure yet.
 When I rang in the New Year in 1990, it certainly never occurred to me that before I rang it out, I would not only have become proficient with an M-16, but would have used it to keep pirates from boarding, and would have spent a night sleeping on the floor of an opium den!
 I kept a log. If I ever get 'round to writing up an account of my adventures, I'll send you a copy.
- (14) Weidlich (Thom) has an article in *Free Inquiry* (Winter 1990/91), titled *The Bertrand Russell Case*. We reproduce it in this issue (Item 27.) Thom had presented a paper on this subject at the June 1990 BRS Meeting at McMaster.

CONTRIBUTIONS

- (15) Our gratitude goes to these BRS members who included a contribution in their renewal dues. Thank you very much!
- MS. AURORA ALMEIDA, MR. J. M. ALTIERI, DR. JEAN ANDERSON, DR. IRVING H. ANELLIS, MR. JAY ARAGONA, DR. GEORGE AUSTIN, PROF. DONG-IN BAE, MS. EVELYN BURTON, DR. DENNIS C. CHIPMAN, MR. WHITEFIELD COBB, MR. JACK K. COWLES, MS. SUSAN J. DARLAND, MR. ROBERT K. DAVIS, MR. SAM DIBBLE, JR., MR. LEE EISLER, MS. CLARE HALLORAN, MR. EARL HANSEN, MR. TIM HARDING, DR. CHARLES W. HILL, MR. JEFFREY A. HILL, MR. JAMES LLOYD HOOPES, MS. OPHELIA HOOPES, MR. DONALD W. JACKANICZ, MR. ADAM JACOBS, MR. ROBERT T. JAMES, DR. HERBERT C. LANSDELL, DR. PHILLIP M. LE COMPTE, PROF. JUSTIN DUNMORE LEIBER, MR. HUGH MCVEIGH, MR. GLENN R. MOYER, MS. SANDI A. MOYER, MR. JOHN F. REINHARDT, MR. BENITO REY, MR. WILLIAM M. RIPLEY, DR. MICHAEL J. ROCKLER, PROF. HARRY RUJA, MR. JOHN F. SCHAAK, MS. NANETTE E. SCOFIELD, MR. WARREN ALLEN SMITH, MR. RAMON CARTER SUZARA, MS. ALICE TZANETAKOS, MR. CHRISTOS TZANETAKOS, MR. CLIFFORD VALENTINE, MS. ELEANOR H. VALENTINE, MR. DEWEY I. WALLACE, JR., MR. MICHAEL J. WEBER, DR. CHARLES L. WEYAND, MS. ELEANOR WOLFF, MR. JAMES E. WOODROW, MS. JUDITH ZACCONE, DR. TERRY S. ZACCONE. Our thanks also to TING-FU HUNG for a generous contribution through the BRS Library.
- (16) Contributions are welcome any time throughout the year. Send them c/o the newsletter or the RS Library, addresses on Page 1, bottom.

SECULARISM

(17) Secular alternatives to Alcoholics Anonymous. From the front page of *The New York Times*, December 24, 1990.

New Way to Treat Alcoholism Discards Spiritualism of A.A.

By TRISH HALL

Over five decades, Alcoholics Anonymous has established itself as the nation's most accepted path to treating drinking problems. But in the last year, people unhappy with the organization's spiritual emphasis have spurred the growth of a secular self-help program, Rational Recovery.

The program has perhaps 2,000 members at any one time, compared with a million or more members in Alcoholics Anonymous. But the California-based Rational Recovery now has meetings in 100 cities — from Boston to Pasadena, Calif. — up from 30 at the beginning of 1990. The four-year-old organization is affiliated with the American Humanist Association in Amherst, N.Y.

Chapters are being started by people with drinking problems who object to the tenets that are fundamental to the 12-step recovery program of Alcoholics Anonymous, and by therapists seeking alternatives to Alcoholics Anonymous for their patients.

Alcoholics Anonymous's first three steps begin with an admission of powerlessness over alcohol, a belief in a greater power that can restore sanity and a decision to turn "our will and our lives over to the care of God as we understood Him."

Clinics, psychotherapists and physicians often insist that patients attend A.A. meetings. Judges sometimes sentence drunken-driving offenders to participate in the program.

Like the older organization, Rational Recovery is a self-help group in which participants attend meetings and talk about their experiences with alcohol. Anonymity is respected.

Alcoholism as Incurable

Alcoholics Anonymous suggests daily meetings for the first 90 days of membership and lifelong participation afterward. It contends that the lasting involvement is essential because of the incurable nature of alcoholism.

Participants in Rational Recovery attend meetings once or twice a week for about a year. The goal is to wean themselves from alcohol, and then from the group. Sometimes, a therapist or volunteer coordinator attends meetings to help direct the discussion.

Rational Recovery's guiding principles differ radically from those of Alcoholics Anonymous. Rather than defin-

ing the individual as powerless over alcohol, Rational Recovery argues that the individual has the power to overcome anything. Adherents believe that A.A.'s 12 steps foster dependency.

Techniques of Psychotherapy

"Rational Recovery says dependency is the original problem with the addict," says Dr. Richard Rosenthal, who founded the group four years ago in Lotus, Calif., after trying Alcoholics Anonymous. The organization is mainly supported by sales of a journal and of Mr. Trimpey's guide to its ideas, "The Small Book," whose title plays off A.A.'s "Big Book."

Mr. Trimpey's program, which sees alcohol and drug use as a problem that can be treated in a finite time, uses the techniques of rational emotive therapy, a system developed by Albert Ellis, a New York psychotherapist. Through talking therapy, his system aims to help people root out irrational thoughts and beliefs that impede them from reaching their goals.

Mr. Trimpey, the full-time director of Rational Recovery, believes that people can figure out what touches off their drinking and, once they understand the irrational beliefs behind their feelings and behavior, change.

"Drinking is always a choice," he said. "Every time a person drinks, they think, 'Screw it, do it.' We identify that addictive voice, become conscious of it, and recognize it as the enemy."

Effectiveness of A.A.

There are other secular groups for alcoholics, like Women for Sobriety, in Quakertown, Pa., but addiction experts say no organization has offered an alternative to Alcoholics Anonymous that can approximate its consistent structure and nationwide network of meetings.

The reassurance of anonymity that is fundamental to A.A. meetings means that its success rate can never be conclusively documented, but the group is considered effective by most experts in the field of addiction.

"We know people have been able to achieve and maintain sobriety with A.A.," said Dr. Richard Rosenthal, chief of the division of substance abuse in the psychiatry department at Beth Israel Medical Center in New York. But he agreed it does not work for everyone. "Treatment of addiction is not an exact science," he said.

The Alcoholics Anonymous dropouts are frustrating to addiction experts. "I'm a strong supporter of A.A., but we see a lot of people who aren't able to relate to it," said Ceane Willis, a psychologist on the staff of the West End Group Practice, the addiction treatment unit within the Department of Psychiatry at Massachusetts General Hospital. She is planning a study of Rational Recovery, hoping to find out who uses it and how it helps them. "It seems to be an interesting alternative to the A.A. model," she said.

Although A.A.'s guiding book, "Alcoholics Anonymous," says belief in God

is not necessary for membership, 7 of its 12 steps are explicitly spiritual; the word God is used four times. The steps retain traces of A.A.'s roots in the Oxford group, a post-World War I movement of evangelical Christian renewal.

Making a Difference

That spiritual element was troubling to Morris Sullivan, a consultant in Orlando, Fla., who specializes in employee assistance plans. When Mr. Sullivan was having marital problems a few years ago, a therapist suggested that alcohol was a problem and urged him to attend Alcoholics Anonymous. Mr. Sullivan took the advice, but was uncomfortable with A.A. "I don't consider myself an atheist," he said, "but the higher power concept wasn't what I was looking for."

Although Mr. Sullivan did manage to stop drinking, he felt depressed until he joined Rational Recovery. "The ideas behind it made a difference," he said.

While Alcoholics Anonymous does not officially comment on other groups, one member agreed that to outsiders parts of A.A. might sound like a "marching chant." But, she said, "it saves our lives."

Some members of Rational Recovery complain that people with drinking problems are steered into A.A. regardless of whether they have the psychological makeup to benefit from it. Some addiction specialists agree, but say this is because of the lack of alternatives and to the proven value of Alcoholics Anonymous for a significant number of people. In addition, the presence in A.A. of many well-educated, successful people adds to its growing influence.

Like a Conversion Process

"They constitute a group of people who provide a model and a promise," said Herbert Peyser, a consulting psychiatrist at the Smithers Alcoholism Center at St. Luke's-Roosevelt Hospital in New York. As part of their commitment to A.A., they are expected to spread the word to others.

"The spiritual quality is a crucial element," said Dr. Peyser, a strong believer in A.A. "It's similar to a conversion process."

In Boston, Rational Recovery meetings are being organized by Dr. Joseph Gerstein, an internist who once routinely referred people to Alcoholics Anonymous.

"Some would go and benefit, and others would say, 'No way,'" Dr. Gerstein said. "I'm embarrassed to say it never entered my mind that A.A. was the problem. It has so infiltrated every aspect of the mental health system that it is accepted as revealed truth."

Dr. Gerstein said he began to reconsider his position after hearing Mr. Trimpey give a speech. "I got interested in it from a civil rights point of view," he said. "People are being mandated by the courts to go to A.A. I wanted an option to be available for people who didn't want to be in a religious environment."

At a recent meeting of a Boston chapter of Rational Recovery, at Mount Auburn Hospital, the four men and three women who attended talked about recent incidents that had tempted them to drink, and how they had handled them. They talked about how they would feel on New Year's Eve, when it was time to raise a glass in toast. They tried to look at the ultimate consequences of drinking.

End of the World

"One beer is not the end of the world," one man said. "But one beer potentially could be. When I want a drink, I know it will cost me a week's pay, and I'll be sick as a dog."

Another talked about a recent office party held in a hotel where he used to go on "martini tours" with his brother. He found himself ready again. "I was wearing a suit, with money in my pocket, and my wife out of town," he said.

Before he could act on the impulse to drink, the man said, he rushed home and took a shower, eventually dispelling the desire by telling himself that it would lead him to a life he did not like.

Dr. Gerstein said the moment of reconsideration was crucial. "With the single step of stopping to think about this, you are 90 percent there," he said.

BR QUOTED

- (18) BR's use of intuition is cited in a logic textbook. *Practicle Logic*. 3rd ed. New York: Holt, Rinehart and Winston, 1988. With thanks to George G. Kuc. The source is: Vincent Barry and Douglas J. Soccio.

A possible source of knowledge is intuition. *Intuition is the direct apprehension of knowledge that is not the result of conscious reasoning or of immediate sense perception.* Philosophers and scholars hold a variety of views regarding intuition. Some speak of intuition as present in all knowledge. For example, before I can even begin to evaluate the soundness of an argument, I must directly apprehend the connection between the propositions that make up the various steps of the argument. In fact, reasoning itself seems to depend on some connection that we grasp or fail to grasp. Similarly, intuition apparently plays a part in our recognition of the beautiful, of the moral principles we accept, of the religious values we hold. Perhaps self-knowledge is the best case for such intuition, for knowledge of oneself seems to be present in all our knowledge of the world. As a simple example, consider that when you hear a phone ring, in addition to hearing it you are also aware of your hearing and of yourself as the one who does the hearing. Thought of this way, then, intuition refers to our awareness of the immediate data of consciousness, and as such, would be an element that's present in all our knowledge.

