

RUSSELL SOCIETY NEWS

No. 82, May 1994

The Bertrand Russell Society

3802 North Kenneth Avenue Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Russell Society News is a quarterly issued in February, May, August, and November. This issue was edited by Donald W. Jackanicz at the above address. For information about The Bertrand Russell Society or to become a member, contact the same Chicago address. However, beginning immediately, letters concerning Russell Society News should be addressed to the new Editor, Dennis Darland at the following address: Dennis Darland; 1965 Winding Hills Road; #1304; Davenport, IA 52807; U.S.A.

TABLE OF CONTENTS

<u>Section</u>	<u>Page</u>
-- Annual Meeting Announcement and Registration Form.....	i
(1) From the President.....	2
(2) Michael Rockler Reviews Conrad Russell Book.....	3
(3) 1994 Annual Meeting.....	4
(4) Treasurer's Report.....	6
(5) BR Visits Norman Thomas's House.....	6
(6) BRS Library.....	7
(7) More Reminiscences of Paul Arthur Schilpp.....	8
(8) Russell on E-Mail and Internet.....	9
(9) Letter from Carl A. Westman.....	10
(10) Letter from Paul M. Pfalzner.....	11
(11) Great Delight in Discovering the BRS.....	11
(12) From Poch Suzara, BRS Philippine Chapter.....	12
(13) News from Concerned Philosophers for Peace.....	13
(14) Is BR a Dangerous Patron Saint?.....	14
(15) BR et al. in Philosophy of Language Course.....	14
(16) New Study on BR's Logical Atomism.....	15
(17) Review of Moorehead BR Biography.....	16
(18) <u>Skeptical Beliefs</u>	17
(19) Walter Lippmann on BR and Birth Control.....	18
(20) From Harry Ruja.....	18
(21) Greetings from Pakistan.....	19
(22) Student Pugwash USA.....	19
(23) New <u>RSN</u> Editor with Next Issue.....	20

(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

I have recently read Paul Kurtz's new book Toward a New Enlightenment, edited by Tim Madigan and Vern Bullough. I have also read Caroline Moorehead's biography of Russell and Steven Rockefeller's John Dewey, Religious Faith and Democratic Humanism. All three volumes can be related to one another.

Caroline Moorehead, who will receive the BRS Book Award at the annual meeting in Toronto, has written a balanced biography of Russell which examines his life professionally, personally and intellectually. Rockefeller's volume presents a useful overview of Dewey's career, focusing on Dewey's intense religious views which evolved over time.

There exist, of course, many similarities between Russell and Dewey. Both men, whose lives overlapped, were giants in their time. Their interests and effects went well beyond philosophy into the realms of politics and social policy where both were able to exercise their influence in significant ways. Both were liberal thinkers who sought a more equitable world society.

Rockefeller's examination of Dewey's religious views is interesting; Dewey began his career as a committed Christian theist and ended his life by thinking of himself as a religious humanist.

Russell, of course, embraced secular humanism at a very early age and never sought to reconcile his position with the religious views of the masses. Russell rejected all propositions for which there could be no evidence. He was never able to tolerate the notion of teaching falsehood. He came to the conclusion that religion in general and Christianity in particular had no utility. Humankind would be better off, he believed, if it gave up its belief in the existence of a supernatural realm. Russell's best known book about religion is Why I Am Not a Christian. Dewey's most remembered book on religion is A Common Faith. The two titles suggest a great deal about the perspective of these two philosophers with regard to religious orientation.

Paul Kurtz's book samples his many writings over a considerable period of time. It is an excellent work which can serve as a definitional volume for contemporary secular humanism. Kurtz has coined the term "transcendental temptation" by which he indicates that for many persons, including rationalists who are secular humanists, there seems to exist a need for some kind of spiritual identity which transcends human existence.

Having read both Moorehead's Russell and Rockefeller's Dewey, it seems to me that one way of characterizing the religious difference between Russell and Dewey is to note that Russell was able to overcome the transcendental temptation and live a full humanist life while Dewey was not. The difference may lie in the difference between Dewey's Vermont youth and Russell's upbringing-

ing in Britain. Or it may be the case that Russell's ability to stand alone was greater than Dewey's.

John Novak, of the John Dewey Society, and I will debate Russell vs. Dewey on Religious Belief in July at the annual meeting. This special conference is being cosponsored by the Canadian Humanists and the Council for Democratic Secular Humanism. I hope you can attend this meeting which should be one of the best BRS gatherings ever. Details are contained elsewhere in the newsletter. Register now. I look forward to seeing you this summer.

(2)

MICHAEL ROCKLER REVIEWS CONRAD RUSSELL BOOK

BRS President Michael Rockler's review of Academic Freedom by Conrad Russell appeared in Free Inquiry, vol. 14, no. 2, Spring 1994, p.58. We again salute Lord Russell on his new book.

Academic Freedom, by Conrad Russell (London and New York: Routledge, 1993) 119 pp., cloth \$49.95. Bertrand Russell would enjoy reading his son Conrad Russell's recent book, *Academic Freedom*. In this volume the current Lord Russell presents a concise and convincing case for an academic world exempt from government interference. In 1988 England's Parliament adopted an education act that limited academic freedom. Russell's book is a response by one who is both an academic—he is a member of Kings College and a professor of British history at the University of London—and a member of the House of Lords.

Conrad Russell states that universities have an independent sphere of judgment that must remain free from government intervention. He argues further that while professors swear no Hippocratic oath, they do have a set of professional values to maintain and defend. This independent sphere of scholarly judgment and the existence of scholarly values form the basis of Russell's argument for academic freedom.

He maintains that universities must support research even though it is costly and does not always lead to productive outcomes. Academic freedom requires that professors be at liberty to pursue whatever kind of inquiry they find valuable. The university must protect academics from the intolerance of the public. The need to do this is part of Russell's argument for the granting of tenure to qualified academics.

Russell also discusses the limits of academic freedom. Academics cannot

falsify references or engage in plagiarism. Universities have the right to protect themselves against "willful error perpetrated deliberately for the sake of advancing a cause or a career." In addition, Russell argues that "the taking of money for teaching and research also imposes a duty to engage in those activities."

The actions of the Thatcher government and the current policies of Prime Minister John Major prompted Russell to write this volume. While it deals specifically with issues emanating from those governments, it also presents a strong argument for the need to maintain, strengthen, and support the autonomy of academics. This is the only true guarantee of free inquiry in the academic world. Russell has written a volume well worth reading.

—Michael J. Rockler is professor of interdisciplinary studies at National-Louis University and president of the Bertrand Russell Society.

(3)

1994 ANNUAL MEETING

The 1994 Annual Meeting of The Bertrand Russell Society will be held Thursday, July 7 through Sunday, July 10 in Toronto, Ontario, Canada at the Chestnut Park Hotel, 108 Chestnut Street in downtown Toronto.