Other philosophers regard intuition as the accumulative result of one's past experience and thinking. In this sense valid intuitions are short-cuts to knowledge that the senses and reason eventually would disclose. Such intuitions, in effect, are the outcome of unconscious inductions and deductions. Bits and pieces emerge from our unconscious and fall together—we understand. Some psychologists refer to this as the "Aha!" experience, as in "Aha! I've got it!" or "Aha! I see it!"

Many creative people consciously utilize this process. The philosopher Bertrand Russell, in an article entitled "How I Write," tells of "planting" a problem in his subconscious and allowing it to work itself out there "underground."

The most curious example of this process, and the one which led me subsequently to rely upon it, occurred at the beginning of 1914. I had undertaken to give the Lowell Lectures at Boston, and had chosen as my subject "Our Knowledge of the External World." Throughout 1913 I thought about this topic. In term time in my room at Cambridge, in vacations in a quiet inn on the upper reaches of the Thames, I concentrated with such intensity that I sometimes forgot to breathe and emerged panting as if from a trance. But all to no avail. To every theory I could think of I could perceive some fatal objections. At last, in despair, I went off to Rome for Christmas, hoping a holiday would revive my flagging energy. I got back to Cambridge on the last day of 1913, and although my difficulties were still completely unresolved I arranged, because the remaining time was short, to dictate as best I could to a stenographer. Next morning, as she came to the door, I suddenly saw exactly what I had to say, and proceeded to dictate the whole book without a moment's hesitation.

BOOK REVIEWS

Two views of Religion and Science by Bertrand Russell (NY: Henry Holt, 1935), with thanks to HARRY RUJA for both.

View #1:

(19) A review by Gerald R. Phelan, in *The Commonweal*, often referred to as a "liberal Catholic publication":

NOBODY would accuse Bertrand Russell of being a theologian. A fair appreciation of this book, therefore, should be based rather upon its value as a scientific study of the problem of religion and science.

One may reasonably expect a scientist (1) to be in possession of the facts bearing on his problem; (2) to take into account all the known facts affecting it, especially those which appear less favorable to his own solution; (3) to commit himself to no assertion which cannot be supported by an appeal to the facts.

Let me quote (pages 186-187): "The mystics vary greatly in their capacity for giving expression to their experiences, but I think we may take it that those who succeeded best all maintain: (1) that all division and separateness are unreal and that the universe is a single indivisible unity; (2) that evil is illusory, and that the illusion arises through falsely regarding a part as self-subsistent; (3) that time is unreal, and that reality is eternal, not in the sense of being everlasting, but in the sense of being wholly outside time." One may presume that Lord Russell has made a careful study of Buddhist, Mohammedan and Taoist mystics, for he speaks with familiarity of their mystical experiences. But it is a fact that not a single Catholic mystic has ever maintained any single one of these three points. On the contrary, they are all at one in maintaining (1) that the mystical union of the soul with God is incomparably less perfect in the character of the resultant oneness than the unity of the Three Divine Persons of the Blessed Trinity in the oneness of the Divine Nature, and, furthermore, that the soul never loses its separate personal existence, and reality even in the Beatific Vision; (2) that evil is far from illusory, for the "powers of darkness" are the all too real enemies of the soul's salvation, hell is a very real place of eternal punishment for fallen angels and damned souls, the Sacrament of Penance is for the forgiveness of very real sins, etc.; (3) that time is indeed real, for God created the world in time and all this truly real material reality, far from being outside time, is wholly immersed in it. These are facts which Bertrand Russell ought to have known, or learned, before presuming to discuss the question as a scientist.

But let me quote again (page 41): "Descartes who was terrified when he heard of Galileo's condemnation in 1616, fled to Holland, where, though the theologians clamored for his punishment, the government adhered to its principle of religious toleration." Note the date: 1616. Now, let me quote from a letter of Descartes to Mersenne, dated "Deventer, fin novembre, 1633," and to be found on page 270 of the first volume of the great Adam-Tannery edition of "Les Oeuvres de Descartes": "As I was enquiring at Leyde and Amsterdam recently, if Galileo's 'System of the World' were to be found there, because I seem to remember having been told that they were printed in Italy last year, they told me that it was true that they had been printed but that all the copies had been burned at Rome at the same time and that Galileo was condemned to make some amends; this surprised me greatly." (My translation). "This surprised me greatly!" Note the date: 1633. A slight error of fact on the part of Bertrand Russell; seventeen years in the career of a man whose life is so well known! Besides, the Galileo affair had nothing to do with Descartes's going to Holland. Descartes went to Holland; that does not mean "Descartes fled to Holland." A scientist who is scrupulous about the facts does not interpret them in the very act of stating them. Regarding the motives which took Descartes to Holland both for

the first time (most probably in the summer of 1618) and, again, at the time this letter was written, and also regarding the "clamor" of the theologians for his condemnation, it is a pity Lord Russell did not make a closer study of the classical "Etude Historique" written by the anti-clerical, but truly scientific, Charles Adams and published in the last, twelfth, volume of the standard edition of the work of Descartes referred to above.

These two examples, which I have chosen for particular mention from among many that I might have chosen, indicate that Bertrand Russell was not in possession of the facts upon which he would be entitled to make a study of the problem with which he undertook to deal.

Also, he does not take due cognizance of all the facts relative to the problem, especially facts which do not support his own view. For instance, in discussing the opposition of Aristotelian physicists to the new astronomy of Galileo, he quotes from Andrew D. White's "Warfare of Science with Theology," a statement to the effect that Father Clavius said, "to see the satellites of Jupiter, men had to make an instrument [the telescope] which would create them." I do not know where Dr. White found this piece of information nor do I know whether or not it is true; Dr. White has not been invariably accurate in his statements. But that is irrelevant to my present purpose. The point here is that the Jesuit Fathers (to which Father Clavius belonged) organized a great festivity at their Collège de la Flèche on June 6, 1611, to celebrate the discovery of Jupiter's moons by Galileo. This is a fact which Lord Russell should have taken into account along with all the other facts bearing on the point, before giving his interpretation of the facts. (Incidentally, one does not often hear of celebrations organized in our modern secular colleges to commemorate the discoveries of Einstein, Heisenberg or Lemaitre.)

Regarding the whole question of the so-called "Copernican Revolution" (Chapter II), Bertrand Russell ought also to have given due consideration to such facts as the statement by Saint Thomas Aquinas regarding the hypothetical character of Ptolemaic astronomy and the much clearer statements of Nicholas Oresimus, Bishop of Bayeux, who died in 1382, regarding the daily revolutions of the earth and the stability of the heavenly bodies. These facts are looked upon by Nicholas Oresimus as "profitable considerations for the defense of our faith." One might expect Lord Russell to be acquainted with the researches bearing on this point, published twenty-two years ago by the eminent physicist Pierre Duhem. It is the mark of a truly scientific mind to weigh and consider all the facts he can find relative to his problem.

Finally, Bertrand Russell should not, as a conscientious scientist, make assertions which he does not and cannot support by appealing to the facts. Take for example (page 42): "Medieval theology, just because it was a single logical system intended to be immutable, could not avoid having definite opinions about everything, . . ." Such a statement could not possibly be supported by facts. The most superficial knowledge of the history of theology in the Middle Ages reveals it as anything but a "single logical system." Has Lord Russell never heard of the disputes in the schools, from Alcuin to Ockham, which shook the world of medieval thought? Does he not know that the infallibility of the Pope is the means of preserving stability of doctrine and accuracy of its statement amid the constant growth and development of theological thinking? Why does he not deal with the facts of religion and history with the same scrupulous care with which, in his really worth-while,

serious studies, he deals with the facts of science? He could not hope to gain the respect of scientific men were he to treat the Quantum Theory as cavalierly as he does the history of theological thought. Moreover, has he no sense of the responsibility of a learned man to be intellectually honest and not to take advantage of a deservedly great reputation in one field to speak authoritatively, yet without adequate knowledge and without scientific accuracy, in a field to which equally learned men have devoted lifetimes of research?

In this book Bertrand Russell has failed in the three

duties of a scientist, (1) to know his facts, (2) to weigh and consider all the facts and (3) to refrain from making statements unsupported by facts. That is why I am sure that such a book as this will not enhance Lord Russell's reputation. On the other hand, it will, not improbably, do real harm to honest folk who respect both learning and science, by disclosing to them how dishonestly a learned man and scientist may deal with a subject in which his personal prejudices are involved.

GERALD R. PHILAN.

View #2:

(20) A review by Henry Hazlitt in *The New York Times* (12/29/35):

Bertrand Russell Challenges The New Intolerance

His New Book Invests the Fundamental Conflicts of Four Centuries of Science and Religion With Fresh Interest

RELIGION AND SCIENCE. By Bertrand Russell. 271 pp. New York: Henry Holt & Co. \$2.

By HENRY HAZLITT

IN this volume Mr. Russell traces, as many writers have before him, the long history of the conflicts of science and religion over the last 400 years; but he succeeds in investing the subject with a fresh interest. He begins with the Copernican revolution, telling once more how Galileo was forced by the church to "abjure, curse and detest" his formerly expressed opinion that the earth was not the center of the universe but revolved around the sun. He describes the long centuries during which comets were regarded not as heavenly bodies moving in regular paths but as omens of disaster. He tells of the opposition to the doctrine of evolution—first in astronomy, then in geology and, at last, in biology. He describes the long connection of superstition with medicine—the belief, for example, that the bodies of the sick and insane were inhabited by evil spirits, which could be driven out only by vile medicines, beating or torture. He devotes considerable space to the belief in witchcraft, which led, between the years 1450 and 1550, to the putting to death, mostly by burning, of perhaps a hundred thousand witches in Germany alone; he ascribes this persecution in large part to the biblical text, "Thou shalt not suffer a witch to live."

Mr. Russell then turns to several problems which are still subjects of controversy—the relation of the "soul" to the "body," determinism and free will, the validity of mysticism, the existence of "cosmic purpose," the relation of science and ethics. On the first problem Mr. Russell concludes that in the present state of psychology and physiology, belief in immortality can claim no support from science, and that such arguments as are possible on the subject point to the probable extinction of personality at death. He rejects determinism as an absolute metaphysical doctrine, but accepts it as

a limited working hypothesis for science. He does not agree with Eddington that our discoveries about the nature of the atom have re-established the existence of "free will" either in man or in the universe as a whole. He rejects the claims of the mystics when they assert that the universe is an indivisible unity, that evil is illusory, or that time is unreal; he does not admit any method of arriving at truth except that of science, but concedes that in the emotional realm the mystical experience may have value. He rejects the belief of such scientists and philosophers as J. Arthur Thomson, J. S. Haldane, Alexander, Bergson and Lloyd Morgan that the universe at least reveals evidence of Cosmic Purpose:

If it is the purpose of the Cosmos to evolve mind, we must regard it as rather incompetent in having produced so little in such a long time. . . . Man, as a curious accident in a backwater, is intelligible: his mixture of virtues and vices is such as might be expected to result from a fortuitous origin. But only abysmal self-complacency can see in Man a reason which Omniscience would consider adequate as a motive for the Creator.

On the relation of science to ethics, Mr. Russell's reasoning is rather curious. He begins by "admitting" that "science has nothing to say about 'values.'" Science is based solely on evidence; "values" are derived entirely from desires and emotions, and there can be no arguing about them. He then arrives at this remarkable conclusion:

While it is true that science cannot decide questions of value, that is because they cannot be intellectually decided at all, and lie outside the realm of truth and falsehood. Whatever knowledge is attainable must be attained by scientific methods; and what science cannot discover, mankind cannot know.

In this passage Mr. Russell in effect identifies "science" with the whole field of knowledge. This can be done only by robbing the word of most of its special usefulness and meaning. Before the appearance of Galileo, "science" as we

Bertrand Russell.

From a Drawing by Francisco Bolina.



think of it today hardly existed, yet priests, statesmen, soldiers, courtesans, painters and cathedral builders certainly knew a great deal, even if their knowledge was not "scientific." Science is simply knowledge of a particular sort—precise, tested, and capable of being stated in the form of "laws" or broad generalizations.

The truth is that general knowledge, and even scientific knowledge, have a great deal to say about "values." "Values" are not raw desires and merely instinctive appetites, but the results of interpreting and reflecting upon our desires in relation to the natural world and to other men. Even Mr. Russell's own selected illustrations do not support his contention: "If one man says, 'Oysters are good,' and another says, 'I think they are bad,' we recognize that there is nothing to argue about." But there may be a great deal to argue about. If you can prove scientifically, or even indicate a fair probability, that oysters are either harmful or beneficial to health, you will probably get one man to change his opinion. Even his previous liking or dislike for the mere taste of oysters will be affected by new knowledge of their consequences.

The effect of knowledge (or ignorance) and logic (or illogic) on personal preference is much greater than Mr. Russell implies. And the ultimate desires of different men do not vary nearly as widely from each other as he appears to believe: Fascists and Communists disagree much more because of differences in political and economic interpretation than because of differences in their innate emotional make-up. While it seems improbable that ethics will ever become an exact science, there is no reason to leave it to intellectual chaos. The problem is one, as Mr. Russell has himself recognized on a previous occasion, of most effectively reconciling and harmonizing conflicting desires, both within the individual and between the individual and society. To which it must be added that the intellectual and emotional similarities between men, and their organic social interdependence, particularly in the intellectual and emotional spheres, are much greater than Mr. Russell's argument implies.

But even on the points on which one disagrees—and in a book of this type there will necessarily be many—the discussion is always acute and illuminating. Mr. Rus-

sell has endeavored to state opposing points of view with fairness. His final animus, indeed, is not against the "older religion," which has become "purified and in many ways beneficial," but against the new intolerance:

The threat to intellectual freedom is greater in our day than at any time since 1660, but it does not now come from the Christian churches. It comes from governments. . . . It is the clear duty of men of science, and of all who value scientific knowledge, to protest against the new forms of persecution rather than to congratulate themselves complacently upon the decay of the older forms. . . . No liking for communism should make us unwilling to recognize what is amiss in Russia, or to realize that a régime which allows no criticism of its dogma must, in the end, become an obstacle to the discovery of new knowledge. Nor, conversely, should a dislike of communism or socialism lead us to condone the barbarities which have been perpetrated in suppressing them in Germany.

FINANCES

(21) Treasurer Dennis Darland reports on the quarter ending 12/31/90:

Bank balance on hand (9/30/90).....	-2,454.59
Income: New members.....	356.00
Renewals.....	126.00
total dues.....	482.00
Contributions.....	19.00
Archive contributions.....	145.00
Library sales & rentals.....	000.00
Misc. income.....	34.00
total income.....	680.00
	+680.00
	3,134.59
Expenditures: Information & Membership Committees..	1,772.06
Library expense.....	000.00
Subscriptions to <i>Russell</i>	000.00
Meetings.....	500.00
Misc. Expenses.....	19.06
Grants.....	000.00
	2,291.12
	-2,291.12
Bank balance on hand (12/31/90).....	843.47

(22) Treasurer Dennis Darland reports on the year ending 12/31/90:

Bank balance on hand (12/31/89).....	3,896.34
Income: New members.....	1,375.55
Renewals.....	6,370.54
total dues.....	7,746.09
Contributions.....	1,067.00
Archive contributions.....	276.00
Library sales & rentals.....	306.00
Misc. income.....	194.25
total income.....	9,589.34
	9,589.34
	13,485.68
Expenditures: Information & Membership Committees..	6,773.02
Library expense.....	470.50
Subscriptions to <i>Russell</i>	3,072.00
Meetings.....	800.11
Misc. Expenses.....	26.58
Grants.....	1,500.00
	12,642.21
	-12,642.21
Bank balance on hand (12/31/90).....	843.47

BR'S BIRTHDAY

(23) May 18th is the birthday of our Lord. Lord Russell was born 119 years ago. He left us a legacy of insights and great ideas -- which enlighten and inspire. And a sterling example of moral courage. All of which deserves to be celebrated.

One way to celebrate is to get together with other nearby BRS members and arrange for a birthday dinner -- at a restaurant or at somebody's house -- with, if possible, a birthday cake and candles, and -- of course -- a toast to the memory of our Lord.

We suggest that you plan ahead. Start making your arrangements/reservations now. And after the celebration, please tell us all about it.

CHURCH MATTERS

From *The New York Times* (12/5/90), p. C19:

(24) *Cardinal and Doubleday Are at Odds Over a Book*

By ROGER COHEN

A dispute has erupted between Doubleday and John Cardinal O'Connor, the Archbishop of New York, over the Cardinal's assertion that the publishing house is acting as a "purveyor of hatred and scandal and malice and libel and calumny" by publishing a book by a prominent German theologian.

The book, "Eunuchs for the Kingdom of Heaven" by Dr. Uta Ranke-Heinemann, was published in the United States last month. The eunuchs in the title refer to a verse in the Gospel of St. Matthew: "There are eunuchs born so from their mother's womb, there are eunuchs made so by human agency and there are eunuchs who have made themselves so for the sake of the kingdom of Heaven."

The book, a best seller in Germany and Italy this year, accuses the Roman Catholic Church of degrading women and undermining the sexuality of believers. Dr. Ranke-Heinemann is the professor of the history of religion at Essen University in Germany.

"We are distressed and deeply disappointed," said Bill Barry, the deputy publisher of Doubleday. "We have never before suffered an attack like Cardinal O'Connor's in more than 30 years of publishing religious books."

Upon receiving a copy of the book from Doubleday late last month, Cardinal O'Connor reacted with unusual vehemence. In a column entitled "A Seed of Hatred" in the weekly publication *Catholic New York*, he described Doubleday's request for comment on the book as "utterly preposterous" and accused the publishing house of "Catholic-bashing."

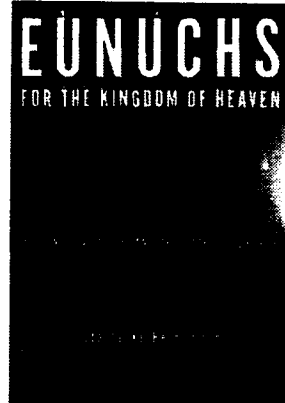
Dust Cover Is Too Much

In the column, Cardinal O'Connor said he had read only the dust jacket of the book and did not intend to read more. He said he was "not suggesting



Doubleday/Ulrich Beatz

Dr. Uta Ranke-Heinemann, author of "Eunuchs for the Kingdom of Heaven," published by Doubleday. The book, which accuses the Roman Catholic Church of degrading women, has angered John Cardinal O'Connor.



Doubleday



The New York Times

editorship for a moment" and did not explicitly call for a boycott of the book.

"I am suggesting," the Cardinal wrote, "that it is time we stopped buying the line of purveyors of hatred and scandal and malice and libel and calumny. It's time we tell them we are sick of their perversions." He added that offenders, including Doubleday, should grow up because "we are not impressed by their prestige."

The dust jacket says that "Dr. Ranke-Heinemann proves that for most of its 20 centuries the Catholic Church (as the principal voice and institutional focus of worldwide Christendom) has been cruelly manipulating and mutilating the sexuality of believers." It adds that "the Church has denigrated sex, degraded women and championed a perverse ideal of celibacy."

The Cardinal declined to be interviewed, but his spokesman, Joseph

Zwilling, said he thought Doubleday was seeking publicity.

In a telephone interview, Dr. Ranke-Heinemann, who is the daughter of the former West German President, Gustav Heinemann, said she objected to the Cardinal's use of the word hatred because "there is nothing of hatred in my book." She added that it was written because she was tired of the "hair-splitting nonsense of the white bachelors of the church who are defining sexual intercourse."

"Why not leave it to people how to live their sexuality?" she added.

Her book has sold more than 300,000 copies in hard cover since it was published in Germany in October 1988. It was the best-selling nonfiction work in Germany last year and was on the best-seller list for 20 months. In Italy, the book went to No. 1 on the nonfiction list this year. Also published in Britain, the Netherlands and France, the book had not previously

been attacked by a prominent churchman.

'A Larger Question'

Mr. Zwilling, the spokesman for the archdiocese, said the Cardinal's attack on Doubleday came because the book's publication was "illustrative of a larger question of church-bashing."

"There is more of it now," he said, "more and more attacks from many places in the media. The church is an open target." As an example, he mentioned "the frequent frivolous use of priests and religious women in advertisements."

But he and Cardinal O'Connor identified only Doubleday by name.

Thomas Cahill, the director of religious publishing at Doubleday, said that he and several other editors were Catholic, and "we all feel de-

Continued on Page C25

Continued From Page C19

famed by Cardinal O'Connor." He described the book as a scholarly work. "It is not anti-Catholic," he said. "It is a highly critical book from the loyal opposition." Dr. Ranke-Heinemann is a Catholic.

Mr. Cahill said he had sent copies of the book to prominent bishops throughout the country and received cordial replies from several of them, including Bishop Thomas Grady of Orlando, Fla., and Bishop Joseph L. Imesch, who is one of several churchmen drafting a pastoral letter on women.

Doubleday is a prominent publisher of religious books, bringing out about 25 titles a year. It also publishes about 300 general-interest books. Doubleday is part of the Bantam Doubleday Dell group, which is owned by the German media giant Bertelsmann A.G..

Author Backs Dust Jacket

Dr. Ranke-Heinemann described the dust jacket, which was written by the book's translator, Peter Heinegg,

as generally accurate. She said she was particularly disturbed by church rulings against contraception, which mean that even AIDS-infected people are not allowed to use condoms. "That amounts to saying that it is better to infect your wife than use a condom," she said. "I cannot agree with that."

She also said that Pope John Paul II was, in her view, "to be blamed for many abortions" because of the church ban on most means of contraception. "Some Catholic women feel it is better to be condemned from time to time with an abortion than everyday with contraception," she suggested.

During the 1970's, she became the first woman to receive a chair in theology at a German university. She lost her position in a dispute over her interpretation of the virgin birth after she declared that Joseph was, biologically speaking, the father of Jesus. "The biological semen was Joseph's, but the theological semen was the Holy Spirit's," she said.

The book was published in Germany by Hoffmann & Campe. Rights were sold to Doubleday for \$28,000.

WHITEHEAD

From *Nature* (2/13/86). Thank you, PAUL GARWIG.

(25)

Whitehead revealed

George Gale

Alfred North Whitehead: The Man and His Work, Vol. I 1861-1910. By Victor Lowe. *Johns Hopkins University Press: 1985. Pp.351. \$27.50, £26.40.*

Science and the Modern World. By Alfred North Whitehead. Introduction by Robert M. Young. *Free Association Books, 26 Freegrove Road, London N7 9RQ, UK: 1985. Pp.265. Hbk £11.95; pbk £4.95.*

SOME works become classics of their type. Such would seem to be the destiny of the first volume of Victor Lowe's superb *Alfred North Whitehead: The Man and His Work*. Certainly, Whitehead deserves a biography. His work as a mathematician, and as partner to Bertrand Russell in creating that original of modern mathematical logic, *Principia Mathematica*, is justification enough. But when one adds to this Whitehead's later achievements following his call in 1924 to a chair in the philosophy department of Harvard University, a biography is not just warranted, it is demanded.