This year's meeting differs from previous meetings in at least two ways: (1) the BRS is cooperating with The Council for Democratic and Secular Humanism (CODESH) and The Humanist Association of Canada in planning and holding a joint meeting; (2) there will be events over four days, rather than the usual three days. As well, the 1994 meeting will see a return to a hotel site, rather than the kind of university meeting room and dormitory housing arrangement used in recent years.

Shown below is the latest meeting schedule. Note that there are general program events as well as those devoted to BRS concerns. The program offers diversity and includes topics and formats not seen before in BRS meetings.

Coalition for Secular Humanism, Atheism and Freethought 1994 CONFERENCE PROGRAM

THURSDAY, JULY 7

- 5:30- **Bertrand Russell Society Board Meeting**
7:30 P.M.:
6:00- **Humanist Association of Canada General Meeting**
7:30 P.M.:
7:30-
11:00 P.M.: **Welcoming Reception**

FRIDAY, JULY 8

- 9:00 A.M.- **PLENARY SESSION**
NOON: **"The Positive Reach of Humanism: An Agenda for the 21st Century"**

Moderator: Thomas Flynn, Senior Editor, FREE INQUIRY
Paul Kurtz, Editor, FREE INQUIRY
Peter Smith, President, Humanist Association of Canada
Michael Rockler, President, Bertrand Russell Society
Jane Wynne-Wilson, Co-President, International Humanist and Ethical Union
Jack Massen, Treasurer, The Atheist Alliance

- NOON- **LUNCHEON** (optional)
2:00 P.M.: *Speaker:* Nicholas Griffin, professor of philosophy, McMaster University: **"Bertrand Russell as a Critic of Religion"**

- 2:00- **CONCURRENT SESSIONS**
5:00 P.M.: 1. **"Humanism and Ethics"**
Harry Stopes-Roe, Former President, British Humanist Association
Terry Miosi, Executive Director, Toronto Learning Centre
Paul Cliteur, President, Humanistisch Verbond (Netherlands)
2. **"Dealing with the Religious Right"—A Workshop**
Facilitator: Marie Castle, Vice President, Atheist Alliance

FRIDAY, JULY 8, cont'd.

3. **"Humanism and Spirituality"**
Pat Duffy Hutcheon, Sociologist and Educator
Thomas Flynn, Senior Editor, FREE INQUIRY
Rupert Raj-Gauthier, Secretary, Humanist Assoc. of Canada
4. **"Bertrand Russell Society"**
John Shooky, Professor of Philosophy, American University
Papers by winners of Bertrand Russell Society Essay Contest
Marvin Kohl, Professor of Philosophy, SUNY Fredonia, **"Russell and the Good Life"—A Workshop**

5:00 P.M.-
UNTIL: **TORONTO** (on your own)

SATURDAY, JULY 9

- 9:00 A.M.- **PLENARY SESSION**
NOON: 1. **"What is the Good Life? A Humanist Perspective"**

Moderator: Timothy J. Madigan, Executive Editor, FREE INQUIRY
Gladys Leithasser, Board Member, Bertrand Russell Society
Albert Lyngseth, Prof. of Philosophy, Florida Atlantic Univ.
Philip Jones, President, CSHAFT
Gordon Stein, Editor, *The American Rationalist*
Norm Allen, Exec. Dir., African Americans for Humanism

- NOON- **LUNCHEON** (optional)
2:00 P.M.: *Speakers:* Rob Tielman, Co-President, International Humanist and Ethical Union, and Levi Fragell, editor, Norwegian *Humanist*: **"International Humanism in the 21st Century"**

- 2:00- **CONCURRENT SESSIONS**
5:30 P.M.: 1. **"Nonreligious Ceremonies: A Discussion"**
Christos Tzanetakos, Pres., Atheist Alliance
Jane Wynne-Wilson, Co-President, IHEU

SAT., JULY 9, cont'd.

2. **"John Dewey vs. Bertrand Russell on Religious Belief"**
Timothy J. Madigan, Executive Editor, FREE INQUIRY
Michael Rockler, President, Bertrand Russell Society
John Novak, Professor of Education, Brock University
3. **Young Adults Workshop (ages 14-30): "What is the Good Life?"**
Facilitator: Elizabeth Welsh, Continuing Education Department, Brock University
4. **Humanism Online:**
Promoting freethought through computers
Facilitator: Greg Erwin, Pres., Humanist Association of Ottawa
6:00- **Red Hackle Hour**
7:00 P.M.: (Bertrand Russell's Favorite Scotch)
7:00- **AWARDS BANQUET**
10:00 P.M.: **Keynote Address**
Dr. Robert Buckman, Host of TV-Ontario's VITAL SIGNS: **"Twice Around the World and Still Stupid"**
ROBERT BUCKMAN



Dr. Buckman's hilarious anecdotes, combined with important information on a wide range of health care issues, make him one of the most sought after speakers on the continent. He is the author of five books, has starred in and cowritten three television series and hosts TVO's *Vital Signs*. He is a medical oncologist at Sunnybrook Hospital and an associate professor at the University of Toronto.

SUNDAY, JULY 10

- 8:30 A.M.- **BUS TRIP** (optional)
8:30 P.M.: Visit to FREE INQUIRY and Prometheus Books headquarters and SUNY Buffalo Campus, Amherst, New York; and Niagara Falls (Includes Lunch)
Other events are also being planned.

Make your plans to attend now! Please refer to the annual meeting announcement and registration form attached to this newsletter.

Early registration per person is \$50 U.S./\$65 Canadian. After June 1 registration per person is \$60 U.S./\$75 Canadian. There are optional group meals and an optional bus trip to Buffalo/Niagara Falls.

Canadian residents should make their checks/cheques payable to Humanist Association of Canada; 116 Ravenscrest Drive; Etobicoke, Ontario M9B 5N3.

U.S. and other non-Canadian residents should make their checks (U.S. dollars, please) payable to Free Inquiry; P.O. Box 664, Buffalo, NY 14226-0664.

MasterCard and Visa chargecards may also be used--see the registration form.

For additional meeting information, please write to one of the addresses above. You may also telephone Free Inquiry (CODESH) toll free at 1-800-458-1366.

A special rate has been arranged for at the Chestnut Park Hotel: \$79 Canadian per night for a single/double room. To receive this rate, call the hotel at 1-416-977-5000 and mention "Humanist Conference." Here are descriptions of our hotel appearing in two recent guidebooks:

Chestnut Park Hotel...A newer 520-room hotel on the edge of Chinatown close to City Hall and the Eaton Centre. Most amenities, including an indoor pool and fitness facilities, are available. Doubles \$180. [Toronto: The Ultimate Guide, Margaret and Rod MacKenzie (San Francisco: Chronicle Books, 1992), pp. 37-38.]

Chestnut Park Hotel...Brand new (February 1989) 522-room hotel by City Hall's Nathan Phillips Square. Complete recreation facilities include indoor pool, health club and gymnasium. One of the world's few hotels to be connected to a museum--the Canadian Museum for Textiles, with ceremonial cloths, carpets, etc. from around the world, with emphasis on China. Moderately priced. [Essential Toronto, George Bryant (Lincolnwood, IL: Passport Books, 1994), p. 80.]

Toronto has much to offer visitors. Our hotel location will put meeting attendees in the middle of downtown, close to many of the city's main attractions. For more information about Toronto, contact Metropolitan Toronto Convention and Visitors Association; 207 Queen's Quay W.; Suite 509; Box 126; Toronto, Ontario M5J 1A7; telephone 1-800-363-1990. For information about the Province of Ontario, contact Ontario Ministry of Tourism and Recreation; Queen's Park; Toronto, Ontario M7A 2R9, telephone 1-800-268-3735.

Also remember that Toronto is only about fifty miles from Hamilton, site of The Bertrand Russell Archives on the campus of McMaster University. If you would like to combine attendance at the BRS annual meeting with a pre- or post-meeting research visit, we suggest you contact in advance Dr. Kenneth Blackwell; Bertrand Russell Archives; McMaster University Library; Hamilton, Ontario L8S 4L6.

WE LOOK FORWARD TO SEEING YOU IN TORONTO!

(4)

TREASURER'S REPORT

BRS Treasurer Dennis Darland submitted this report for the first quarter of 1994, January-March.

Beginning bal	\$916.88
INCOME	
Contributions	\$811.00
Interest	\$1.31
Library Income	\$82.35
Meeting Fees	\$0.00
Misc Income	\$0.00
New Members	\$442.50
Other	\$0.00
Renewals	\$4021.00
TOTAL	\$5358.16
EXPENSES	
Library Expense	\$73.91
Meetings	\$0.00
Memb & Info	\$1567.40
Misc Expenses	\$11.96
RUSSELL Sub	\$149.50
TOTAL	\$1802.77
Final bal	\$4472.27

(5)

BR VISITS NORMAN THOMAS'S HOUSE

Our thanks to Tom Stanley, who located this excerpt from Leader at Large: The Long and Fighting Life of Norman Thomas by Charles Gorham (New York: Farrar, Straus and Giroux, 1970, pp. 68-69.

Thomas was becoming well-known throughout the socialist, labor, and liberal world and the mellow old house on Eighteenth Street [in New York City] was opened, over the years, to many famous men and women. Among them was Bertrand Russell, who held advanced ideas on education and child-rearing. Norman was busy in his office and Violet [Thomas's wife] seized the chance to talk with Lord Russell about her own children.

"How old are they?" asked the distinguished philosopher. Violet rattled off the children's ages, in ascending order. Russell shook his head and his white mane waved. "They are all older than two," he said. "It's too late to recommend anything." Violet laughed.

(6)

BRS LIBRARY

BRS Librarian Tom Stanley submitted this two-part report.

The Society library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS library inquiries and requests to Tom Stanley, Box 434, Wilder, VT 05088.

The following lists books for sale. H-Cloth, otherwise paperback. Prices are postpaid. Please send check or money order (U.S. funds only) payable to the "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	7.95
Has Man a Future?.....H..	8.00
History of the World in Epitome.....	1.00
In Praise of Idleness.....	7.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	8.95
Principles of Social Reconstruction.....	7.95
Sceptical Essays.....	8.95

By Other Authors:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell's America, Vol. 2, 1945-1970 edited by Barry Feinberg and Ronald Kasrils.....	9.95
Essays on Socialist Humanism in Honor of the Centenary of B.R.....H..	9.00
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia.....H..	11.50
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	2.00

Recent acquisitions of materials available for loan:

Russell and Analytic Philosophy, edited by A.D. Irvine and G.A. Wedeking. This anthology had its origin in a conference held at the University of British Columbia in June of 1991. Of the sixteen papers, only three have been previously published. "It is, I think, the best book of this sort on Russell's philosophy that I have read and I think I have read them all"- Prof. John Slater. 424 pp. 1994 University of Toronto Press, 10 St. Mary Street, Suite 700, Toronto, ON M4Y 2W8. Review copy.

Bertrand Russell: A Political Life by Alan Ryan. A new paperback edition published by Oxford University Press. Review copy.

"My Interview with Bertrand Russell" by Walter Arnstein". Offprint from The American Scholar. 7 pp.

Index to Russell: The Journal of the Bertrand Russell Archives, published in issue No. 20 (1971-75), No. 40 (1976-81), N.S. Vol.5, no.2 (1981-85), and N.S. Vol. 10, no.2 (1986-90). 17pp.

Troublesome People: The Warriors of Pacifism by Caroline Moorehead. Advance uncorrected proof. 1987.

Bertrand Russell and the British Tradition in Philosophy by D.F. Pears. Vintage paperback.

(7) MORE REMINISCENCES OF PAUL ARTHUR SCHILPP

We thank BRS member Warren Allen Smith of New York City, who submitted the following article.

In response to the request for further reminiscences of Paul Arthur Schilpp, I received the following letter dated 27 August 1956 after writing for a clarification of what humanism meant to him:

Humanism, to me, connotes an emphasis on man as both the end and goal of all human endeavor as well as upon the essential dependence of man upon himself in the processes of individual growth and of social development and progress. I believe, in other words, that man has to work out his own (individual and social) salvation with fear and trembling, yes, but also with courage, insight, and caring. Such working out need not preclude, however, man's making use, in this process, of any and all avenues of approach open to him: the use of nature and of natural laws as he comes increasingly to understand these, as well as the use of his intellectual, moral, aesthetic and spiritual powers as he learns to develop and understand these. In terms of method and procedure I suppose I would fit mostly into the category of naturalistic humanism.

But, in terms of metaphysical considerations, I would rank as a theistic humanist. So long as man is--in the areas of ultimates--still as largely ignorant as he is today, and in view of man's obviously finite nature and even more finite (and limited) knowledge and comprehension, it seems to me the height of human arrogance for finite man to want to rule out God. Such procedure reminds me of the attempt, on the part of the mosquito, to rule out the possibility of man because the mosquito never has met a man and, if it had met one, could, obviously, neither explain nor understand man. But I cannot grant that theistic humanism of necessity must be held "within the framework of a supernaturalistic philosophy." If there is a God, He must have some nature, which will be "natural" to Him as human nature is natural to man (or dog--nature is natural to a dog). God, in order to be God, must, I suppose, be thought of as superhuman; but this implies no more that He is supernatural than the fact that man is supervegetative implies that man is supernatural. God is merely beyond finite man's finite grasp--as indeed are many natural phenomena events yet in this atomic age. I would insist, therefore, that my theistic humanism is a type of naturalistic humanism.

Everything that has ever been achieved in human history has been achieved by man (from the sub-beastly atrocities of war and other forms of head-hunting to the highest achievements of human hands, heart, mind, and spirit). Though man is finite, the latent capacities of his nature are so nearly limitless that no man can actually imagine or even dream what man may yet be able to achieve. If he will marshal

and use the best powers of his rational, moral, and spiritual capacities in the building of a better world of human understanding, appreciation, freedom, and love.