Unfortunately, Whitehead himself desired that no such account of his life should be given. He systematically destroyed, or had destroyed, nearly all written traces of his personal life, including letters to and from his wife and family. Moreover, he kept no journal, believing his personal life was not a fitting subject for such a record. Finally, unlike the typical scholar, he had destroyed all of his unpublished manuscripts, drafts and various manuscript editions of his published works. Thus, he reasoned, there would be no *Nachlass* for younger scholars to waste their time searching in attempts to chronicle his intellectual development. Lowe puts all of this down to Whitehead's personal reserve: "He held an almost fanatical belief in the right to privacy, and thought that the only subject of rightful public interest in him was the work he had published" (p. 7).

Given this state of affairs, it is clear that Lowe had his work cut out. Yet his 20-year-long struggle to tease out information from impoverished sources has been well worthwhile. All of the essential ingredients of successful biography are here. Whitehead's childhood, days at school, time at Cambridge as student and fellow, marriage to Evelyn Wade in 1890, and, finally, his relationship with Russell (first as teacher, then as colleague in the founding of symbolic logic and foundations of mathematics) are each carefully laid out in all the detail that could possibly be given. Even when details are missing, and Lowe must make an inference to fill in the gap, he advises us, often most diffidently, of the fact, and then goes on with no hesita-

tion to reach a conclusion as required.

One of the more delicate of these situations concerns the beginning phases of the cooperation with Russell in 1900. Russell was apparently deeply smitten with Evelyn, and went so far as to surreptitiously support the Whitehead family to the tune of a large sum of money. Was Russell's love ever consummated? Precise details of course are lacking, yet the salient question refuses to go away. Here Lowe marshalls his evidence, warns us, and makes the inference to an answer (p.248).

One major difficulty in understanding Whitehead, especially for Americans, is lack of familiarity with the English middle-class educational culture during late Victorian times. Lowe does a fine job in laying out the entire context of public schools and Oxbridge as they existed during Whitehead's era. Indeed, whether or not interest in Whitehead alone could carry this book, Lowe's account of the educational experience would deserve our attention.

Some interesting biographical points come to light. For example, Whitehead was a supreme team player, especially at rugby. His school's journal, the *Shirburnian Magazine*, called him "the best forward the School has ever had" (p.56). Lowe finds the roots of some of Whitehead's later philosophical attitudes in these experiences on the playing field. Another rich account involves the Cambridge Conversazione Society, that select, secret discussion group more commonly known as "the Apostles". Lowe provides us with a full chapter on this subject, probably about as much as could be asked for regarding a *secret* society! Several roots of Whitehead's later philosophy are to be found in his Apostolic comradeship: years spent in intense discussion with the ebullient McTaggart certainly are sufficient to account for Whitehead's later affection for idealism of the Hegelian systematic sort.

Other Apostolic tenets perhaps account for one of the severest problems that interpreters of Whitehead must face, namely, attempting to make consistent the thinking of Whitehead the English mathematician with Whitehead the American philosopher. Lowe himself eschews the project. During his exquisitely detailed analysis of the cooperative writing of *Principia*, he cautions us so:

But I shall not here make comparisons with the views to be found in what he published after he came to Harvard in 1924 as Professor of Philosophy, and must warn philosophers whose primary knowledge is of the later work that this is a very risky business [p.276].

Risky indeed, since in many ways the earlier Whitehead is manifestly inconsistent with the later. A possible explanation for this lies in the tradition of absolute candour imposed by the Apostles upon

themselves. As Sidgwick, a fellow Apostle, has noted, "No consistency was demanded with opinions previously held — truth as we saw it then and there was what we had to embrace and maintain". This attitude went deep into Whitehead's methods. Professional philosophers, Lowe observes,

like other scholars, show much concern about consistency with at least their own previous opinion. Whitehead did not. He wrote to formulate the truth as he saw it then and there, on the particular subject of his inquiry [p.115].

Evidence of this trait is not hard to find. Whitehead's most accessible, not to mention successful, philosophical treatise is his *Science and the Modern World* of 1926, which, after a ten-year hiatus, has just re-appeared in print, in an attractive edition from Free Association Books. From within the framework of a masterly historical account of the origin, rise and ultimate triumph of the modern scientific world-view, Whitehead deploys a contrary world-view, organic rather than material, concrete rather than abstract, dynamic rather than static, and laden with human values rather than free of them. Yet what is peculiar is that the most enduring aspect of this work, its superb and still-valuable critique of positivism, finds itself upon a philosophical view totally at odds with the position underlying *Principia*.

In *Principia*, the underlying metaphysical scheme is one of unconnected individuals, an atomistic pluralism. In harmony with this, the connecting relations between propositions in the axiomatic scheme consist of the weakest possible sort of implication, the so-called "material (or Russellian) implication", which abstracts completely from the meanings of the propositions, and attends "only to their being either true or false" (p.266).

As Lowe notes, in reference to logical atomism, "Whitehead in his mature philosophy rejected this doctrine" (p.264). Indeed, in *Science and the Modern World* Whitehead's entire critique of positivism results from his vehement attack upon Hume's philosophy, a philosophy whose notion of particular individuals and their causality are so thoroughly and well modelled by the metaphysics and logic of *Principia*.

Explanation of how this startling philosophical shift came about must await Lowe's second volume, which will begin just before Whitehead's move to America. Since this first volume will have so satisfied students of mathematics, logic, philosophy, and, indeed everyone else who has an interest in the culture of the modern world, we will all await with anticipation Lowe's account of Whitehead's transformation from English mathematician to American philosopher. □

George Gale is Professor in the Department of Philosophy, University of Missouri, Kansas City, Missouri 64110, USA.

SPEAK UP!

- (26) Your letters, questions, and suggestions are always welcome. If there's something on your mind, tell us about it. Thanks to STEPHEN FREY for reminding us to remind you about this.

OPPONENTS

- (27) CCNY 1940. The Bertrand Russell Case by THOM WEIDLICH, from *Free Inquiry* (Winter 1990/91), pp. 18-20:

The Bertrand Russell Case

Thom Weidlich

We shouldn't let 1990 pass without noting that it marks the fiftieth anniversary of the bizarre incident in which Bertrand Russell, one of the century's great humanists, was prevented from teaching at the College of the City of New York.

The episode is important to secular humanists for several reasons. It raised issues of free speech, academic freedom, and church/state separation. Russell came under fire for his controversial social writings, which sought to replace a religion-based ethos with a rational, humanistic one. Seen from the greatest distance, then, the Bertrand Russell/City College case was a clash between twentieth-century secularism and that old-time religion.

And the story resonates for those following today's controversy involving the National Endowment for the Arts. Russell's foes claimed that they had no desire to prevent him from expressing his "abhorrent ideas," but, as taxpayers, they did not want to pay for his privilege to do so: City College was, and is, a public institution. Russell's predicament fifty years ago is a reminder of the folly of condemning those whose ideas are before their time. Today it's Robert Mapplethorpe's homoerotic photographs; fifty years ago it was Russell's defense of masturbation.

But how did it happen? How was Russell turned away from the college's Gothic gates?

When Russell's appointment became public in late February 1940, Bishop William T. Manning, overseer of the city's Episcopal church, sent a letter of protest to the New York newspapers. "What is to be said," the

Thom Weidlich is writing a book on the Bertrand Russell/City College case.

bishop wrote, "of colleges and universities which hold up before our youth as a reputable teacher of philosophy, and as an example of light and leading, a man who is a recognized propagandist against both religion and morality, and who specifically defends adultery?"

Bishop Manning's protest struck a chord with religious and conservative groups. They bristled at Russell's religious skepticism, at his writings on marriage and sexuality, and at his two divorces. They demanded that the Board of Higher Education, which had made the appointment, reverse its decision.

Many were chagrined that a foreigner was designated when qualified Americans were available: Russell was labeled "that alien professor." He was also called "an avowed Communist," which, as one of the Left's earliest critics of Soviet Russia, he certainly was not.

The city's Democratic politicians seized upon the selection of such a depraved individual by La Guardia's handpicked Board of Higher Education to embarrass their nemesis, the mayor. La Guardia's reform movement had been eroding their power. The Tammany-dominated City Council passed a resolution urging the Board to oust Russell and to find "some professor whose teachings would be more attuned to the will and the moral code of the citizens of New York City."

It was generally assumed that the mayor favored the choice. But La Guardia wasn't talking—in public at least. Privately he expressed his view that the brewing controversy meant trouble.

Russell's foes were certain that he would be unable to refrain from uttering his opinions on sex and marriage in even the most antiseptic of logic classes. (The three courses he was to teach at City College concerned the foundations of mathematics; the relation of logic to science, mathematics, and philosophy; and the reciprocal influence of meta-

physics and scientific theories. Not exactly the stuff of erotica.) "His warped and immoral views necessarily will be reflected in his teachings," wrote the head of the city's Knights of Columbus.

Those who supported the appointment at first viewed the opposition as the grumbings of a few reactionary malcontents—the noise would soon subside. But as the protest continued to mount, those of a more liberal view realized that these meddlers posed a real threat. So they too sprang into action.

They were academics, freelance intellectuals, and civil libertarians, and they raised the banner of academic freedom. The American Civil Liberties Union, the American Association of University Professors, and the Committee for Cultural Freedom—the latter formed by Sidney Hook less than a year before to repel just these sorts of attacks—urged the Board of Higher Education to stand its ground. Chief among Russell's supporters were the City College students themselves, who viewed the attack on the appointment as an affront to their school's good name. Throughout the episode they held rallies in the college's Great Hall.

Russell himself had refused to answer Bishop Manning's charges. "Anyone who decides in youth both to think and speak honestly," he said, "regardless of hostility and misinterpretation, expects such attacks and soon learns to ignore them." But soon even Russell, who was then teaching in Los Angeles, would be unable to ignore the clamor rising three thousand miles away.

Yet despite the protest, the Board of Higher Education refused, by a vote of 11 to 7, to reconsider its selection. The conflict, however did not end; it simply moved to a new stage. Mrs. Jean Kay, a Brooklyn housewife, brought a taxpayer's suit to have the court force the Board of Higher Education to rescind the appointment. Mrs. Kay's petition named two grounds for her action: first, that Russell wasn't an American citizen; and, second, that he was of a character unsuitable for a teacher.

Mrs. Kay's lawyer, Joseph Goldstein, charged in an affidavit that Russell had "exhibited practically all his life marked

eccentricities and mental quirks, and his conduct throughout his life has been queer and unusual." Not only was Russell "a person entirely bereft of moral fibre," he was also "lecherous, salacious, libidinous, lustful, venerous, erotomaniac, aphrodisiac, atheistic, irreverent, narrow minded, bigoted, and untruthful." Finally, he was not a philosopher at all, but "a sophist."

The case for the Board was handled by the city's legal agency, the corporation counsel, which filed a counter-petition to drop the suit. At the hearing on this motion before Justice John E. McGeehan, the assistant corporation counsel, Nicholas Bucci, argued that Mrs. Kay had insufficient cause for her suit. But Bucci only discussed the citizenship issue, because he saw it as the only question of law—Russell's character was irrelevant. This omission would prove to be a tactical mistake.