In response to a similar 1951 request, Bertrand Russell was humorously succinct and quite unlike Schilpp in his outlook:

You ask me whether I call myself a Scientific Humanist or a Naturalistic Humanist. I am not in the habit of giving myself labels, which I leave to others. I should not have any inclination to call myself humanist, as I think, on the whole, that the non-human part of the cosmos is much more interesting and satisfactory than the human part. But if anybody feels inclined to call me a Humanist, I shall not bring an action for libel.

In 1956, Russell wrote again:

I do not object to your classifying me as a "naturalistic humanist," though it is not a description I should ever think of calling myself. When I have to describe my own philosophy I call myself a "logical atomist." I have read the material that you sent with your letter, but I have nothing to add except that my reason for not liking the word "humanist" is that I regard human beings as a trivial accident which would be regrettable if it were not so unimportant.

In short, Schilpp echoed the theistic humanism found in his Human Nature and Progress (1954) and in his This Is My Faith (1956). Russell remained the philosophic naturalist as found in his Why I Am Not a Christian (1957).

(8)

RUSSELL ON E-MAIL AND INTERNET

Here is more from Warren Allen Smith, this time concerning Russell and e-mail.

Individuals wishing to join a Bertrand Russell e-mail club (for the sinful purpose of zapping religion and philosophy chat-line rooms) are invited to direct their computer modems to the following: SecularHum@AOL.com. Or write your e-mail address to me at 31 Jane Street (10-D), New York, NY 10014. From the responses received, I will then compile an initial directory for publishing here in the newsletter.

For more information about Russell on e-mail and Internet, refer to Russell: The Journal of the Bertrand Russell Archives, vol. 13, no 1, Summer 1993, p. 4 and vol. 13, no. 2, Winter 1993-94, pp. 115-116.

(9)

LETTER FROM CARL A. WESTMAN

BRS member Carl A. Westman of Newington, Connecticut wrote to us in late April about four matters discussed in the February 1994 RSN: our July 1994 Toronto meeting, Warwick T. Harrison's letter, the "BR in Our Daily Bread" article, and the Treasurer's Report. Here is the text of his most welcome letter.

Thanks to you, and Michael Rockler, for getting the February 1994 Russell Society News out to me. I especially appreciate the information on the Annual Meeting, although I cannot be sure I can attend. I hope so, though!

I am pleased to hear that the accommodations will be in a hotel, as opposed to a dormitory. However, I found it curious that the meeting was billed as the "2nd meeting of the Coalition for Secular Humanism, Atheism, and Freethought." If I recall correctly, Russell was an agnostic, rather than an atheist, and often recommended to avoid feeling certain over anything. I suppose this attitude might run somewhat counter to atheism. But this is a small matter.

How fortunate that we have forum for exchanging ideas on Russell! I enjoyed Warwick T. Harrison's interesting letter. If each member delineated the points over which they agreed with Russell and the points they disagreed with, I think most of us would also agree with the vast majority of his writings. I, too, have found but a few points over which I disagree with Russell, but this is because he emphasized a set of values and philosophical speculation, rather than a list of facts.

Because of this, I found Mr. Harrison's comment regarding the universe interesting: "Well, now we know it wasn't [always there]!" I didn't know the Big Bang theory has achieved such universal acceptance that it is now accepted as fact. If it is still a theory, I think it best to treat it as such.

With regard to his second point, life after death, I though it unusual to distance oneself from a belief in the supernatural, but believe in life after death. I haven't had a "death" experience, but have come close to drowning once. All I recall is gradually losing consciousness; moreover, if I did experience anything unusual, I might conclude that the mind does unusual things when deprived of oxygen.

The comments on Russell in Our Daily Bread were typically myopic. Again, Russell was not an atheist, as they claim. Also, it was the notion of the Almighty inflicting eternal punishment that he found distasteful, not the notion of punishment alone. After a few hundred thousand years of inflicting torture upon a sinner, I would think the Almighty would be able to have made his point, don't you? After that, it does sound a bit sadistic.

Your treasurer's report indicates the membership is quite small. I hope we can grow it, and not let it gradually decline as the years since Russell's life grow.

I'll close now with the hope that I can attend the Annual Meeting and meet many BRS members.

Sincerely,

CARL A. WESTMAN

(10)

LETTER FROM PAUL M. PFALZNER

In response to Warwick T. Harrison's letter appearing in the February 1994 RSN, we also were pleased to receive this letter from BRS member Paul M. Pfalzner of Ottawa, Ontario.

Bertrand Russell's saying "why shouldn't the universe always have been there?" cannot be faulted in spite of the Big Bang theory; Russell's remark makes no dogmatic claim but merely allows a reasonable possibility. Big Bang is not a proven fact; it is simply the best known of various current cosmological models; other theories, such as the Chaotic Inflationary Universe of Hawking, Linde et al. are equally able to model the distribution of matter while allowing for a more plausible universe going through an infinite series of big bangs and big crunches.

As for the "afterlife," George Santayana's remark, "having been born is a poor augury for immortality" would seem to challenge any individual's alleged "death experience" as having any bearing on life after death! A great deal more testable evidence is required for such a claim!

(11)

GREAT DELIGHT IN DISCOVERING THE BRS

Over time we receive a variety of inquiries about the BRS, RSN, and related matters. If someone asks about the BRS and membership, we routinely send our introductory pamphlet and membership application. In mid-April we received such an inquiry from Tae Son Chong of Alexandria, Virginia. He opened his letter with this fine sentence: "To my great delight I have discovered that not only a periodic publication is out in circulation concerning Bertrand Russell, but that a society exists devoted to his illustrious work, as well."

(12)

FROM POCH SUZARA, BRS PHILIPPINE CHAPTER

Our thanks to Poch Suzara of the BRS Philippine Chapter in Manila, who wrote this letter to RSN and also gave us a copy of his "Christianity, values and development" letter that appeared in Manila Standard, January 3, 1994.

Mr. Warwick T. Harrison disagrees with Russell's "why shouldn't the universe always have been there?" [See RSN 81, February 1994, p.14 and other letters in this RSN issue.] Warwick says, "now we know it wasn't! There was a "Big Bang" that scattered all the galaxies and gas clouds across space...."

My reply: After the big bang it was called the big universe; before the big bang it was a tiny universe. A few astronomers call it the cosmic egg. But an egg is a universe in itself. Russell was right--the universe has always been there.

His second point of disagreement is Russell's non-belief in something after death. Mr. Warwick, your death experience was not about death but about life since you are still very much alive today. Perhaps you can give us more evidence. Remember Russell was always concerned, and this is something he reiterates again and again, that our beliefs should accord with the evidence for them.

But here's a disagreement mentioned by Anthony Kenny, an authority on the philosophy of Thomas Aquinas. He says: "Bertrand Russell accused Aquinas of not being a real philosopher because he was looking for reasons for what he already believed. It is extraordinary that that accusation should be made by Russell, who in the book Principia Mathematica takes hundreds of pages to prove that two and two make four, which is something he had already believed all his life." (The Great Philosophers by Bryon Magee, p. 66).

Hollywood movies have been made about the life and times of Pasteur, John Smith, Babe Ruth, Lou Gehrig, Stanley and Livingston, Curie and many many others including Gandhi. What about BERTRAND RUSSELL? Are we disciples, followers, admirers, believers, students, relatives, friends, associates of Bertrand Russell doing him service and honor by just keeping him in archives? I ask again: when are we going to explore possibilities of making a film story about this great man? How else can we expose his greatness to the whole wide world today and get on with the BERTRAND RUSSELL SOCIETY on scale as worldwide as it can be?

Christianity, values and development

We are not the masters of Bible lessons; we are the victims. Bible teachings have yet to develop minds and hearts. Otherwise, after four centuries of biblical guidance, why are we today — as a people — impoverished spiritually and — as a nation — bankrupt morally?

Other Asian countries are not Christian; they have never been inspired by Christian teachings, and yet they have values: love of country, love of family, love of discipline, love of honest work, the love of education. Indeed, they have a sense of nationhood under love of industries. They even manufacture the cars, trucks, and motorcycles that we import yearly. We drive such imported vehicles like maniacs in our streets and highways.

The Bible says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7.

Well, after 400 years of asking, seeking, and knocking, these are the results in the Philippines today: We hardly have rights. We hardly have employment. We hardly have common decency. We hardly have discipline. We hardly have law and order. We hardly have maintained streets and highways. We hardly have public health and sanitation. In fact, we hardly have a government. But we do have in plentiful supply faith in our values.

Ask: If our values were in fact values, how come today we are trying to learn from our Asian neighbors, instead of they trying to learn from us? How come in the business of nation building they glow, while we have yet to grow?

Bertrand Russell wrote: "It is odd that modern men, who are aware of what

science has done in the way of bringing new knowledge and altering the conditions of social life, should still be willing to accept the authority of texts embodying the outlook of very ancient and very ignorant pastoral or agricultural tribes. It is discouraging that many of the precepts whose sacred character is thus uncritically acknowledged should be such as to inflict much wholly unnecessary misery. If men's kindly impulses were stronger, they would find some way of explaining that these precepts are not to be taken literally, any more than the command to "sell all that thou hast and give to the poor."

We blame one another for our failures to carry on traditional Philippine values. But as ignorance prevents its own enlightenment, we are unable to question the validity of these values. Indeed, values are supposed to help, and not hinder, the development of self-reliance, independence, and creativity demanded by changing reality. What our so-called values have contributed thus far is the failure of reason, and therefore the failure of maturity.

In the modern world today, thanks to our biblical values, if we are not waiting for miracles from heaven to save us as a people, we are looking for saviors from foreign countries to save us as a nation.

POCH SUZARA
San Lorenzo Village
Makati, MM

(13)

NEWS FROM CONCERNED PHILOSOPHERS FOR PEACE

The February 1994 Concerned Philosophers for Peace newsletter included these two items. (RSN 81, February 1994 previously noted John Somerville's death.) For information about Concerned Philosophers for Peace, contact Dr. Laurence Bove; Walsh University; 2020 Easton Street NW.; North Canton, OH 44720-3396.

John Somerville (1905-1994). With regret I [Executive Secretary Joseph Kunkel] report the death of John Somerville on January 8. We have lost a friend and an indomitable peace advocate. John authored several books and plays on peace themes at a time when such writings were not in vogue. He was particularly active on the international scene during the long years of the cold war. There he founded the International Philosophers for the Prevention of Nuclear Omnicide. He is survived by his wife of 64 years, Rose. We shall miss his dedication.

Call for Papers for Villanova. The seventh annual conference of Concerned Philosophers for Peace will be held at Villanova University, which is near Philadelphia. The conference will begin at 9:00 Friday morning September 30 and conclude late Sunday evening October 1, 1994....The theme of the conference is "Peacemaking." It ranges from domestic conflict resolution to humanitarian intervention....Send [proposals] to Joseph Betz; Department of Philosophy; Villanova University; Villanova, PA 19085.

(14)

IS BR A DANGEROUS PATRON SAINT?

Thanks to Vincent Williams, who found this article in the December 5, 1993 San Antonio Express-News, p. 4-L. Note the Russell references in the third and fourth columns.

San Antonio Express-News

This page is recyclable

Your Turn

Scientific method not only path to truth

By Dennis Patrick Slattery

San Antonio recently was treated to a free Forum on Arthritis and Rheumatology, sponsored jointly by the American College of Rheumatology and the South Central Texas Chapter of the Arthritis Foundation. About 300 arthritis sufferers or family members, including myself, learned about the various symptoms and ways of treating many forms of these crippling and painful diseases that afflict millions of children and adults.

I wish, however, to comment on one of the final speakers in the series who wanted to inform us, I thought initially, of alternative forms of medicine other than those that come directly from the scientific community. The presentation, however, rather quickly and humorously at first, became a defense of scientific method and how we should not question it.

First, the speaker showed us slides of the covers of several supermarket tabloids with headlines like: "Diet Can Cure Arthritis," or "There is a Cure for Arthritis," headlines, he proposed, that offer false hopes for those suffering the disease's ravages. Then to the punchline: He offered as an illustration a slide of a diploma, awarded by a group called the National Consultants of American Nutritionists to those members who have gained respectable standing and have "earned" such a certificate. The certificate conveys on one the mantle of expert on diet and nutrition, ostensibly perhaps to help people

ANOTHER VIEW

We encourage our readers to express opinions on issues of their choice in "Another View." Send contributions to Another View, Express-News, P.O. Box 2171, San Antonio 78207-2171. Articles must be accompanied by a daytime telephone number and a brief occupational identification and should not be longer than 800 words. Articles are subject to editing for clarity, length, taste and legal reasons.

gain belief or cure from degenerative diseases through what they eat and avoid.

The good doctor went on to inform us that by simply filling out a questionnaire and sending in a fee, that one could become a national consultant in this organization. So he and his wife did enroll, not themselves or any of their children; so, the name on the diploma he showed us was Goldie Panush, their family dog.

Next slide, please. Here is Goldie by her food dish, a stack of books on the floor, and of course, the diploma dutifully framed and leaning against the wall. Enter the canine nutritionist, ready to dispense advice. Goldie apparently met all of the questionnaire's requirements for good nutritional potential, even answering yes to the question: "Have you ever attended a college?" Yes, Goldie had matriculated in a junior college course on "Obedience Training," and alas, according to its owner, had failed. Justifiable laughter from the audience.

The point of the story, was that, yes, there

are sham outfits that will award anything to anyone if only a check is cut forthwith. And, yes, credentials, as we all know, are sometimes bogus, but, the speaker warned us: "Life isn't so simple." The way to truth, rather, is through a method of seeing the world that began in the 17th century and has been with us ever since, for good or for ill: the scientific method as the way to truth.

The scientific method works, as you know, through slow, laborious, carefully experimental designs to an established end in which a hypothesis is offered, then affirmed or refuted by "the evidence," according to the speaker.