The opposition to Russell found backing on the citizenship question in a New York State law that required all teachers to be American. Bucci argued that this pertained only to primary and secondary teachers, and with the city's public colleges teeming with foreign professors, particularly those who had fled Hitler, he had some evidence.

After Bucci presented his side, there followed what the *Harvard Law Review* was to call the "singular procedure whereby" this matter was decided. Justice McGeehan announced that he was reserving decision on the Board's request to drop the suit, and ordered Joseph Goldstein and his co-counsel, former U.S. Congressman William Bennet, to present their evidence, as if for a trial. But the hearing was called to decide on the board's counter-motion. Even Bennet pointed out the irregularity. But Justice McGeehan insisted.

So, Mrs. Kay's attorneys made their case, and in doing so raised a third reason for Russell's ouster that wasn't in the original petition: Bertrand Russell, quite possibly the greatest living philosopher, had not been administered a civil service examination! Bennet and Goldstein argued that teachers in public colleges were civil servants, and that the New York State constitution required civil service positions to be awarded on the basis of exams. Although it seemed an



Punch Magazine

absurd claim, the *New York Times* reported that it jeopardized the jobs of every one of the city's 3,300 public-college teachers—none had been subjected to such exams.

As Justice McGeehan adjourned the court, Bucci reminded him that he still had pending his motion to dismiss Mrs. Kay's suit.

On March 30, three days after the hearing before Justice McGeehan, those who had been awaiting a ruling on the Board's counter-petition received quite a surprise. The judge had found against Bucci's request—because he had argued only one of the three points raised by Mrs. Kay—and then gone ahead and ruled on the original petition, without allowing the Board an opportunity to answer the other charges. And McGeehan, finding in Mrs. Kay's favor, ordered the Board of Higher Education to revoke Russell's appointment.

In his decision, Justice McGeehan scoffed at the notion that this case was about academic freedom, which he defined as "the freedom to do good and not to teach evil." In selecting Russell, he said, the Board of Higher Education was not bringing a great intellectual to the students, was not boosting the prestige of City College, but merely creating "a chair of indecency."

McGeehan was a Roman Catholic and a Bronx Democrat who proudly called himself "an organization judge." It seemed that he was not loath to break

procedural regulations to support his judicial activism. Several commentators pointed out the superhuman speed at which his lengthy decision was written—that is, if it was composed in the three-day interval between the hearing and the day it was released. Some suggested it was written before the hearing even began.

The City College students demonstrated their anger at McGeehan's verdict by packing into the Great Hall for yet another rally. Afterward a five-member contingent traveled down to City Hall to protest to the mayor. While there, some newspapermen called the students into the pressroom, and told them something that took them completely by surprise: Fiorello La Guardia, that fighter for right and reform, had slashed from his budget the appropriation for Russell's salary.

La Guardia claimed his cowardly act was in keeping with his Depression-era policy of eliminating vacant positions. But it was plain that what the mayor was really eliminating was a political headache. Nineteen-forty was an election year, and the Little Flower had national-office aspirations, possibly for vice president. At the very least, he would be running for re-election in 1941. Evidently he felt that the uncertainty swirling around Justice McGeehan's decision left him vulnerable.

It was unclear whether La Guardia's action was legal. His budget needed to be confirmed by the Board of Estimate, and even if it was confirmed, the Board of Higher Education could find money elsewhere to pay Russell's salary. In a month's time, the Board of Estimate would close this loophole by making as part of the conditions of the city's budget that "[n]o funds herein appropriated shall be used for the employment of Bertrand Russell."

La Guardia's and the Board of Estimate's actions turned out to be unnecessary. Justice McGeehan's decision had done the trick, although officially the fight continued through the appeals process. McGeehan continued to make sure the issues were not given a fair hearing. When the corporation counsel refused to appeal the case, following La Guardia's orders, the Board

of Higher Education hired its own lawyers. But Justice McGeehan declared that only the corporation counsel could represent the Board. This decision was affirmed by the higher courts.

Russell obtained a lawyer to have him made a party to the proceedings. But Justice McGeehan decided that Russell had no legal status in the case: Mrs. Kay had brought her suit against the Board of Higher Education and could not be forced to face him in court. This decision too was affirmed by the higher courts.

That Russell was found to have no say in the matter was ironic in light of Mrs. Kay's professed interest in the case. She had brought the suit, she had explained, for fear that her college-bound daughter might one day come

under the evil professor's spell. Yet this was impossible: At that time, liberal arts courses in City College's day session, where Russell was to teach, were open only to men.

Autumn came and the Board of Higher Education resolved to carry on the fight. Then in October, Albert C. Barnes, the eccentric art collector, engaged Russell as an instructor at his foundation in Merion, Pennsylvania. The contract was for five years and would commence January 1, 1941—the day Russell was to have begun teaching at City College.

And such was the anticlimactic ending of the Bertrand Russell/City College case. On October 21, eight months after

Russell had been appointed, the Board of Higher Education voted in favor of dropping the litigation. On that occasion, one board member wrote to his friend, Mayor La Guardia: "Thus ends, I hope for all time, this melancholy incident. I trust that its end will also serve to wash out the bad feeling that it has brought between so many good people."

Russell himself did not quench his bitterness over the case. On the title page of the British edition of *An Inquiry Into Meaning and Truth*, his 1940 return to technical philosophy (which he had been completing during the New York controversy), he included at the end of his list of attainments: "Judicially pronounced unworthy to be Professor of Philosophy at the College of the City of New York (1940)."

NEW MEMBERS

(28) We welcome these new members:

MR. GHULAM SEDIQ AASEF / P.O. BOX 161/WILBERFORCE/OH/45384
 MR. LAWRENCE DOW / PO BOX 46 WEST FARMS STATION/BRONX/NY/10460-0046 /
 MS. ZOE FURNISH /5215 S.R. 138/HILLSBORO/OH/45133/ /
 MS. MONICA F. GIGANTI /P.O. BOX 2791, MT HOLYOKE COL/SOUTH HADLEY/MA/01075/ /
 MR. MARSHALL A. GORDON /RR1 BOX 113/WESTMORELAND/NH/03467/ /
 MR. ZLATKO B. KOVACH /1230 30TH ST., NW/WASHINGTON/DC/20007/ /
 MS. MILLIE PRIEBE /2716 SW CUSTER #3/PORTLAND/OR/97219/ /
 MR. MARTIN J. SMITH/2176 WILSHIRE DRIVE/SALT LAKE CITY/UT/84109
 MR. PAUL STROM /P.O. BOX 91411/PORTLAND/OR/97291/ /
 MR. LEWIS A. VAUGHN /1507 LAKEVIEW DRIVE/GERMANSVILLE/PA/18053/ /
 MR. WALTER WEND /13 OAKLAND HILLS ROAD/ROTUNDA WEST/FL/33947/ /

NEW ADDRESSES

(29) DR. IRVING H. ANELLIS /BOX 1036, WELCH AV. STATION/AMES/IA/50010 1036/ /
 PROF. DONG-IN BAE /SOCIOLOGY/KANGWON NAT'L U./CHUNCHON/ /REPUBLIC OF KOREA/200-701
 MR. CHARLES E. CARLINI /1041 WASHINGTON AVE. #75/MIAMI BEACH/FL/33139/ /
 MS. JAN LOEB COLETTIS /1664 PLEASANT VIEW ROAD/COOPERSBURG/PA/18036/ /
 MR. SAM DIBBLE, JR. /BOX 75/GAUSE/TX/77857-0075/ /
 MS. PEGGY DOYLE /BOX 310/KAYCEE/WY/82639/ /
 MS. BEVERLY EARLES /1821 VIRGINIA DRIVE/MANHATTAN/KS/66502/ /
 DR. WILLIAM HARE /EDUCATION/DALHOUSIE U./HALIFAX, N.S./ /CANADA/B3H 3J5
 MR. DONALD W. JACKANICZ /3802 N. KENNETH AVE./CHICAGO/IL/60641/ /
 MR. DAVID KLAPHOLZ /161 BROWN ST. APT. 2/WALTHAM/MA/02154/ /
 MR. JAMES E. MCWILLIAMS /RT. 2, BOX 4906/EAGLE PASS/TX/78852/ /
 MS. SYDNEY MCWILLIAMS /RT. 2, BOX 4906/EAGLE PASS/TX/78852/ /
 DR. RICHARD MONNIER /P.O. BOX 226/BROOKLINE/MA/02146/ /
 MR. GLENN R. MOYER /40 S. 13TH ST./ALLENTOWN/PA/18102/ /
 MS. SANDI A. MOYER /40 S. 13TH ST./ALLENTOWN/PA/18102/ /
 MS. SUZANNE W. SABATH /3331 SAINT LOUIS AVE./MINNEAPOLIS/MN/55416-4394/ /
 MR. PAUL SAKA /LINGUISTICS DEPT/DWINELE/U/CAL./BERKELEY/CA/94720/ /
 MR. JOHN EDWIN SHOSKY /6909 QUANDER ROAD/ALEXANDRIA/VA/22307/ /
 DR. HENRY VAN DYKE /1112 W. BEACON RD. (#101)/LAKELAND/FL/33803/ /
 MR. RICHARD B. WILK /400 CHISWICK WAY/CAMBRIDGE/CA/93428/ /

BOOK REVIEW

- (30) *Bertrand Russell: A Political Life*, by Alan Ryan, reviewed by Andrew Whitehead, in *New Humanist*, Quarterly Journal of the Nationalist Press Association [Britain], August 1990, p. 24. With thanks to WARREN ALLEN SMITH.

Political Russell

Bertrand Russell: A Political Life by Alan Ryan (Penguin, £5.99)

INCONSISTENCY CAN, perhaps, be excused in a life as long as Bertrand Russell's. It is disconcerting, though, to discover that just a few years before Russell championed direct action against the British bomb, he was willing to contemplate an American nuclear war on the Soviet Union, even though he acknowledged it would kill five-hundred-million people and set back European civilisation by five hundred years.

Alan Ryan's political biography — first published in 1988 and now in paperback — is admiring, but not reverential. It does not try to excuse or explain away the bizarre and incoherent in Russell's prodigious writings and activity. He admits that many of Russell's books have not weathered well, but argues that parts of his work deserve to be read by those who have grown up in the twenty years since Russell's death. "Russell always touched a particular chord with the young," Ryan writes, "just as he always irritated the middle-aged."

Bertrand Russell is, in a sense, a bridge between Victorian high radicalism and modern socialism. He was born during Gladstone's first term in Number Ten, and died in the year that Neil Kinnock entered Parliament. His first book, on German Social Democracy, appeared before the British Labour Party was established. More than seventy years later, he was castigating a Labour government about War Crimes in Vietnam. Lord John Russell was his grandfather. J. S. Mill a godfather, and Elizabeth Garret Anderson attended the birth, so Russell could hardly have been anything but an advanced radical. Here lay the roots of his rationalism and quasi-utilitarianism, his advocacy of birth control, and his antipathy to the state, as well as a pugnacious contempt for organised religion.

Alan Ryan portrays Russell as "one of the last great radicals". A theme of this engaging and accessible biography is the way in which Russell adapted to the decline of radicalism as an organised force.

He became a socialist, but with an evident tension between the desire for individual freedom and the need for social efficiency.

cy. Ryan describes him as a 'liberal socialist'; the term libertarian socialist might be more apt.