The implication of the talk was that the scientific method is the only way to truth, a feeling that I had confirmed by one of the last slides which showed a quote from the esteemed mathematician and philosopher, Bertrand Russell. It read: "What science cannot tell us, mankind cannot know."

What I found disturbing about the speaker's certainty is that it was contradicted in several ways by other speakers. For example, an earlier rheumatologist told us that the evidence about arthritis in the 1950s was that when the disease was painful, the patient was sent to bed forever. Now, the evidence says do exercises, aerobic workouts, move the joints, keep flexibility and take certain drugs to help with swelling and pain.

Again, at our lunch table after, a fine rheumatologist fielded dozens of questions from 10 of us, pointing out often that "some evidence suggests this, while others believe

that" about the nature of auto-immune diseases like osteoporosis, osteoarthritis, rheumatoid arthritis, lupus and other painful ailments. So what seems proven in one area or era is then disproved later. Hardly a way to inspire confidence in certainty.

As I was driving home from the sessions, I listened on National Public Radio to a respected physician discussing the onset of breast cancer in men. His comment that "we don't know why some women get breast cancer while others don't," inaugurated his later observations that so much is uncertain, so much contradictory about what we discover in science and medicine.

What I found difficult to accept by the owner of Goldie is the absolute way he spoke about the scientific method, and that other forms of discovery and treatment — such as acupuncture, herbal medicine, or Chinese ways of understanding the body, for example — are unworthy in this mysterious world of disease. An uncertain science was passed off to us as "all-knowing," or at least the only way of knowing. I think it is dangerous, or at least naive, to have Bertrand Russell as one's only patron saint. There are other models of discovery and treatment for disease as well as other ailments in the human condition that should not only be considered but perhaps given their own symposium.

Dennis Patrick Slattery is professor of literature and writing at Incarnate Word College.

(15)

BR ET AL. IN PHILOSOPHY OF LANGUAGE COURSE

The current University of Chicago non-credit continuing education catalog gives this description of a course titled "Philosophy of Language."

What is it for words to mean what they do? What is the relationship between language and the world? How is linguistic communication possible? The philosophy of language attempts to answer these and other general questions about the nature of language and meaning. This course is intended as a general introduction to the field and will focus on three issues: (1) meaning--how meaning is distinguished from the things we do with words and how it relates to truth; (2) reference and belief--how words manage to refer to objects in the world and why all accounts of reference

seem incompatible with how we attribute beliefs to others; (3) the nature of language--the extent to which the meaning of a word may depend upon the belief system of which it is part, and whether the meaning of public expressions must ultimately depend upon a system of private meanings (a language of thought). Readings will include both classic essays by Frege, Russell, Tarski, Wittgenstein, Quine, and Austin and more recent work by Grice, Searle, Davidson, Putnam, Kripke, and Chomsky. No prior knowledge of philosophy is presumed. Instructor: Richard Rosenblatt's research and writing focus on the contemporary philosophy of language, epistemology, and the philosophy of mind. \$215. March 28-June 6 [1994].

(16)

NEW STUDY ON BR'S LOGICAL ATOMISM

Good news for students of Russell's technical philosophy: Wayne A. Patterson's Bertrand Russell's Philosophy of Logical Atomism is now available from Peter Lang Publishing, Inc. Here is that firm's book announcement and order form.

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**BERTRAND RUSSELL'S PHILOSOPHY
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By Wayne A. Patterson

Pages and format: 364 pp. 6 x 9 (Paperback)
 ISBN: 0-8204-1235-X Official U.S. pub. date - August 1, 1993
 Price: \$29.95
 Series: American University Studies, Series V, Philosophy, Vol. 89

The Book: Bertrand Russell's philosophy of logical atomism has had a major influence on the development of analytic philosophy. The essential features of this atomism were presented in eight lectures delivered by Russell in 1919. This book is an exposition of those lectures for readers with minimal philosophical training, the aim being to provide a sound understanding of the problems which Russell addresses as well as an awareness of the acceptability of his proposed solutions. Easily grasped examples are used to aid the exposition, but over-simplification of difficult problems is avoided.

The Author: Wayne Patterson obtained his first degree in pure mathematics at the University of Toronto. Following a Master's degree at the same university he travelled to Australia and was subsequently awarded a Ph.D. in philosophy at the University of Melbourne. He is currently Senior Teaching Fellow at the National University of Singapore and has recently obtained a Diploma in Artificial Intelligence from the University of Edinburgh.

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(17)

REVIEW OF MOOREHEAD BR BIOGRAPHY

Our thanks to Tim Madigan for alerting us to this review of Caroline Moorehead's Bertrand Russell, appearing in Wilson Quarterly, Spring 1994, pp. 86-87. The review author is not identified.

BERTRAND RUSSELL: A Life. By Caroline Moorehead. Viking. 596 pp. \$30



In 1961, an 89-year-old Bertrand Russell was sent to jail for protesting the nuclear policies of the British government. He had been the object of controversy before. In 1940, the New York court that overturned his appointment to City College denounced his logic lectures as lecherous, libidinous, lustful, venerous, erotomaniac,

aphrodisiac, irreverent, and narrow-minded. No easy man to live with, he married four times, often wreaking emotional havoc on his wives and children.

Bertrand Russell was also a Nobel Prize-winning philosopher who wrote 83 books, including *Principia Mathematica* (1910), and set the shape of philosophy in the English-speaking world. Though the contrast was rather extreme, both Russells were Russell.

As Moorehead relates in her engaging biography, Bertrand Russell (1872-1970) did not know how to be dull. He brought a philos-

opher's insights to issues ranging from nuclear warfare to the use of cosmetics by schoolteachers, and did so with a literary skill that leaves most other writers green with envy. Even his technical philosophy is full of vivid touches. Moorehead, a British journalist, wisely skirts the impossible task of explaining the foundations of mathematics. Instead, she sticks to what drove Russell to study such things—a longing for the timeless and absolute truth about the world, which he thought lay in logic. She also explains how he abandoned his first and highest love. Ludwig Wittgenstein, his one-time protégé, persuaded him that logic was no more than a matter of human convention; after civilized Europe plunged into World War I, Russell lowered his sights and looked to politics, education, social reform, and more enlightened attitudes toward sex and marriage as the route to human happiness.

Russell's childhood was a gloomy one. His radical parents died when he was a small child, and he was brought up by his elderly grandmother and assorted governesses. Lady Russell tried to keep Bertie pure. She failed. He met and after many battles married Alys Pearsall Smith—like his fourth and last wife, a daughter of Philadelphia and Bryn Mawr. This all fueled his later passion for sexual enlightenment. Paradoxically, Lady Ottoline Morrell, who became his mistress in 1910 and effected his liberation, did not much care for sex with Bertie; it was his mind she fell in love with.

He was amazingly clever and loved Cambridge, but he could never be confined to the academy. He ran for Parliament in 1907 as a women's suffrage candidate, fighting for a seat he could not win in order to stick up for an unpopular cause. In 1916 he threw away his Cambridge career to campaign against the war. Trinity College dismissed him from his lectureship, and in 1918 he was jailed for insulting an ally. (He said the U.S. Army would stay on in Europe after the war to shoot striking workers.)

In the 1920s and '30s he wrote important essays on socialism, the fate of the Soviet Union, appeasement, and the nature of power, but emotional discord bulked larger. In 1921 he married Dora Black, had two children, and opened a school—Beacon Hill. Its finances demanded constant lecture tours in the United States and short

articles for the Hearst newspapers ("Going to the Cinema," "Should Philosophers Smoke Cigars?," "Who May Wear Lipstick?"). The marriage broke up in the early 1930s. He then married Peter Spence, a woman 30 years younger than he. She left him in 1949. Finally, in 1952 he married Edith Finch and experienced 17 years of quiet bliss: an interesting but not edifying record. Moorehead only occasionally raises an eyebrow at the discrepancy between Russell's mastery of logic and his weak grasp of the realities of other people's lives.

The post-1945 Russell is the one Americans remember. This Russell fought for the Nuclear Test Ban Treaty, wrote to John Foster Dulles and Nikita Khrushchev to demand nuclear disarmament, lectured John Kennedy on Cuba, and led a last, bitter campaign against the Vietnam War. Moorehead is pained by the way Russell was taken over by Ralph Schoenman during this final crusade. Schoenman was a left-wing graduate student at the London School of Economics who came to see Russell in 1960; he stayed to tea, then to manage Russell's affairs for the next eight years. He destroyed innumerable old friendships, wasted large amounts of money, hampered every good cause with which he was involved, and made Russell look ridiculous. Moorehead shares the universal relief that almost the last thing Russell did was break with Schoenman and write a memorandum explaining why. Can we decently say that a rip-roaring atheist like Russell redeemed himself? We can certainly rejoice that he died as clear-headed as he had lived.

(18)

SKEPTICAL BELIEFS

We recommend to you Skeptical Beliefs, newsletter of the Committee for the Scientific Investigation of Claims of the Paranormal. Subscription rates: \$15, one year; \$28, two years; \$35, three years. Write to CSICOP; P.O. Box 703; Buffalo, NY 14226-0703. Vol. 4, no. 1, March 1994, from which the following article comes (p. 6), includes a Carl Sagan article titled "Basketball's Lessons for Science" and other noteworthy material.

Inklings

Thinking by Numbers

Lewis Jones

I once asked Bertrand Russell how he could justify his claim that the universe was round. He said, "Because mathematics has proved it so." I am as dissatisfied with that response now as I was then.

After all, this was the same Bertrand Russell who defined mathematics as the subject in which we know neither what we are talking about nor whether what we are saying is true. Mathematics is concerned with relations between things, not with the things themselves. It is a network of bridges between the islands of reality: you might know every last detail about a bridge, but this will tell you nothing about the islands that it connects.

On a different occasion, Russell spelled it out more elaborately: "Pure mathematics consists entirely of assertions to the effect that, if such and such a proposition is true of *anything*, then such and such another proposition is true of that thing. It is essential not to discuss whether the first proposition is really true, and not to mention what the anything is, of which it is supposed to be true."

Yet there are still those who speak of mathematics as a positive force, bending events to its will. Time travel, and effects that precede their causes, are held to be valid because "there is nothing in mathematics that forbids them" (although there is nothing in mathematics that rules out the universe being regulated by a pink blanchmange, either).

The endpoint of your calculations may tell you that the number of workers required to dig a ditch is $\sqrt{49}$. Out here in the real world, you would then just send out for seven ditch-diggers. The alternative solution of minus seven we would just throw away as of no practical value, but there are those who would soon be off on a search for these phantom workers. ("There is nothing in mathematics that forbids it.")

"Mathematics shows that it must be true." This is the unspoken (and sometimes even the spoken) assumption backing many a paranormal claim. Dame Chance is thought of as stalking the world, very much in the way that Dame Nature was once imagined, adjusting here and correcting imbalances there. J. B. Rhine decked out his "Extra-Sensory Perception" with tables of probable errors, deviations, antichance values, and probability integrals. "Modern Experiments in Telepathy," by S. G. Soal and F. Bateman, gave us an appendix containing 60 pages of mathematical analysis. In the wake of Soal's fraudulent experiments, none of it was worth a button.

It is worth bearing in mind Charles S. Peirce's standpoint—that probability refers to propositions about events, not to the events themselves. It assesses how likely you are to be right in what you say. It is a measure of what you know. Your estimation of the composition of water will differ according to whether you believe that (a) the world consists of four elements—fire, water, earth, and air; or (b) there are 92 elements to choose from; or (c) water is a combination of two elements (or three, or four, or whatever), and so on, *ad infinitum*.

Dame Chance does not impress her will upon electrons so as to prevent their having both momentum and location. The constraint is upon your knowledge, not upon the particle. As the

mathematician Henri Lebesgue felt obliged to admit: "No discovery has been made in mathematics, or anywhere else for that matter, by an effort of deductive logic."

Ptolemy had no illusions about his theories of astronomy: He knew full well that his mathematical descriptions happened to fit his observations, but they were not intended as an explanation of what astronomical bodies were and what they were doing. When there were alternative ways of expressing the results, he just chose the simplest.

Newton, too, in the *Principia*, confesses, "I here design only to give a mathematical notion of these forces, without considering their physical causes and seats."

B. F. Skinner saw the danger clearly: "The formula $s = \frac{1}{2}gt^2$ does not govern the behaviour of falling bodies, it governs those who correctly predict the position of falling bodies at given times."

There was a time when mathematics was the handmaiden of science. But Morris Kline, professor emeritus of mathematics, made the complaint that "most mathematicians of the past hundred years have broken away from science. They know no

"The difference between mathematical thinking and scientific thinking is that at every stage the scientific thinker checks that the predicted result holds up in the real world."

science, and what is more, are no longer concerned with the utilization of mathematical knowledge."

"If potential application is the goal," he points out, "then as the great physical chemist Josiah Willard Gibbs remarked, the pure mathematician can do what he pleases, but the applied mathematician must be at least partially sane."

John von Neumann, too, issued a warning almost a half a century ago: "As a mathematical discipline travels far from its empirical source . . . it is beset with very grave dangers. It becomes more and more pure aestheticizing, and more purely *art pour l'art*."

The difference between mathematical thinking (or even logical thinking) and scientific thinking is that at every stage the scientific thinker checks that the predicted result holds up in the real world. There are many everyday instances in which mathematical assertions don't work out in particular circumstances. One raindrop plus one raindrop makes only one raindrop. A half-glass of alcohol and a half-glass of water will give you only 90 percent of a glass of vodka. Three tablespoons of water and one tablespoon of salt do not give you four tablespoons of anything.

Statistics in themselves cannot show cause and effect. In a parapsychology experiment, claims of results that have the odds astronomically against them may suggest something unexpected to look into, but cannot tell you what that is. Cheating and sloppy experimental protocols and claims for the undefined psi—they can all produce impressive but indistinguishable odds.