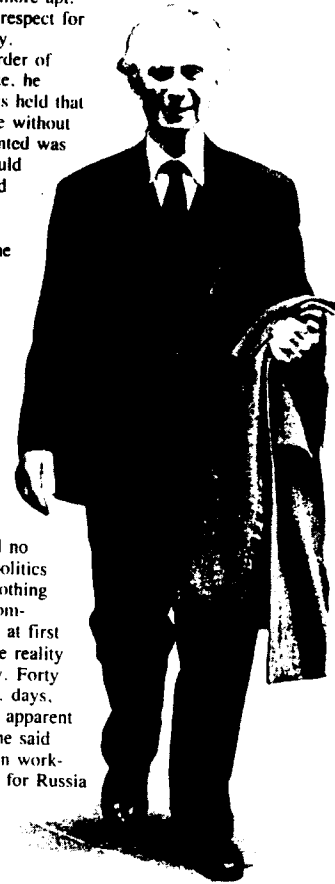
Russell had a healthy disrespect for the conventions of society.

Although awarded the Order of Merit and the Nobel Prize, he remarked: "I have always held that no one can be respectable without being wicked, but so blunted was my moral sense that I could not see in what way I had sinned." His bursts of political activity were short, but intense — in the No Conscription Fellowship during the First World War, and in the anti-bomb and Vietnam solidarity campaigns of the late fifties and sixties. He was not a good party politician, being suspicious of the whole business. "Certainly, he thought that parliamentary democracy was generally a sham."

Ryan says, "but he had no great enthusiasm for the politics of insurgency." He had nothing but contempt for Soviet communism, having witnessed at first hand in 1920 how little the reality corresponded to the theory. Forty years later in his C. N. D. days, when challenged about his apparent antipathy to communists, he said they should choose between working for peace and working for Russia.

It is difficult not to admire Russell, but not easy to identify any enduring political legacy.

He deserves a place in the radical and rationalist pantheon. It is a little difficult, though, to imagine a sixteen-year-old today reacting as Alan Ryan did on his first encounter with Russell and Mill in 1956. He recalls coming "as close as I expect to come to the experience of religious conversion". For all Alan Ryan's eloquence, Russell is from another era. He's been well-served by his biographer, but his fillips and polemics were period pieces.



BRS AWARD NOMINATIONS WANTED

- (31) Please submit names of people you think should be considered for the 1991 BRS Award. When you submit a name, also provide supporting 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 R championed (like Henry Kendall); or promoted awareness of R or R's work (like Steve Allen); or 5) exhibited qualities of character, such as moral courage, reminiscent of R.

Please send your candidate(s) to Clare Halloran, 71-21 69th Street, Glendale, NY 11385 (718-366-8350). She chairs the BRS Award Committee. Please send it without delay, to give the Committee sufficient time.

We want your input!

1991 EARLY RENEWAL HONOR ROLL

- (32) BRS members continue to set records. 149 members renewed before January 1st in 1989, 191 did so in 1990, and 207 did it this year. We are most grateful to all 207 members for their splendid cooperation in making the renewal process go more easily. Here they are:

MR. BECKRY ABDEL-MAGID, MS. AURORA ALMEIDA, MR. J. M. ALTIERI, MR. ROBERT AMOS, DR. JEAN ANDERSON, MR. STEFAN ANDERSSON, DR. IRVING H. ANELLIS, MR. JAY ARAGONA, DR. RUBEN ARDILA, MR. J. WARREN ARRINGTON, DR. GEORGE AUSTIN, PROF. DONG-IN BAE, MR. ADAM PAUL BANNER, MS. MAMATA BARUA, DR. WALTER BAUMGARTNER, MS. VIVIAN B. RUBEL, MS. JACQUELINE BERTHON-PAYON, DR. FRANK BISK, DR. HOWARD A. BLAIR, MS. DEBORAH BOHNERT, MS. BEVERLY BOLING, MR. MICHAEL EMMET BRADY, MR. DAVID BRANDT-ERICHSEN, MRS. DEIRDRE M. BRETON, MR. JOSEPH BROGNA, MR. SHAUN BUHLER, MS. EVELYN BURTON, MS. JAN BUSH, MR. JAMES HALEY BUXTON, MR. ROBERT P. CANTERBURY, M. JACQUES C. CARBOU, MR. CHARLES E. CARLINI, MS. BETTE CHAMBERS, DR. DENNIS C. CHIPMAN, MR. LOU CLARK, MR. WHITFIELD COBB, MS. JAN LOEB COLETTIS, MR. JACK R. CONLES, MS. GLENNA STONE CRANFORD, DR. PETER G. CRANFORD, MR. JIM S. CURTIS, MR. DENNIS J. DARLAND, MS. SUSAN J. DARLAND, MS. ALICE L. DARLINGTON, MR. ROBERT K. DAVIS, MR. JOHN C. DESHAIES, MR. SAM DIBBLE, JR., MR. PAUL A. DOUDNA, MS. PEGGY DOYLE, MR. PRADEEP KUMAR DUBEY, MR. RONALD EDWARDS, MS. LINDA EGENDORF, MR. LEE EISLER, MR. RICHARD FALLIN, MR. VICTOR J. FERNANDEZ, MR. WILLIAM K. FIELDING, MS. BRENDA M. FRIEDMAN, MR. STEPHEN H. FREY, DR. BERND FROHMANN, MR. BILL GAGNON, MR. J. GREGORY GANEFF, MR. JOHN GANEFF, DR. ALEJANDRO R. GARCIA-DIEGO, MR. EVAN FROST GELLAR, MR. SEYMOUR GENSER, MR. DAVID W. GLOVER, MR. JOSEPH M. GLYNN, JR., MR. ABE GOLDBLATT, MR. ARTTIE PIAR GOMEZ, MR. ANJAN GOWDA, MS. CLARE HALLORAN, MR. EARL HANSEN, MR. TIM HARDING, DR. WILLIAM HARE, MR. JOHN W. HARPER, JR., MR. JOHN L. HARWICK, MS. MARION E. HARWICK, MR. STERLING V. HARWOOD, MS. MIRIAM HECHT, MR. DON HERNANDEZ, MS. LYLA HERNANDEZ, MR. ROBERT M. HICKS, DR. CHARLES W. HILL, MR. JEFFREY A. HILL, MR. DOUGLAS K. HINTON, MR. JAMES LLOYD HOOPES, MS. OPHELIA HOOPES, MR. THOMAS C. HORNE, DR. TING-FU HUNG, MR. ARVO IHALAINEN, MR. RAMON K. ILLUSORIO, MR. NOBORU INOUE, MR. DONALD W. JACKANICZ, MR. JOHN A. JACKANICZ, MR. THEODORE M. JACKANICZ, MR. ADAM JACOBS, MR. MICHAEL LEE JACOBS, MR. ROBERT T. JAMES, MS. SHIRLEY D. JESPERSEN, MR. JAMES M. JONES, MR. LARRY JUDKINS, MR. TOM KIPP, DEAN MARVIN KOHL, MR. KENNETH KORBIN, MR. GEORGE G. KUC, PROF. PAUL GRIMLEY KUNTZ, PROF. PAUL KURTZ, DR. HERBERT C. LANSDALL, DR. PHILIP M. LE COMPTE, PROF. JUSTIN DUNMORE LEIBER, MR. JOHN R. LENZ, DR. H. WALTER LESSING, MR. DON LOEB, MR. JONATHAN A. LUKIN, MR. TIMOTHY J. MADIGAN, MR. HENRY B. MANGRAVITE, MR. STEVE MARAGIDES, MR. BILL McDONALD, MR. NATHAN MCKINLEY, MR. HUGH McVEIGH, MR. JAMES E. MCWILLIAMS, MS. SYDNEY MCWILLIAMS, DR. THEO MEIJER, DR. DAVID J. MELTZ, MR. ROBERT MERRIGAN, MR. CARL MILLER, MR. ISSACHAR MIRON, MR. BRIAN R. MOLSTAD, PROF. HUGH S. MOORHEAD, MR. GLENN R. MOYER, MS. SANDI A. MOYER, MR. WILLIAM S. NEWHALL, JR., MR. MARK OAKFORD, MR. ROY H. ODOM, JR., MR. DAVID M. ONDIK, MR. JOHN ONEILL, MR. JOHN C. PARKER, MR. BERT PARNALL, MR. MICHEL PAUL, MR. JAMES R. PEARSE, MR. JAMES J. PETRASSI, MR. PAUL M. PFALZNER, MS. BARBARA E. PONTIER, REV. RAYMOND J. PONTIER, DR. EDWARD L. PRICHARD JR., MR. GUVVALA N. REDDY, MR. STEPHEN J. REINHARDT, MR. BENITO REY, MR. ROBERT A. RIEMENSCHNEIDER, MR. WILLIAM M. RIPLEY, PROF. DON D. ROBERTS, DR. MICHAEL J. ROCKLER, MR. ANDY ROGERS, MR. LARS ROHRBACH, PROF. HARRY RUJA, MS. CHERIE RUPPE, MS. SIGRID D. SAAL, MR. PAUL SAKA, DR. NATHAN U. SALMON, MR. ROBERT SASS, MR. GREGORY J. SCANNELL, MR. JOHN F. SCHAACK, DR. ANNE-FRANCOISE SCHMID, MS. NANETTE E. SCOFIELD, MR. JOHN EDWIN SHOSKY, MR. WARREN ALLEN SMITH, MR. WAYNE DOUGLAS SMITH, MR. JOHN E. SONNTAG, MR. JOEL SPIRA, MS. RUTH SPIRA, MS. DEBRA STAFFORD, DR. PHILIP STANDER, MR. THOMAS J. STANLEY, MR. PETER STONE, MR. RAMON CARTER SUZARA, MS. SHOHIG SHERRY TERZIAN, MR. LLOYD N. TREFETHEN, MR. CHARLES TUTT, MS. ALICE TZANETAKOS, MR. CHRISTOS TZANETAKOS, MR. CLIFFORD VALENTINE, MS. ELEANOR H. VALENTINE, DR. HENRY VAN DYKE, MR. WALTER VANNINI, MR. JOE H. VIRDEN, MS. SUSAN BERLIN VOMBRACK, MS. ANN WALLACE, MR. ROBERT E. WALLACE, MR. DEWEY I. WALLACE, JR., MR. MARK WEBER, MR. MICHAEL J. WEBER, MS. DONNA S. WEIMER, MR. THOMAS WEISBACH, MS. SUZANNE W. SABATH, MR. JOHN TODD WEST, DR. CHARLES L. WEYAND, MR. CALVIN B. WICHERN, MR. JOHN A. WILHELM, MR. RICHARD B. WILK, MR. VINCENT DUFAUX WILLIAMS, MR. WALTER WINFIELD, JR., MS. ELEANOR WOLFF, MR. JAMES E. WOODROW, MR. CHARLES ALLEN YODER, MR. WILLIAM H. YOUNG, MS. JUDITH ZACCONE, DR. TERRY S. ZACCONE.

LOCAL CHAPTERS

- (33) Benares. Chandrakala Padia is the Director of The Benares Chapter of The Bertrand Russell Society, as well as a Director of the BRS itself. She tells us that the Benares Chapter is doing very well, recently held a hugely successful one-day seminar, and has acquired more members.

However the Chapter needs books by and about BR. If you have BR books that are duplicates or that you can do without for whatever reason, please send them to Benares. MARVIN KOHL and DON JACKANICZ have set a good example for the rest of us to follow by doing just that.

Send books to the Benares Chapter, The Bertrand Russell Society, 26 Teachers' Flats, B.H.U., Varanasi 5, India. It will be greatly appreciated.