Alas, in certain quarters, mathematicians are likely to continue to be accorded almost reverential status. For a real-life example, I return you to Bertrand Russell: "I was told that the Chinese said they would bury me by the Western Lake and build a shrine to my memory. I have some slight regret that this did not happen, as I might have become a god, which would have been very *chic* for an atheist."

Lewis Jones is a science writer in London.

(19) WALTER LIPPMANN ON BR AND BIRTH CONTROL

We would like to express our appreciation to Steve Maragides, who found this Russell reference in Walter Lippmann's A Preface to Morals (New York: MacMillan Company, 1929), pp. 298-299.

The uncompromising logic of birth control has been stated more clearly, I think, by Mr. Bertrand Russell than by anyone else. Writing to Judge Lindsey during the uproar about companionate marriage, Mr. Russell said:

I go further than you do: the things which your enemies say about you would be largely true of me. My own view is that the state and the law should take no notice of sexual relations apart from children, and that no marriage ceremony should be valid unless accompanied by a medical certificate of the woman's pregnancy. But when once there are children, I think that divorce should be avoided except for very grave cause. I should not regard physical infidelity as a very grave cause and should teach people that it is to be expected and tolerated, but should not involve the begetting of illegitimate children--not because illegitimacy is bad in itself, but because a home with two parents is best for children. I do not feel that the main thing in marriage is the feeling of the parents for each other; the main thing is cooperation in bearing children.

In this admirably clear statement there is set forth a plan for that complete separation between the primary and secondary function of sexual intercourse which contraception makes possible.

(20) FROM HARRY RUJA

Here are two interesting items received recently from former BRS Board Chairman Harry Ruja.

Bertrand Russell on Israel (addendum) by Harry Ruja. I read a paper with this title at a meeting of the Society, June 1979, in New York. RSN ran an abstract of it in the August 1979 issue (p. 24), and the paper appeared in full in Midstream, February 1980. Recently I had occasion to look through The New York Times for 23 Feb. 1970. There, on page 21 was BR's denunciation of Israel as an "aggressor" in the Middle East, but on page 26 of the same issue was an editorial entitled, "To Stop Murder in the Sky." That editorial by the editors of the Times was occasioned by an Arab bombing attack on the 21st on a Swiss plane headed for Israel resulting in the death of all aboard. If BR had lived just a few more weeks, he might have recognized this ironic juxtaposition as an instance of reality invalidating rhetoric.

Re: RSN 81. In the Feb. issue of RSN, you quote from a Time article in which the author says that tyranny does not necessarily produce nobility in the tyrannized. This idea come from BR's essay, "The Superior Virtue of the Oppressed," which first appeared in The Nation, 26 June 1937 and was reprinted in BR's Unpopular Essays, 1950.

(21)

GREETINGS FROM PAKISTAN

BRS Vice President John Lenz has received belated 1994 New Year's greetings addressed to the BRS from The Movement for Constitutional Monarchy in Pakistan. We thank that organization for its good wishes and extend the BRS's greetings to them.

(22)

STUDENT PUGWASH USA

John Lenz also provided us with information about Student Pugwash USA, an organization having a noteworthy link with Russell. The Eighth International Student Pugwash USA Conference will be held at Johns Hopkins University, Baltimore, Maryland, June 12-18, 1994. For further information, contact Nicky Short; Student Pugwash USA; 1638 R Street NW.; Suite 32; Washington, DC 20009; telephone 202-328-6555. Here are excerpts from a SP/USA flier.

Student Pugwash USA, a national, educational, non-profit organization based in Washington, DC, is dedicated to building a commitment among young people to integrate social concerns into their academic, professional, and personal lives. Our programs, which are non-partisan and non-advocacy, stress the resolution of critical global challenges through informed decision making and the responsible use of science and technology. Through a variety of interdisciplinary activities, focusing on leadership development and interactive learning, Student Pugwash USA educates young people on the relevance of science and technology to their own lives, and on its ability to shape the future of the global community.

Founded in 1979, Student Pugwash USA takes its name from the Pugwash Conferences on Science and World Affairs, which began in 1957 in Pugwash, Nova Scotia, as a response to the development of the Hydrogen bomb. The Conferences were organized at the behest of Albert Einstein and Bertrand Russell, co-authors of a manifesto which urged that scientists from around the world come together to seek peaceful solutions to conflicts in a world forever changed by weapons of mass destruction.

[Areas of interest include] peace and security, environment, energy, health and medicine, biotechnology, population and development, information technologies, industrial competitiveness, access and equity issues.

(23)

NEW RSN EDITOR WITH NEXT ISSUE

This is the last Russell Society News issue being edited by Donald Jackanicz. Dennis Darland is succeeding Don as editor beginning with RSN No. 83 for August 1994.

Lee Eisler was the first RSN editor, editing Issue 1, March 1974 through Issue 71, August 1991. The newsletter was originally simply referred to as BRS Newsletter. Since Issue 17, February 1978 the name has been Russell Society News or RSN. Lee was one of the founders of The Bertrand Russell Society in 1974 and has played a major role in BRS affairs over the years. His long editorship of RSN brought many years of Russell-related news to BRS members and interested non-members. When the BRS holds its annual meeting, it is always a pleasure to see Lee once again. He has been among the most active forces in keeping interest in Russell alive.

When Lee decided to step down as RSN editor, Don was asked to take over this duty on a temporary basis. Don has edited Issue 72, November 1991 through Issue 82, May 1994. He generally used Lee's newsletter format and tried to retain at least some of Lee's style. For some time Don has sought to be replaced as editor. Now, with a designated successor, Don intends to spend more time on a number of his other activities, including some relating to Russell.

Many BRS members know Dennis Darland. And those who don't actually know him are touched by his other BRS work. Dennis has been BRS Treasurer for many years, processing our dues payments, keeping financial and member records, and in other ways interacting with the membership and officers. Without Dennis's fine work as Treasurer, the overall smoothness of BRS operations would have been much less so. Now Dennis has volunteered to take over editing RSN, thereby making yet another long-term contribution to the BRS's viability.

You, as a BRS member, are therefore respectfully asked to support Dennis's BRS and RSN work as follows:

Send to him news about Russell, Russell-related matters, and any other concerns that you feel might be worthwhile for RSN. Editing RSN is not the hardest job in the world, but it can be a challenge independently locating relevant, interesting material without the help of others. When members make submissions (letters, news items, brochures, clippings, etc.), those members are more actively involved in the BRS. As well, the editor's job is made somewhat easier and certainly more fulfilling because of the involvement of other people.

Direct letters about RSN and any other general BRS matters to him. If necessary, Dennis will forward your letter to the appropriate RSN officer.

If you are able to attend the July 1994 Annual Meeting in Toronto (and we hope you will), say hello to him and give him your thoughts about RSN.

Best wishes, then, to Dennis Darland in his new role as RSN editor. And, from Donald Jackanicz, thanks to all those who helped him produce eleven RSNs.