PROMOTING BR/BRS

- (34) BR at Muhlenberg. Once again we showed BR on videotape to a group of mostly students at Muhlenberg College, Allentown, PA. Last time (4/30/90) we had shown the first 4 of the Woodrow Wyatt 1959 interviews (RSN67-11). This time (11/28/90) we showed the last 4 of the interviews. As before, Professor Ted Shick was host. About 25 of the students present signed up to receive information about the BRS by mail. Before the tape was shown, we read a paper telling why Russell had a low opinion of Plato's *Republic*; the reason: it is a prescription for a totalitarian state.

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

(35) 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 Egnor and Denonn.....	6.50 R
Education and the Social Order.....	6.50
Has Man a Future?.....	8.00 H
A History of Western Philosophy.....	6.50 R
History of the World in Epitome.....	1.00
In Praise of Idleness.....	6.50
The Impact of Science on Society.....	4.00
An Inquiry into Meaning and Truth.....	6.50
My Philosophical Development.....	6.50
Political Ideals.....	4.75
Power: A New Social Analysis.....	5.50
The Practice and Theory of Bolshevism.....	4.75
Principles of Social Reconstruction.....	4.75
Roads to Freedom.....	6.50
Sceptical Essays.....	4.75
Unpopular Essays.....	4.25 R
Why I Am Not a Christian.....	4.25 R

BY OTHER AUTHORS:

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

H Cloth, otherwise paperback

R Remastered by Simon & Schuster. With the exception of the usual remainders' mark on the bottom edge, these are in fine condition.

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

New and forthcoming:

Russell's Idealist Apprenticeship by Nicholas Griffin. Oxford University Press January, 1991. \$82.50

The Art Of Philosophizing And Other Essays by Russell. Littlefield Adams October, 1990. \$8.95 pb.

A Study of Bertrand Russell's Ethics by D.D. Bandishte. Asia Book Co. \$12.95

Audiocassettes for rent

Speeches

200 Nobel Prize Acceptance Speech. 1950
201 "Living in an Atomic Age". BBC/ABC 1953
202 "Man's Peril". BBC 1954
203 Russell-Einstein Manifesto. 1955
204 "Address to the CND". 1959
205 "Appeal to the American Conscience". 1966

Interviews, debates

225 "Is Security Increasing?". NBC 1939
226 Russell-Copston Debate on the Existence of God. BBC 1949
227 "Bertrand Russell". Ronney Wheeler Interview. NBC 1952
228 "Face to Face". John Freeman Interview. BBC 1959
229 "Bertrand Russell Speaking". Interviews by Woodrow Wyatt. Russell discusses philosophy, taboo morality, religion, and fanaticism. 1959
230 Woodrow Wyatt Interviews(I). Russell discusses the role of the individual, happiness, power, and the future of mankind. 1959
231 "Close-Up". Elaine Grand Interview. CBC 1959
232 "Speaking Personally: Bertrand Russell". John Chandos Interview. 1961
233 David Suskind Interview. 1962
234 "On Nuclear Morality". Michael Tigar Interview. 1962
235 Interview on Vietnam. CBC 1963
236 Studs Terkel Interview. 1962
237 Woodrow Wyatt Interviews (II). Russell discusses nationalism, Great Britain, communism and capitalism, war and pacifism, and the H-bomb. 1959

Lectures, broadcasts

250 "Bertrand Russell" by Rev. Paul Beattie. 1975
251 "Bertrand Russell as a Philosopher" by A.J. Ayer. BBC 1980
252 "Bertrand Russell" by Prof. Giovanni Costigan. 1986
253 "Portrait of the Father as Philosopher" by Katherine Tait. (In German)

Documentaries

275 "The Life and Times of Bertrand Russell". Soundtrack of BBC film. 1962
276 "Sound Portrait of Bertrand Russell". NPR dramatization. 1980
277 "Bertie and the Bomb". Soundtrack of BBC television broadcast. 1984

Misc.

300 "Sinfonia Contra Timore" by Graham Whettam. Dedicated to Russell.

The loan fee for cassettes is \$1.00.

New audio cassettes:

238 Merv Griffin Interviews Russell. Soundtracks of the unedited film footage taken for the 28 June 1965 broadcast of the Merv Griffin Show. Pacifica Radio Archive #BC0309.
206 Russell's Address to the Berkley Vietnam Teach-in. 21 May 1965. Published as "American Ambition Can Kill Us", <u>The Week</u> , 20 May 1965. Pacifica Radio Archive #BB2218.26.
301 The Conscience of Wisdom. A program in the CBC's "Project '62" series. Statements by Russell, Muxley, and many others. Nov., 1961. Pacifica Radio Archive #BB0950.
278 Beatrice Webb on the Russells/ Russell on the Webbs. A reading of the Webbs' observations of Alys and Bertrand from <u>The Diary of Beatrice Webb</u> . Russell reads his assessment of the Webbs. Feb., 1966. Produced by Pacifica. Pacifica Radio Archive #BB4557.

NEWSLETTER ITEMS WANTED

- (36) 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.

OPPONENTS

(37) The U.S. State Department. When DON JACKANICZ worked in the (U.S.) National Archives, in Washington, he searched for records related to BR, and found several.

Don writes: "These documents do not reveal anything of great importance, but they are worth knowing about, showing how U. S. State Department officials at least twice reported to Washington on Russell's activities. Note the misspellings of Bertram and Russel." Thank you, Don.

The first instance, below, comes from General Records of the Department of State (Record Group 59), Decimal Files, 1910 29, 862.20241/10. (February 13, 1918, regarding Russell's trial.)

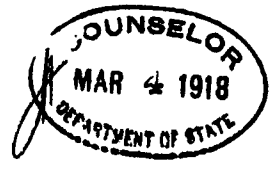
*yes.
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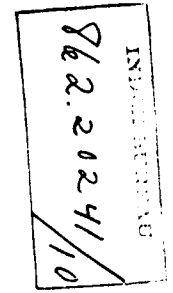
U.S. DEPARTMENT OF STATE
No. 8302.

LONDON, February 13, 1918.

Duplicate detached



*sent to card
ack. file
FHP*



FILED
MAR 13 1918

The Honorable
The Secretary of State,
Washington.

Sir:-

I have the honor to invite the attention of the Department to the case of the Honorable Bertrand Russell, who has been sentenced to six months imprisonment for publishing, in a paper called the TRIBUNAL, an article, certain statements in which constituted a deliberate insult to the United States

- 2 -

Army, and were considered by the Court to be prejudicial to the good relations between the United States and Great Britain. Mr. Russell is a man of good education, and a writer by profession; he is a descendant of the former Prime Minister, Lord John Russell, and has been until recently highly thought of in this country. Unfortunately, during this war he has shown himself to be a pronounced and extreme pacifist, and as a result of his activities was once before summoned by the police, and obliged under the Defence of the Realm Act to follow the regulations prescribed for enemy aliens in respect of reporting his movements to the police.

I have the honor to transmit herewith an account of the proceedings in Court, as reported by the TIMES of February 11, 1918.

I have the honor to be,

Sir,

Your obedient servant,

(for the Ambassador)

H. W. G. G. G.

Enclosure:- Extract from the
TIMES, February 11,
1918.
Subject:- Proceedings in Court
re Hon. Bertrand
Russell.

The following is from *The Times* (London)(2/11/18). It has been enlarged, for easier reading. We've kept the right and left columns in their original positions, so once again you'll have to go to the next page to finish the first column, and then back again.

CITY: L O N D O N.

SUBJECT: Insult to the U.S. Army -
Mr. Bertrand Russell Sentenced.

SUMMARY:

MR. BERTRAND RUSSELL SENTENCED.

MISCHIEVOUS WORDS IN AN ARTICLE.

INSULT TO THE U.S. ARMY.

At Bow-street Police Court on Saturday, before Sir John Dickinson, the Hon. BERTRAND ARTHUR WILLIAM RUSSELL, of Gordon-square, W.C., and Miss JOAN BRADGEMAN, of York-buildings, Adelphi, W.C., were jointly summoned for having in a printed publication called the *Tribunal* made certain statements intended and likely to prejudice his Majesty's relations with the United States of America—contrary to Regulation 27 (b) of the Defence of the Realm Regulations.

Mr. Travers Humphreys conducted the case for the Director of Public Prosecutions; Mr. Cecil Whiteley appeared for the defendants.

Mr. Humphreys asked that the charge should be dealt with summarily. He said that the *Tribunal* was a four-page paper, and in the issue of January 1918, the front page was taken up with an article headed "The German Peace Offer," by the defendant, Russell. The paragraph complained of was in the following terms:—

"The American garrison which will by that time be occupying England and France, whether or not they will prove efficient against the Germans, will no doubt be capable of intimidating strikers, an occupation to which the American Army is accustomed when at home."

The prosecution contended that that statement was intended and likely to prejudice his Majesty's relations with the United States. A statement of that kind was certainly likely to cause trouble and disagreement and mutual antagonism between the soldiers of this country and those of one of our Allies, and thus to prejudice the relations of the two countries, and it was for the magistrate to decide whether, considering that the statement was written by a man of position and of the highest possible attainments in education, it was not intended to have that effect. It was very hard to understand how such a

Detective-Inspector Parker stated that the *Tribunal* was a journal which could be purchased by the public in the ordinary way.

Mr. Humphreys asked if the magistrate desired to hear General Childs.

Sir JOHN DICKINSON said that, as far as he was concerned, it was unnecessary, but if Mr. Whiteley would like to question him he could be called.

CASE FOR THE DEFENCE.

Mr. Whiteley submitted that there was no ground for the inferences which the prosecution had attempted to draw from the passage quoted. Mr. Russell absolutely denied that in writing it he had any intention of prejudicing the relations of his Majesty with the United States; his purpose was the very opposite, for he was warning the public against what he considered, rightly or wrongly, was a serious menace and danger. There was no justification for the assumption that the passage was "likely" to have the effect suggested by the prosecution. The article was not an editorial, but a signed contribution, showing that the views expressed were merely those of the individual writer, and it was idle to pretend that the personal opinions and sentiments of any one man, whatever his position, were likely to prejudice our relations with a foreign State. The German peace offer had been discussed in every paper in every country from every point of view, and from those various papers plenty of isolated passages might have been selected which, over-sensitive officials would have found quite as objectionable as that now complained of. It was not fair, moreover, to fix upon one or two sentences without regard to the general trend of the article, which was directed to pointing out to those who sympathized with the views of the Labour and Socialist Parties the results which the continuation of the war might have on the interests of those two parties. The circulation of the *Tribunal* was probably only a few thousands a week, and the suggestion was ludicrous that a few lines in such a paper were likely to affect the relations of this country with America. The Americans were credited with a keen sense of humour, and he suggested that even the most serious-minded amongst that great nation would not take the objections to the article which had been put forward by the prosecution. Mr. Humphreys had quoted only one sentence, but he had omitted these words which immediately followed:—"I do not say that these thoughts are in the minds of the Government."

Mr. Travers Humphreys.—Read the rest of the paragraph.

Mr. Whiteley.—Yes. It goes on:—"All the evidence tends to show that there are no thoughts whatever in their mind, and that they live from hand to

passage could have been written by any person who was not directly hostile to this country, and it was difficult to overstate its possible mischievous effects if it were allowed to pass unchallenged. What did the suggestion that an American garrison would shortly be occupying England and France mean if not that the British and French Armies would not be able effectively to defend their countries, and that it was necessary to have here, not the assistance of an Ally to fight the enemy, but a garrison in this country and in France provided by America? Following upon that sneer at the Armies of Great Britain and France, there came an insult to the American Army in the words, "whether or not they will prove efficient against the Germans," the suggestion being that the American Army, while capable of forming a garrison in England and France, was not to be very much thought of as an effective Ally in fighting the foreign foe.

Then came the words, "They will no doubt be capable of intimidating strikers, an occupation to which they are accustomed when at home." The first observation to be made on that was that it was untrue; and the second observation was as to the impression that would be created among the citizen soldiers of this country if they believed for an instant that the Army of another democratic country could in any conceivable circumstances be used here for the purpose of taking part in any labour troubles that might arise. If necessary he would call Brigadier-General Childs to give evidence on that point. The female defendant had admitted that she was the actual editor of the *Tribunal*, and responsible for its publication.

mouth consoling themselves with ignorance and sentimental twaddle. I say only that if they were capable of thought it would be along such lines as I have suggested that they would have to attempt to justify a refusal to make peace on the basis of the German offer, if, indeed, they do decide to refuse." Counsel added that during the last year Mr. Russell had written articles regularly in the *Tribunal*, and this was the first complaint about them. Before the issue of this particular article he had made up his mind to discontinue his contributions, because he intended for the future to devote himself to writing and lecturing on philosophy. If the magistrate felt bound to come to the conclusion that Mr. Russell had transgressed one of the regulations, he suggested that a very mitigated penalty would meet the case.

Mr. Humphreys mentioned that in June, 1916, at the Mansion House, Mr. Russell was convicted on a similar charge, and was fined £100 and £10 costs.

"A VERY DESPICABLE" OFFENCE.

Sir JOHN DICKSON said that the words of the article complained of stood self-condemned as mischievous, and there was no doubt in his mind that they were calculated to prejudice his Majesty's relations with a foreign Power. Mr. Russell seemed to have lost all sense of decency and fairness, and had gone out of his way to insult, by a deliberate and designed sneer, the Army of the great nation which was so closely allied to us by ties of affection and kindred—a nation which had joined us to fight for the same ideals of justice and freedom that had inspired us. The offence was a very despicable one, and although the sound sense—or, as Mr. Whiteley

had put it, the keen sense of humour—of the Americans might treat his libel with the contempt it deserved, there were some people who would eagerly seize upon those false assertions and use them for the injury of the cause to which we had been devoting our lives and our treasure. Mr. Russell's attainments and position only added to the seriousness of his offence. He had previously had a warning on this very subject, but had chosen deliberately to ignore it. The sentence upon him would be six months' imprisonment in the second division. Miss Beauchamp must pay a fine of £60 and £15 15s costs.

Notice of appeal against both sentences was given, and Lord Russell and Mr. T. J. C. Sanderson became sureties for the prosecution of the appeals.

There was a further summons against Miss Beauchamp for printing false statements in the *Tribunal* in contravention of Regulation 27 (a).

Mr. Whiteley said that this summons referred to statements made in the letter of a correspondent, and if the case was to be proceeded with he would have to ask for an adjournment, in order that he might call the writer of the letter and a number of other witnesses to prove that the statements were absolutely true.

It was eventually arranged that the summons should be adjourned *sine die*.

(38) The 2nd instance -- of U. S. State Department officials reporting to Washington on Russell's activities -- starts on the following page. It comes from General Records of the Department of State (Record Group 59). Decimal Files, 1916 29, 893.42/114. (October 14, 1920 regarding Russell's arrival in China.)

RECEIVED
 NOV 16 1920
 Div. of State
 AMERICAN CONSULATE GENERAL
 DEPT. OF STATE.

DIVISION OF
 FAR EASTERN AFFAIRS.
 NOV 16 20

J.F. [unclear]
Y.H.
W

Shanghai, China, Oct. 14, 1920.

NO. ✓
 UNDER SECRETARY
 NOV 28 1920
 DEPARTMENT OF STATE

Subject: Arrival in China of the Honorable
 Bertram Russell.

THE HONORABLE
 THE SECRETARY OF STATE,
 WASHINGTON, D. C.

Ch...

INDIAN REFUGEE
 893.42/1114

Sir:

1/ I have the honor to enclose herewith copy of a self-explanatory despatch (No. 441, File No. 842), of this Consulate-General, of even date, on the above subject, to the American Legation at Peking.

I have the honor to be,

Sir,

Your obedient servant,

M. F. Perkins

American Consul in Charge.

Enclosure:

1/- Copy of Shanghai Consulate-General despatch (No. _____, File No. 842), of October 14, 1920, to the American Legation at Peking.

842
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DEC 1 1920
 DEC 1 1920

AMERICAN CONSULATE GENERAL

No. 441

Shanghai, China, Oct. 14, 1920.

CONFIDENTIAL.

Subject: Arrival in China of the Honorable
Bertram Russell.

The Honorable

Charles R. Crans,

American Minister,

Peking, China.

Sir:

I have the honor to inform the Legation that the Honorable Bertram Russell, a British subject, arrived in Shanghai recently by the steamship PORTHOS from Europe. It is understood that he is proceeding to Peking, where he is to take a position as instructor in the Peking University. He is accompanied by his secretary, Miss D. Black.

It has been reported to this office that while on board the ship both Mr. Russell and his secretary gave free expression to sentiments of an extremely socialistic and anarchistic character. The informant gave it as his opinion that Mr. Russell would, during his sojourn in China, be very likely to continue to propagate doctrines of this nature.

Although Mr. Russell is a British subject, it has been, nevertheless, deemed advisable to refer this mat-

-2-

ter to the Legation for its information.

I have the honor to be,

Sir,

Your obedient servant,

M. F. Perkins.

American Consul in Charge.

842
P/Ro

Ro
Copy to the Department.

(39)

FOR SALE

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.

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.

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.

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.

(40)

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

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1991-93: IRVING ANELLIS, BOB DAVIS, BOB JAMES, HUGH MOORHEAD, CHANDRAKALA PADIA, HARRY RUJA

The 6 BRS Officers are also Directors, ex officio

BOOK REVIEW

(41) Anthony Storr reviews the first volume of the collected papers, in *The Spectator*, December 3, 1983.

Early genius

Anthony Storr

The Collected Papers of Bertrand Russell, Volume 1: Cambridge Essays 1888-99
 Edited by Kenneth Blackwell, Andrew Brink, Nicholas Griffin, Richard A. Rempel, John G. Slater
 (George Allen & Unwin [£48 pre-publication] £60)

Bertrand Russell lived from 1872-1970. He wrote 70 books, and some 2,500 shorter pieces. His writing has always delighted me. Everything of his which I have ever read seems illumined from within by a glowing clarity. He is one of the great masters of English prose, and it is entirely apt that he should have been awarded the Nobel Prize for Literature.

The Collected Papers of Bertrand Russell, of which this is the first volume, will run to 28 volumes in all. The publishers hope to complete this massive undertaking by the year 2000. The papers are being edited by a team at McMaster University, Ontario which bought the Russell Archives in 1968. About one-third of the present volume consists of appendices: outlines of lectures; monthly lists of Russell's reading; annotations, textual notes, and a bibliographical, as well as a general index. It is clear that all the resources of modern scholarship are being employed to make this edition unrepeatably definitive. All in all, it looks as if we shall eventually have more information about Russell's mind and its furnishings than we shall have about any other eminent mind of the 20th century.

The introduction to this volume states: 'Writing came naturally to Russell in a manner that is nowadays rare.' Perhaps; but, in 'How I Write', Russell himself confessed that, when he was young, it was a long time before he was able to write without worry and anxiety. 'When I was young each fresh piece of serious work used to seem to me for a time — perhaps a long time — to be beyond my powers. I would fret myself into a nervous state from fear that it was never going to come right. I

would make one unsatisfying attempt after another, and in the end have to discard them all.' At last he discovered the virtue of incubation. If he left the problem to simmer, 'it would germinate underground until, suddenly, the solution emerged with blinding clarity, so that it only remained to write down what had appeared as if in a revelation.'

Only the professional philosopher can assess Russell's contribution to philosophy, but the greater part of his more popular writing is easily accessible to the layman. From the psychological point of view, this volume is full of interest. It begins with 'Greek Exercises,' a journal started when Russell was 15, written in Greek characters for the sake of secrecy. This reveals a startling precocity and an early interest in many of the problems which were to preoccupy Russell for years. In June 1888 he writes: 'It is extraordinary how few principles or dogmas I have been able to become convinced of. One after another I find my undoubted beliefs slipping from me into the region of doubt.' In an autobiographical talk delivered years later, Russell says that one of the two most important motives which impelled him to take up philosophy was 'the desire to find some knowledge that could be accepted as certainly true.' The other motive was to find some satisfaction for his religious impulses. These early diaries are much concerned with the omnipotence of God, immortality, the origin of conscience and related problems.

There is no false modesty. 'I read an article in the *Nineteenth Century* today about genius and madness. I was much interested by it. Some few of the characteristics mentioned as denoting genius while showing a tendency to madness I believe I can discern in myself.' Among these are 'sexual passion' and 'a desire to commit suicide.' Both impulses remained powerfully active in Russell for years. We are fortunate that the former impulse prevailed over the latter, which it did with vigour.

After 'Greek Exercises' comes the hitherto unpublished 'A Locked Diary' which Russell kept from 1890-94. Amongst much else, it records the ambivalence of his feelings toward Alys Pearsall Smith who became his first wife in 1894. His musical

taste is as yet unformed, since Tosti's 'Goodbye' is reckoned 'absolutely perfect of its kind', in the same class as Shelley's lyrics.

Russell went up to Cambridge in 1890. In 1892 he was elected to 'The Apostles'. Six of the papers he presented to this society have been preserved and are printed here. It was at meetings of 'The Apostles' that Russell encountered Whitehead, with whom he wrote *Principia Mathematica*. Modern students of philosophy will find that they are looking back towards a vanished world, and may perhaps be envious of those who were engaged in the subject before J.L. Austin and A.J. Ayer had launched their assaults upon traditional metaphysics. 'It may be contended that, although we can never wholly experience Reality as it really is, yet some experiences approach it more nearly than others, and such experiences, it may be said, are given by art and philosophy.'

Russell writes on Bacon, on Descartes, on Hobbes; on Ethics; on Free-Will; on Geometry. It is astonishing that so much of his undergraduate and graduate work has been preserved. Did the lonely child who recorded that beginning Euclid was 'as dazzling as first love' treasure these early intellectual exercises in the way that other adolescents treasure love-letters? By the mid-1890s, Russell had become interested in economics and politics. There is a paper on 'German Social Democracy,' and another on 'The Uses of Luxury.' Russell was certainly one of the cleverest men of this century, but one cannot help being amazed at both his range and his mandarin certainty that he can master any subject to which he addresses himself. It is a kind of confidence which no-one can profess today, when many intellectual subjects have become so specialised, so 'technical', that even the cleverest can only master parts rather than wholes.

There will, no doubt, be those who will say that 28 volumes will tell us more about Russell than we want to know. But, because his range was so wide, this huge project will become not only a tribute to Russell himself, but a history of ideas of two-thirds of the 20th century.

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IF YOU HAVEN'T YET

SENT YOUR 1991 DUES

BETTER DO IT TODAY

BECAUSE THERE AIN'T MUCH TIME LEFT

AND...WELL, YOU KNOW WHAT WILL HAPPEN

IT MAKES US SHUDDER TO THINK OF IT

WE HOPE YOU WON'T LET IT HAPPEN